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

CHICAGO, ILL., JAN. 27, 1906.

NO. 844 —

# Suggestive Experiences

# An Open Letter From Dr. I. K. Funk to Hudson Tuttle.

The truth is what every Spiritualist desires, and in seeking it he frequently is brought in contact with unpleasant incidents. Such has been the case with Dr. I. K. Funk, a prominent investigator, who narrates his experiences in the investigation of Spiritualism, resulting in disagreeable contradictions by different mediums. The lesson imparted by Dr. Funk is one every Spiritualist should calmly consider. His experience is that of hundreds, and should set our people to thinking.

him." Shortly afterwards, through an-

nication with another mutual friend,

Now, friend T., what is the clear, ra-

encies-an explanation that should

ums, and I admit the inadequacy of any

other hypothesis than that of Spiritual

ism to explain many of the phenomena

that I have encountered. An explana-

"touchin' or appertainen to," as the

immortal Devery would say, and should

match all around. I admit that the

spirit hypothesis is the easiest all-

around explanation. Yet while there

are some such Himalayan difficulties in

the way of one's acceptance of the

spirit identity hypothesis, is it quite

not accept it as wholly proven-just

in spirits. I believe in "the "Communion of Saints," and, for that matter, in

the communion of sinners. What "I

tion between the spirit world and this-

identify themselves—identify them-selves through our physical sensories,

and whether they are doing it after a method that can be scientifically dem-

onstrated. I believe there is a physical

sensory and that there is a spiritual

sensory. There is much communica

tion from the spiritual world through

the latter I firmly believe—is there any

there is a spiritual world that frightens

me in the least, for I have long been

the unexplored part of the NATURAL universe, that the universe on both

sides of the grave is a UNI-verse, as

In these matters, my dear Mr. Tut-

tle, do not think it strains my courage

much to say "I don't know." Nor do 1

value a truth because it has any gray

truths of the vintage of to-day are quite

as pleasant to my taste as those of the

vintage of the first century or of any

Permit me as ever to sign myself,

MEMORIES.

Tis silent night, and-all is hushed

And sweetest music calms my aching

The long forgotten past returns again.

Dreaming of childhood's golden sunny

When mother took me gently on her

knee, And told me of a land of fairer flowers,

Then when my young heart telt its ear-

liest sorrow,
'Twould fly to her and leave its bur-

Full well I know 'twould vanish on the

morrow, And leave no tear, no trace of child-

My weary soul is filled with grief and

And live my childhood's happy days

Those halcyon days of youthful hopes

When all the earth in beauty seemed

When my young heart ne'er knew one

Nor dreamed the picture could so

Oh, memory! whence comest all thy

Thou mystic sorcerer for good or ill;

To hold us spellbound and enraptured

Thou comest oft like night-shade in our

And like the balm of Gilead in our

Thy silent wanderings who of us can

To learn thy coming is to toll in vain.

Then visit me again, thou faithful

Nor from my vision, while on earth,

depart. IRENE OLIFTON.

Our enemies speak of us as they hear; we judge of ourselves as we feel.

thou at eve and calm my ruf-

What magic dwells within thy hidder

to-night I fain would turn me

A home of love beyond life's troubled

Your friend,
I. K. FUNK.

the slighest to say, "Yes"; it strains

hairs and walks with a cane.

satisfied that the supernatural is

There is nothing in the thought that

through the former?

preceding age.

New York.

around me;

hours-

hath bound me.

then there:

ish care.

onward-

backward.

and zladness.

hour of sadness.

wondrous power?

pain:

again.

arraved:

early fade.

bower,

still?

pain

Come

measure?

teacher-

fled heart-

feature.

Cincinnati, Ohio.

-Hannah Moore.

Alas!

Do not misunderstand me. I believe

My Dear Mr. Tuttle:—I have read that this moment is with me and dewith interest your reply in The Prosines me to thank you for remembering gressive Thinker, January 6th, to the question as to whether I am a Spiritualother medium, I was placed in commu-

Now permit me, with equal candor and was told that Mr. S. "is still in the and friendliness, to reply to your reply. I flesh, and only yesterday I was with I should despise myself if I for the him and helped him in some of his reasons you analogetically suggest, or plans." for any other reasons, pretended falsely tional explanation of these inconsist to hold a belief or a lack of a belief. Sincerity to my mind is the spinal col-

unn of character.
Christ when He sought to give His disciples the supremest comfort said that He would pray the Father to send that He would pray the Father to send that He would pray that He might the magnetic said that He would pray that He might the said I admit the inadequacy of any them another comforter that He might abide with them forever, even the SPIRIT OF TRUTH.

No man has the right to hide whatever light he has under a pint cup or a tion to be satisfactory to a rational bushel. We are to speak the truth as mind should cover all of the facts we understand it, though the heavens fall, but the heavens have never fallen for that reason, and it is quite certain that they never will. Five men of would have been sufficient to have kept that whole region from sinking; yes, an entire continent, for truth is belted to the engines of omnipotence. No, friend right to question his "sanity" if he does please my old associates in the church or out of it. True enough, much of what passes for church beliefs are ossified "have beens."

As to your parable of the farmer and the field of corn, let me put it different don't know" is whether there is any ly: If you and I were neighbor farmers way open for PHYSICAL communicawe both planted corn each year. and the first year we gathered corn, but a way whereby spirits can certainly the second year we gathered oats from our seed corn, and the third year we gathered at; now if the fourth year some one, hould ask what we expected the he est to be and you should say "Corh," and I should say "I don't would I not have as good right. to doubt your "sanity" as you to doubt

You have been candid and friendly Let me be equally candid and friendly in telling you some things that keep ecoming what is usually understood to be a Spiritualist.

FIRST CLASS OF HINDRANCES: met I was told that the spirit of Theo dore Parker wished me to do a certain here; so there. thing. This was explicit; it seemed to In these ma a harvest of corn from corn seed. Three days after I was with another equally famous medium whom I believed, and still do believe to be hon-Theodore Parker reported self as present, but denied all knowledge of the previous interview, saying not there and had said nothing of the kind. Since then I have "Theodore Parker" at a dozen se ances through different mediums, and have not yet been able to get him to recognize any previous interview that I have had with him. What are we to do when what seems to be the same seed corn produces oats and rye and

This is not exceptional, but is typical of a multitude of experiences that have had. Will you, friend Tuttle, give Fond memory, with her mystic chain me a satisfactory explanation on which I can build a sure logical faith? Never once in a clearly marked way-wholly free from the possibility of collusionhave I in an interview with a second medium had described with anything approaching exactness, a previous interview. Either these intelligences are not what they claim to be, or there are on the spirit side some tremendous inhibitions or elements of confusion which we do not understand-as is quite believable-or mediums in the present state of imperfect mediumistic development make scientific certainty exceeding difficult.

SECOND CLASS OF HINDRANCES: I have sought in many ways and very often in vain to bring harmony out of But now time's bitter changes bear me the personal experiences of spirits in the spirit land. I do not think that I been unreasonably exacting. have been willing to credit much personal equation on both sides of the death line and to the "laws" governing communication between the two

Now an illustration or two: Through one medium of remarkable power and, to my mind of unqualified honesty, a spirit described to me with great particularity his trip to the planet Mars. He described the inhabitants, their civilization, far in advance of ours; the fauna, the flora, with great particularity -all this from personal observation. Some time afterwards, through another medium equally creditable, another spirit told me of his trip to Mars, teliing me that he found it wholly UNIN-HABITED AND PRACTICALLY DES-TITUTE OF ANIMAL AND VEGETA BLE LIFE. Linformed him of what the other spirit had told me of his trip to Mars. His reply was: "I cannot help what he said. I am telling you what I

Some spirits assure me that there are an abundance of animals and flowers and trees galore on all the spirit plateaus connected with the earth; others tell me there are none. Some tell me they have there hospitals, and schools, and churches; others the reverse. Some tell me no one in the spirit realm betell me no one in the spirit realm be ned neart— lieves in what we here call God; others Return with gladness beaming in each that He is preached in and believed in far more there than here. The following is a case that is illustrative of many other experiences which I have had. I inquired of a spirit concerning Mr. S., a friend whom both the spirit I knew well, but from whom I had not heard for years. He assured me that the man had "passed over," and

A Remarkable Article From an Eminent Italian Professor-Thoughts Worthy

CRIME TO PASS AWAY:

It is most difficult to prophesy of the future, particularly on a matter which is near to one; for the prophet is not known in his own country. I certainly never would have assumed the responsibility of delineating the outlines of the future criminal world even in the school been accepted in various parts of the civilized world, such as Australia and England, where a number of my suggestions have inaugurated striking reforms. The indications from these are clear and strong, and I am indebted to them, particularly to Dr. Coghlan, who has made the criminology of Australia especially meritorious. Thanks to him and the Australian government, which does not have the narrowness of many European governments, I could get a copy of the Australian criminal portfolio and in this way make a study

of criminology in every period.

From the material submitted to me came the evidence that crimes in Australia are diminishing both in number and in gravity. How can this marked decrease of crime be explained, with all the statistics elsewhere being in contra diction? For even in Germany, one of the most advanced of European tions, one sees 'crime and dereliction steadily increasing, sees the number of enegade criminals nearly doubled.

The signal diminution in Australia may be explained on the ground of its social reforms, for even the proletarian there stands better economically than an official in Europe. Another reason lies in the scattering of the people in isolated outlying farms and the rule of pastoral life, which is little predisposed o crimie; and, finally, is the continual uninterrupted warfare that was waged against the corruption of the young.

In 1898, 12,964 children were admitted into houses of correction, and all destitute or orphaned children were given over to private families at the expense of the government, about \$5,000,000 hav ing been appropriated for this purpose that is, about twenty times more than is expended for the same purpose in Italy, which has seven times the population of Australia. The same zeal and the same fiery war is now being engaged against alcoholism, which plains for us the significant decrease in the number of inebriates. The consumption of alcohol sinks with each year, so that the per capita consump tion has decreased to 2.21 gallons against 2.75 gallons heretofore.

Similar measures are being adopted in London and in Genf, where the Salvation army, the child colonies, Dr Barnado's houses, ragged schools, etc. have worked real wonders in protecting children from being involved in lives

I believe now that, without self-exaltation, I may venture to state that if the ideas of my school were adopted and the social and economical reforms simultaneously accepted-which modern societies can no longer repudiatethe numerous criminal classes, especially the opportunistic criminal types, are created out of conditions, would speedily diminish in numbers. Also the congenital criminals, whose nature impels them to transgression, would be reduced.

Civilization every day creates new

imuli or instrume crime, or at least lend it . assistance. Besides wise, we have opium, the bicycle, the automobile, the telegraph, the photograph, the press; all advances in culture, but all also progenitors fresh evil-doing. I recall now only the bicycle thieving, which became epidemic; the kidnapping of minors by the auto: the betravals and deceptions carried on through the telegraph and tele phone; the extortions and calumnies of the press; the prostitution of photography, which in its latest form in the kinemetoscope seduces to crime through a refinement of deception and falsification. All new acquisitions of technique are new forms of intoxication which are no loss perilous than alcohol. But an enlightened government will look in the new instruments of crime for the means also of its destruction and will find The bicycle, the telegraph, the telephone, and the photography can be most useful in the dectection of the criminal. Finally, anthropology and anthropometry in their revelations on criminal features furnish new instru-

ments in fighting the army of criminals of reforms is needed, and the penal system and the administration of justice must have a fresh coinage. Homes for destitute and orphaned children which are now the exception, must be made the rule. Reform houses must be installed, and side by side with these will come a diminution in prisons proper. There must be sweeping reorms in the jury systems, so that there will be at least a partially technical and trial of criminals were a species of entertainment to which the people were bidden. These customs have been much molified to-day, but certain sensa tional suits still remain for us a sort of show which interests the people without awakening in general the slightest feeling of pity. This in its essence is not much different from the attitude of the middle ages, and the danger remains that this sensationalism may spur on the degenerate to win notoriety through crime When all opportunity for satisfying lust for sensation shall have been abolished much will have been gained for humanity and good. Further than this, many judges and attorneys, who now feel themselves pledged to inflict some punishment for the crime, will find another way, and transform the social revenge into a healing process which will be far more efficacious than punishment.

#### SOME ONE.

CESARE LOMBROSO.

Some one to love and be kind to, Some one whose faults you'd be blind

Some one in trouble to fly to, Some one you'd love and not try to. Some one to struggle and strive for, Some one you're glad you're alive for Some one you'd do any task for,... Some one you'd give and not ask for Some one to climb earth's heights with.

Some one you never would part with, But dwell in the land of the heart with. That's love. —J. M. Whitson.

The world has little use for the man who orders strawberries in January Usually he lets the other fellow pay for them.—The Philistine.

# Some Plain Truths.

# As Presented by Harrison D. Barrett, Relative to Important Matters.

The N. S. A, as an organization does | Spiritualists heard them. All intellinot require either apology or defense gent, spiritual minded people will at from its friends. Some of the acts of once put the stamp of their disapproval its officials are open to criticism, and upon these villainous attacks. There certain views may occasionally require are many, however, who may not know definition. Whenever information is the facts in the case, and may, theresought every member of the N. S. A. fore, be led by these villifiers of their poard of trustees is perfectly willing to peers, to believe that there may be defend his every honest conviction, to some truth in them. For the benefit of explain every seeming incongruity, and such as these. I have ventured to offer to give logical reasons for the proposi- these paragraphs to your readers. Some tions he sets forth. No man is infalli- great writer once said that even the ble. Mistakes are often made in perfect sincerity of purpose and purity of hell! He had to stay outside of both motive by the most intelligent men and the abode of bliss and that of torture. women on earth. Every honest man, however, should be willing to correct his mistake, when it is pointed out to him, and ought to be broad enough in his thought to be grateful for the crit- S. A. would be only just. Our platform icism that revealed to him his error.

ualist in harmony with the idea expressed in the preceding sentence.

Holding this thought in mind, I come Thinker, not to defend any member of the present board of trustees, nor to apologize for my brothers and sisters in office for what they have done or left undone. They have, one and all, acted according to the dictates of their consciences in their endeavors to promote the welfare of our cause, and have labored with singleness of heart for its advancement. They believe in brother hood, and are faithfully endeavoring to do all in their power to bring about a higher and nobler civilization—a broader, better and truer religion.

They do not expect that their convic tions, however deep and sincere, will ists will agree with their views. As of ficials representing a great movement, as individuals unselfishly seeking the good of their religion, they are entitled to courteous consideration on the part of their opponents, and should not be made the targets for falsehood, villification and abuse on the part of those who occupy our platforms, or have the opportunity of reaching the public in other

The foregoing paragraphs have been called forth by the repeated sattacks of the board of trustees of the N. S. A.. by certain speakers, also by the viruience with which those self-same speakers have assailed our noblest and best public. One of these—a man—at least as soon as released from prison. he uses a man's body-has said repeatedly of late:

"Three-fourths of the speakers and mediums on the Spiritualiist platform to-day are absolutely devoid of princi- the phenomena, I consider them as imple, and should be 'doing time' in the pentitentiary!"

This man has attained some prominence in our ranks and has repeatedly sought recognition at the hands of the very people whom he so cruelly and of seventy or eighty that grew up hit wantonly assails. MEASURED MAN FOR MAN. WOMAN FOR WOMAN. SPEAKER FOR SPEAKER. THE WORKERS UPON THE ROSTRUM all the trees had been budded with OF SPIRITUALISM ARE AS MORAL, choice varieties every tree was of great AS CLEAN, AS SPIRITUAL, AS value," and asks, "Why this differ-TRUE, AS PROGRESSIVE, AND AS HONEST AS ANY OTHER CLASS less trees in hand, buds them all from UPON THE FACE OF THIS EAITH. THEY ARE THE PEERS OF ANY SIMILAR BODY OF RELIGIONISTS OR REFORMERS IN AMERICA OR IN

EUROPE. I denounce this wicked attack upon my brethren as the basest of calumnies, worthy only of a mental pervert and at the head of our state and national moral degenerate!

Again I quote from this most "spiritual (?)" speaker:

the country, clad in fine broadcloth, costly gloves and elegant patent leathers, yet do nothing for Spiritualism, and their expenses are always paid out of the treasury of the N. S. A."

Let me say here that the above quotation may not be verbatim. It conveys the idea I wish to present to your readers. Every word of this man's statement is MALICIOUSLY FALSE. The officers of the N. S. A. are not now, nor have they ever been, traveling about the country at the expense of the association. None of them can afford broadcloth, kid - gloves, and patent buds set later, will also if not killed by leathers, because fake mediums often indulge in these luxurles, and frequently add a setting of diamonds to further dazzle the eyes of those who behold them.

At the present time, not a member of the board of trustees is traveling over the country either as a speaker or as a missionary. The president, having no lecture engagements, has been doing or tained, trimming off the sprouts and dinary manual labor at his home. The vice-president is attending to his duties as an instructor in a medical college. The secretary is at her official desk in Washington, D. C. The treasurer is hard at work in behalf of the great business he has established by years of industry. One trustee is an overworked clerk in the Agricultural Department in the same city. Another is at work for his church in St. Louis, of which he has been pastor for seven of eight years. Another is as busy as a man can be with his manufacturing plant, while the other member of the board is spending the winter quietly in Florida.

There would be no necessity for referring to these outrageous remarks in your columns, if only the well-informed you."-Harper's Weekly,

Devil refused to receive a slanderer in The "old Adam" in me almost inclines me to feel that such a fate for the slanderers of our worthy speakers, our honest mediums, and the officials of the N. is a broad one, and honest men and wo-I am quite sure that every official of men who have a worthy thought for the N. S. A. has shaped his course, both their fellow-men are always welcome as an officer and as an individual Spirit. there. Is it too much to hope that some day the renegade, the apostate. the criminal, the counterfeit mediums, and the slanderer will not be invited to before the readers of The Progressive represent our cause? Let all people remember that the views of all of our workers are open to criticism; but let them also remember that there is a hiatus as wide as the universe between honest criticism and ralsehood; between a frank comparison of ideas and downright mendacity, and between decency and indecency.

Yours for Truth and Justice HARRISON D. BARRETT.

OBSTRUCTIONS TO SPIRITUALISM. Much Good Budding Has Been Done in the Spiritual Orchard.

Reading The Progressive Thinker No. 839, the article headed, Obstructions to Spiritualism," was of a character to inthat "he has learned by first learning, that the greater part of what passes under the name of Spiritualism is er-

It is generally conceded that there is much of error presented under that name, just as there is by all organizations of whatever name. Christian or

Now. I ask, is this error all produced by frauds? Are not honest mediums presenting error exactly as they receive t from the spirit world? Spirits are not all perfect. We are, as numan beings, that have been made upon the members all imperfect, full of error. When a spirit leaves the form, these errors and imperfections are retained, not left with the form vacated They are not made perfect or honest in the twinkling of an eye, by the change. As well might all ministers and mediums now before the criminals be looked upon as honest men

It would seem by the reading of this teachings and philosophy as well as the phenomena of Spiritualism. As to frauds practiced in the presentation of posture and deceit rather than error.

Now I will speak of the illustration presented, which appears to have reference more to the teachings, than the

He says, "In a cluster of cherry trees or miss as seedlings, there were found only two or three of any practical value. while all the others were worthless." ence? If a horticulturist takes those worth-

those found valuable, they will in time all prove valuable. "They are all good people," speaking of Spiritualists in general, I suppose,

yet very few are they which produce good fruit? It is then asked, "Whose fault is this?" His answer is, "Those who are

organizations, and have charge in the management of the cause of Spiritual I ask: Have not these heads of the

"The officers of the N. S. A. go about | national and state organizations done all that could be asked of them, working early and late, so far as finances would admit to bud this vast orchard Spiritualism, using buds from the best fruit to be obtained, largely from the 'spirit realms," and the great increase in valuable fruit. now produced in all parts of the country can be shown as results of their work. It is true there is a great amount of budding yet to be done, but it cannot all be accomplished ded, requires two or three years to pro duce any but the natural fruit.

The spiritual orchard is producing much valuable-fruit from the budding This Spiritualist Orchard covers an

immense area, and a large number are employed (more needed), some planting the seed, others budding as needed. by both National and State Associations. The Progressive Thinker is also unceasing in its labors in this orchard visiting every part of it weekly, plac

ble buds for the workers' use. This process is working wonders, and must result sooner or later in an in crease of quality, and a great improve

ment in the quality of that produced. D. E. YOUNGS.

Belding, Mich.

Consoling.
There is an evangelist in Boston who is so devout that, so his friends aver. he scarcely ever permits himself a sec ular thought or his tongue a world

very bright daughter, aged five. Not long since she answered the door-bell and found there the ice man with a bill "Father is not bome," she said, "but if you will come in, you poor, perishing soul, perhaps mamma will pray for

It appears that this evangelist has a

NEW YEAR RESOLUTIONS.

Spiritualists, Apply Auto-Suggestion Freely and Dally, and Aspire to Reach a Higher Spiritual Plane

To those who have already broken their New Year [as set forth in the Chicago Daily Journal] resolutions; to those who have not: to those who have no faith in resolutions and consequently never make them: to all who are conscious of faults they desire to correct; weaknesses they struggle to overcome, conditions of life they long to change, these words are addressed: NEVER DOUBT THE EFFICACY OF

DEFINITE DETERMINATION TO IMPROVE. NO GOOD RESOLVE HAS EVER WILL. NO STRIVING FOR THE BETTERMENT OF SELF, NO EXERCISE OF THE WILL IN THE DIRECTION OF ADVANCEMENT, CAN BE LOST.

There is a potency in such action of the mind so marvelous that when, some day, we realize the law back of it all our keenest regret will be that we were so slow in appropriating our good; that our efforts were so scattered-so and far between. For this is the chief reason our excellent resolutions fail, or seem to fail, of their purpose,

The New Year resolution is uncertain n effect because it is a New Year resoution; because it is made every year instead of every day. There can be no were made daily instead of yearly, and f it were made with full understanding, he results would be immediate and indisputable.

This is a subject concerning which have the most intense convictions. It s clear to me that there is no factor more potent in the evolution of the race than that the conscious action of the human mind in an effort to better its character conditions. In the light of latter day scientific

knowledge concerning the power of hought, the New Year resolution, or the daily resolution. assumes a new and striking significance. We see such endeavor of the mind

not merely as an indefinite action which may or may not have effect, but as the working of human will with divine law in such harmonious relation that the result is absolutely certain. For there is a divine law back of ou

human striving for betterment, and when we recognize this law, intelligently co-operating with the forces of evo lution, we can not help improving and The trouble with so many of our fine

intentions is our hap-hazard fashion of We doubt our own ability to be true to them. Underneath all our strivings there is this doubt of ourselves-this fear that we are not strong enough to THIS IS OUR GREAT ERROR. WE ARE STRONG IF WE WOULD ONLY

APPROPRIATE OUR STRENGTH. IT IS FOLLY TO DEGLARE WE ARE UN-ABLE TO OVERCOME OUR FAULTS. It is ignorance to go on, day after day, year after year, permitting ourselves, to be seriously handicapped by numerous deficiencies, when, right sort of effort—concentrated effort, made daily instead of yearly—we could rid ourselves of such incumbrance and be free to live a happier, stronger, more

vseful life. conquer and to progress. Man has the strength, if he would only use it. There is no excuse for his indifference and

Now that the enlightened world understands the power of suggestion, it is more and more clearly seen that there is no limit to what man may accom-

In the significance of the new psychology a good resolution is an autosuggestion for improvement. In other words, it is an impression made voluntarily upon his own mind by the individual desiring to better his character or his life conditions. Such suggestion, if reneatedly given, cannot fall to have

When human beings intelligently recognize this law, there will be no longer any futile strivings for self-development. All efforts will be made with understandings and will bear abundant fruit. To those who are inclined to be dis-

couraged in their struggle to advance,

et me sav this: Do not make negative resolutions or uggestions. Be positive. Be assured of results. Say, "I am able to conquer. I am strong. I have within me the power to be what I will to be. This year, this day, I shall be braver, kinder, more controlled, more loving, more generous, more charitable. I am in the way of

Make these statements every day. Let every morning be your time for the renewing of your purposes, for the establishing of higher estimates and

Resolutions? They are your salvation. Persist in them and you will con-ANGELA MORGAN.

GRUMBAUGH WILL CASE.

It Will Be Contested by the Heirs.

Formal contest of the will of the late James T. Crambaugh, of Leroy, has begun in the courts of McLean county, III., at Bloomington. The decedent was Spiritualist. A legal battle royal will undoubtedly result. Ex-Governor Fifer and other able attorneys will defend the provisions, of the will. Local sentiment among the testator's old neighhors and friends is reported hostile to this attack upon his last testament. Spiritualists everywhere will be interested in the outcome. The benefits can only directly accrue to our cause in Leroy but the attack is based upon the theory that a Spiritualist is disqualified by his faith from making a legal dispo-Bloomington paper says:

The 1100 acres of land, Leroy property and personal effects aften provid-ing for the life sentence of the widow and the payment of the small bequests, the largest of which was \$41,000 was left in trust to Owen, Coffey, Horine, Bonnett and West, for the founding of a Spiritualistic church and a public library.

Was Not Competent. The following clause is a direct

charge made in the bill as to the men-tal condition of James T. Crumbaugh: Your complainants further represent that the said James T. Crumbaugh at the time of executing the said instrument in writing purporting to be his last will and testament, was of adranced age, past seventy years, afflicted

WHY I BECAME A SPIRITUALIST.

A Young Man Relates His Experience in

Spiritualism. For several years my grandmother was interested nearly every night would go to one of our near neighbors who was also a Spiritualist, for the purpose of talking over some of the wonderful things that

they had seen and read concerning the

Scarcely a day passed without a word from her to my parents along these lines. Naturally we ridiculed it and tried to make her see that she was wrong, but she would always say that before our death we all would be strong believers in the phenomena called spiritualism.

Time went on and we paid no attention to her arguments and beliefs.

Last year my grandmother passed to spirit life. We all took it very hard and became anxious to hear from her, if it was a possible thing.

She was taken away in June and in the following August my father was persuaded to go to Lily Dale to obtain slate- writing.

He bought the slates in this town and went there to Mr. Keeler's. After sit-ting with him a few moments the medium told him that the friends asked for in the questions were there and ready to write.

Great was his surprise to hear the

pencil moving between the slates which he held, and greater yet was it on opening them after leaving the grounds, to find a letter from his mother, grandfather and great uncle.

We compared the handwriting with some that was done in this life, and anyone could readily see that it was identical.

My father's uncle that wrote was not asked for, nor thought of, but nevertheless his message was there written in red across the other writing so as not to interfere. No red pencil was placed human hands between the slates, to his knowledge, and he was not there to be humbugged. In one of the three letters we re-

ceived from our spirit friends was a request that we sit at home and hold the slates that they might try to communicate with us there. This we did and after sitting a few

imes we discovered that I had mediumistic power that wanted development. After sitting this way a while I got

so I could write automatically and beautiful were the messages we got. One of our family was still skeptical, but soon became a thorough convert owing to the following incident: sending them forth. We are uncertain stand belonging to us become missing whether they will bear fruit or not. and none of us could find where our deceased friends had taken it. After consulting them at a sitting we learned that while on earth one of our spirit friends had loaned it to a neighbor over six years previous. We went to this neighbor and found it just as they had said. This strengthened the belief of all of us, and we were progressing nicely, when some evil spirits rushed in

and changed everything about. This we could not understand and it annoyed us very much; practically it turned us away from the right path for several weeks. Finally I decided to go to Lily Dale to see if I could get some advice that would help me to free myself of these earth-bound spirits.

I received some advice that helped me very much, and manifestations Our belief aroused much curiosity in the minds of others, and those interested came to us to hear from their de-

Those who came in faith received beautiful results, but some came for the nurnose of amusement and to have something to sneer at afterwards. One night I asked my Sunday-school

teacher to come and sit with us. She did so and became so interested that the following night she came again After sitting several times with these people I became strong enough to mate-

rialize their little boy, and he was able to write to them through me. Some of us could see much plainer than others, and while some of us saw faces and features, others could only see forms, but I am still striving to develop sufficiently so that we all can see plainly. I am only in my eighteenth year, so

you see that I haven't had sufficient time to develop owing to my schooling. But now that I have graduated and have more time to devote to this cause, I trust the readers will wish me success in developing so great a gift. GROVER PURSEL.

Wayland, N. Y. 

with disease and was not of sound mind and memory, but on the contrary was at the time wholly incapable of understanding the nature and effect of the business in which he was engaged: that at the time of making the said will, the sessed of an insane delusion as to the natural objects of his bounty and the object upon which he attempted by the said alleged will to confer his bounty: that he was insane upon certain religious subjects; and that this insanity. delusion and unsoundness of mind di rectly affected and controlled the distribution of his property and rendered him wholly incapable of making any just and proper division or distribution of his estate, and that such insanity, delusion and unsoundness of mind continued until the time of his death.

Your complainants further represent that owing to his impaired mind, and also to his highly excited feelings in matters pertaining to Spiritualism, the said James T. Crumbaugh was very liable to be unduly influenced by designing persons, to make such a disposition of his property as he actually did that although his mind had become so

impaired as to incapacitate him to make a will, this idea of making these bequests to build and maintain a Spiritualist church and library and leaving his nearest kin unprovided for, re-mained fixed in his mind; and that the said James T. Crumbaugh was at the time of the execution of said instrument of writing under improper restraint and undue influence from the undue acts and fraudulent practices of these designing persons.

He has oratory who ravishes his hearers while he forgets himself.—Lavater. He who is plenteously provided for within needs but little from without.-

Goethe. Perfection is attained by slow degrees; she requires the hand of time.-

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—Cicero.

# A Story of Kisses.

The merit of Christianity as a system and the value of "belief," as a factor, consists, not in any creed or intellectual equivalent for feeling, but in the feeling

'Faith" is either a function of fact or it is of folly, when manifestly it is any hostiles; we felt sure they were not faith at all, but credulity—a vastly further down the valley. We did run different matter.

The real faith is not dependent at all

which produces it. The value of the message has no necessary connection with the moral merit of the messenger. made a fair enough fort; but, to show Christianity is the power it is, and has been, and will continue to be, behad killed the last of the horses, though

cause it more nearly expresses abstract truth than any other expression known to mankind. It is capable, by the beauty and pathos of its sublime myth, of attracting more minds than the myths (of all other theologies com-It may not be literally true, but so

marvelous is the fascination of the story that even those who might be disposed to discredit it, if they allowed themselves to think, will deliberately decline investigation, fearful that their ideal might be shattered.

The ideal may be a mirage in life's

desert; but never yet was there a mirage without a reality somewhere beyond the visible horizon.

Faith is feeling focussed. It is a

complete subordination of sense to a higher, completer, universal sentiment. in whose actual presence emotion be comes the equivalent of knowledge where all things are made new.

This, in substance, was what I had to say in reply to a request for my opinion as to the truth of the Christian re-

A large party, chiefly composed of young people, had gathered in the library at Stone, a country seat on the Hudson, for the holidays, and, as such matters happen, the conversation had taken an unexpected turn; it came about naturally enough, though in a rather peculiar way. One of the guests was a Captain Clay Havisham, recently retired on account of wounds received in action with the Indians. Mrs. Andros' cook was a colored woman, and in her younger days had been a slave in the Havisham family, somewhere in Kentucky. When "Aunty" found that her "young massa" was in the house, she, of course, wanted to see

The Captain's recollections of the old woman, who had been his nurse in childhood, were very vivid. He begged that she might be sent for. Mrs. Andros called a servant, and a few moments after Chloe appeared in the great front hall, fat, shaking all over nke a bowl full of jelly, and her broad black face beaming with foy. Whether the Captain's unfeigned af fection made him forgetful, or that he was too proud to seem to hide his real

feelings, at all events he left the sliding doors wide open, and in full view of us all he threw his arms around Aunt Chloe, and kissed her on the cheek. That was all we witnessed of the in-Mrs. Andros rose and softly closed the doors: but what we had seen was quite enough for comment of one sort or another among the guests. They were too high bred to make these offensively or very openly, but I overheard one young woman-a Miss Roth erhyte, from Boston-remark in a whis: per: "Strange, what an effect heredity and early education have upon certain

dros, said, in plainer terms and a trifle louder, that "it was just disgusting—I don't see how he could possibly do it. My aunt, Mrs. Andros, tactfully and quietly turned the current of thought into a different channel, and, so divert ed, the stream broadened out into the full tide of discussion

Among so large a number, of course, the cause of what she considered "or- were that. thodoxy," or what she called the broth-

This sort of thing is amusing to me and yet there is a sadness about it. Inquiry and argument and opinion are all so entirely futile on the lines that the whole world seems united in holding as the only possible method of ar proaching truth.

Almost all had something to say: but Maggie Challoner, a sweet, pretty girl, daughter, by the way, of an agnostic gentleman, sat quietly, with her little sister Mary in her arms, both listening, but never saying a word.

"Come now, Maggie," said Cousin Nan, vivaciously; "you are such a pious little thing, you ought to know more than the rest of us; haven't you anything to sav?"

Miss Challoner smiled and shook her head. "No," she answered, "I have nothing to say. I have no views at all, only-I try always to receive Christ as n little child."

In the silence that followed the door opened, Captain Havisham came in, and in a moment the library "buzzed and banged and clacked" again.

It was at this point that I was chal-

lenged, with the result I have given, a result which gave rise to not a little further discussion, Mr. Challoner trying to draw me into an argument, while Miss Rotherhyte was very severe in her condemnation of my use of the word "myth," which she characterized as "positively infidel."

hardly like to use the expression. "pearls before swine," or to seem to "Stand aside! I am cleverer than thou"; but I must confess it was solely with a feeling of the hopelessness of words in such a company that I said no

Finding that I refused to "give up my fort of silence to a woman," Miss Rotherhyte turned her attention to Captain Havisham.

What do I think? Well I can hardly say that I have thought much on the subject either way." Was he a Christian? Well, yes, he thought he was; not a member of any church, but he tended services, "more," said he frank-ly. "because my mother likes to have me than for any especial fancy of my own. I think religion is,-well just

with a sort of indifference, as if the subject were either beyond him, or had little interest to nim. He seemed to be But a remark of Mr. Chalalmost dull.

loner drew him out.
"What do I think?" said he, brightening instantly, "what do I think of the received the Gold Mdal at the Paris Exdoctrine that all things are made new? Why, that's true. I know it's true because something happened to me once." The Captain stopped suddenly, blush-

it a story, and it isn't much to tell.

ing like a girl.
"Oh! you must tell us what it was." "A story! Is it a story?"
"No," said the Captain, "I won't call

I was sent with orders for Colonel him but he will come to us again. Swigert of the 12th Colored Cavalry. Bwigert's command was on the head- funeral.

illustrating the Brotherhood of Man waters of Little Butte river, a couple of hundred miles off. My chief could spare but one squadron. When we started there were just thirty-two-all told. I was the only commissioned orficer along; but O'Tool, my first ser geant, was an old Indian fighter. Besides, we didn't expect to run across any hostiles; we felt sure they were across 'em, for all that-hundreds on The real faith is not dependent at all their ponies, all rigged out in feathers upon that symbol or form of statement and war paint, yelling and whooping. There was only one thing to do. rode for the timber, and there made a stand—cut trees and piled rocks. This

> their bodies to help make a breat-"They kept us there for two whole days, charging up the hill every now and then, and we firing back with our repeating carbines.

how hot the firing was, by night they

this didn't matter so much-we used

was my first brush with the reds. I asked O'Tool what he thought; whether we were likely to pull through. and when he said we'd be in kingdom come inside of forty-eight hours, and Gray Wolf, the Arapahoe scout, thought so too, I may as well own up to being scared. Being scared or not, I loaded and emptied my Remington just the same. That's one merit to West Point; it trains a man not to feel afraid, or, if he is afraid, not to show it.

t comes to about the same thing. "Well, so it went. Two whole days those red devils kept it up. By the second night hardly one wasn't some badly, and a dozen either killed or out of the fight.

"The worst of it was our canteens were empty. We had enough to eat, but for nearly two whole days not a drop of water. Besides that, hardly one of us had any sleep. The first night we had a little rest now and then. but this second the reds kept at it right along.

"They knew we must be getting short of ammunition and pretty well used up.
It wasn't light yet, but the moon was nearly full when they charged again. This time Gray Wolf gave up. He wouldn't touch his piece, but sat on the ground-wrapped his blanket about him, and sat there, rocking back and forth, and singing his death song.
"I kicked and cursed him for a

ard; but he wouldn't budge. The savages swarmed up the slope, and thought, sure enough, our time had come. It gets to be a bit creepy, you know, when you begin to think about keeping a charge of your revolver for your own brains

That was what we did-O'Tool and I agreed to shoot one another rather than fall alive into the hands of the reds. The last survivors did that in the Fetterman affair, why not we?

"But, when we had given up all hope, not a hundred rounds left, just before morning the firing and yells let up for a minute, and then, way down off the valley, we heard a bugle, only two or three notes, but that was enough, "Every man went wild at once and shouted, 'hurrah hurrah!' with all their

'Blow your horn, Wentz,' said I to our little Dutch bugler; 'blow all you're worth. Let 'em know we're alive.' "The little chap had been shot in the thigh, so he couldn't get on his feet, but he was pluck clear through. He grabbed his bugle, puffed his cheeks and rolled over on his back. My!

minds"; while my cousin, Manny An how he did blow! "Back came 'toot, toot, tooty te toot,' and a minute or two after we caught sight of a guidon fluttering, and the sun, just creeping up, on the sabres.

"The reds were quick, Jove, but it was fun to see the devils scrambling for their ponies. We laughed till the tears ran down our cheeks—laughed and cried together.

One of the men was "agnostic," another but troop M, Scott Moran's troop of the advocated the "higher criticism," while Miss Rotherhyte, with a free flow of slope. Glad? talk about being glad. language and not a little ability, upheld By Jove, if you ever saw glad men we

"O'Tool, who always said he hated niggers, just made for the first trooper that climbed over—a big. black, grimy grinning Congo buck, and hugged and kissed him, blubbering like a baby. The rest all did the same-I among 'em. There was Scott Moran, classmate of mine at the academy; why, when he took a commission in a black regiment I thought he'd disgraced himself.

"I didn't think so when he rode up the hill that morning, and I never have thought so since. I tell you there's nothing like a thing of that kind to knock prejudice out of a man.

"That's what I mean by all things being made new. I've heard people talk about the brotherhood of man, but I've felt it."—Hudor Genone, in The Open

#### GONE HOME.

Court.

A Prominent Spiritualist Passed to Spirit Life.

Without a moment's warning, on Dec. 28, the Angel of Life touched the brow of B. Frank Schmid, of Indianapolis, Ind., and he went to meet the loved ones that had preceded him. When such as he goes the world seems so empty and cold, we can hardly rally enough to say, "It is well."

Mr. Schmid was one of the most prominent business men of his city, and s mourned not only by the family left, but the whole city. He leaves a son, a daughter, and two sisters; besides these a host of friends, especially among the poor where his hand has gone filled with the substantial and his heart with sympathy.

He was a staunch Spiritualist, and had given time, money and energy for its support in that city. For fourteen years being the president of the First Society there, Spiritualism in that city owes more to him than any other one individual. The cause has lost a great

support.

The funeral was held at his home, 1740 Capitol avenue, January 2, where amid a bower of most exquisite flowers the body rested. It was a most touch ing scene when the laboring men came love; that's about it."

In a body to take the last look at his The Captain spoke hesitatingly and face—black and white, with tears streaming down their cheeks.

Mr. Schmid had been an employer for years, being one of the firm of the Central Chair Co. He had also served three terms on the State Board of Labor Commission, and through his efforts Indiana position.

He had settled more strikes than any other commissioner of the state. Thus these men realized they had lost s great and just friend. When tragedies like this occur, then

it is we can feel and test the power of Spiritualism. It is the only light to help us through these hours. He went This is how it was: I was in the Indian with his face all radiant with the under country when the Nez Perces went of standing of life immortal, and wife, the reservation, on the war path as they child, father and mother to meet him. Our loss is his gain. We shall miss Elizabeth Harlow officiated at E. H.

Some Partinent Reflections in Regard 'to the Same.

UNCLE SAM'S FREE SCHOOL.

The public free school, by our dear Uncle Sam,—
The one institution devoid of all sham With pro bono publico over its door, is servant alike to the rich and the

The great foster father of every born And guardian mother, of broadest free

grace; It gathers the children (whatever their lot) And rears them together, with parental

thought: No social distinctions prevail—as rule. The high-born and lowly touch elbows at school:

The president's son, and the common bootblack,
The clodhopper's boy and the swarthy "Polack" Are on the same plane, as a fraternal

And taught to obey every law of our With temp'rance instruction, the moth-

ers have brought;
While mercy, and purity, likewise are taught:which every pupil is carefully trained: ethical standard is thereby maintained

For citizenship, that is clean, through and through;—
builds a Republic, both loyal and With reverent awe for our banner un-

The symbol of freedom, flung out to the world!

The public free school is the hope of our race, No other provision can fill its high place;place;— The growth of our country depends on

its sway;--Defend it we must, from invaders to day, Who seek to supplant it, by fraudulent claim.

While secretly holding sectarian aim; With hope of obtaining the future con-By pow'r they may gain, through pa

Arouse, then, ye freemen, and straight-

way proceed To ward off the foeman with unworthy greed; Remember that vigilance ever will be The price we must pay for our true lib-

That strong declaration our fathers proclaimed, Is still our protection, if strictly maintained: No sect of religion shall congress promote With appropriations of money-by

vote:-Hence, aiding a sect, in its church, or its schools. Is open transgression of government rules! And favors to any, then all could de-

And where would our public school system then stand? Our proud old Republic will soon cease to be,

If cults of religion are perfectly free To use their great liberty here as a To hack and demolish dear Uncle Sam's schooll so wise, and so broad in

its scope. Must grant no amendments (?) from priest, king, or pope!
A. HARTER REYNOLDS. Auburn, N. Y.

#### INTELLIGENCE THE GOAL OF DREAM.

'Twas many, many years ago, We found ourselves one day, to be Aboard the tug of Know-It-All. And sailing on the Great Smart Sea.

Our noble tug sailed grandly on. She had an ever gallant crew. No breaker dared to show its head Along our stately line of view.

Smart Sea kept calm from day to day, And seemed to wear a placid face; Our tug of Know-It-All steamed on, To find for us a landing place.

At last a straft came in our view, By name, just dim Uncertainty, That led into the Sea of Doubt, Where many, many seemed to be.

Our tug now needing some repairs, We anchored 'long the shore, We thought while waiting there,

We might as well explore, And sail the wondrous Sea of Doubt,

With surging billows, mountain high Ensnaring to its bosom cold Wherein it seemed that all must die. But in the face of all these woes, Our wonder pressed us ever on:

What cared we for those angry waves? Our fears, it seemed, were now all gone. But ere this voyage we could take,

Now fraught with new and strange suspense. The Know-It-All we had to leave, And board the boat of Common Sense.

This boat it took us far away. 'Mid waters stern and ever cold, It seemed this voyage ne'er would cease.

No part of truth we'd e'er behold. But when our hopes were well nigh gone There came one day in view,

The Sea of Truth, whose shores Peace. Stretched out toward heaven's blue. This Sea of Truth, with sparkling

waves, Lashed back from shore to shore, Had just one ship of stately mien, Intelligence—the name it bore. And on its sides, in words of gold, "Bound for the Port of Facts, Where Reason rules, and Right is king,

And proved by human acts.' So get aboard," the captain said, "And loiter not away your time, The way is free, we sail to day, The Sea of Truth, for lands sublime.

And all who sail those wondrous seas, In search of truth and light, Must bear old Error's fearful brunt, 'Twill guide them through the night

Of darkest hours and deep despair, Before the light they'll see. That beckons on with pleasing gleam Across to Truth's deep sen. EMMA M. WARD.

"Right Living." By Susan H. Wixon. dotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in penefited by it. Price \$1.

# APPARITIONS AND OTHER PHANTASMS.

ney, to New Psychology Club of Lincoln, Nebraska.

In pursuing our investigations in the psychic world it is more difficult to give to mean satisfactory demonstrations and proofs of theories and truths than in the material world. We know that it you add two apples to two apples you have four apples—not six apples; that it you add 1 part of oxygen to 2 parts of hydrogen we ever have water. The astronomer can demonstrate to us that the world daily turns completely weight and world pages of the completely water to a part world and the completely weight and world and world pages. completely around, and yearly passes in an orbit around the sun, and so on as to other truths as to concrete things. In these matters we use one or more of our sensory faculties, with our reasoning faculties, through and by the objective mind.

But even as to matters relating to the physical world, we find the minds of some in what we call a high state of development—while others are dull, stupid and obtuse, but little above brutes.

A fisherman seeing a red, glowing sun-set, may only have aroused in him an idea of weather conditions of the coming day, and its effect on his catch; while in the mind of a poet or philoso-pher, indescribable beauties would be unfolded and profound truths would be manifested. Lord Bacon truly said: 'Nothing can be known with certainty without appeal to facts." In appealing o facts we make use of inductive reasoning-from particulars to generalsthat is, from many facts we may draw certain conclusions: frame certain hy potheses, postulate theories, in appealing to facts,

Pitfalls

in arriving at the truth. First is inacurate observation. Second, insuffi-cient verification. Third, the tendency of the human mind to generalize and conclude from an insufficient number of facts.

Now when we consider this subject of phantasms we enter a field for wide speculation and conjecture, in assigning causes for apparitions from different points of view. The conclusions arrived at are chiefly from three points of view. One given by psychologists is that apparitions and other phantasms are illusions and delusions arising out of man's subjective or subconscious mind. A second view as given by a school of alized thought forms, made up of man's with etheric matter. A third view is that apparitions are spirits of the dead, substance so as to be visible to sensuous sight, or to clairvoyant sight-and

The second view is held by some of he cult called "Theosophists." As to the first theory, Thomson Jay Hudson is probably one of the ablest exponents. Yet he considers the subect with much caution.

Apparitions or ghost stories, have terrified timid people in all ages, and have led to a vast amount of speculation. The L<sup>2</sup>ondon Society for Psychic Re

a search has patiently investigated the subject in a selentific way, and has collected many facts, Abut has not classified them as, to any definite hypotheses or theory save in a tentative way. At any rate, they do not dogmatize—only

investigation. Many cases are recorded where phantasms have been seen by more than one person at a time, and by persons seemingly in a normal state of mind. The phenomena of so-called spirit photography amply demonstrate the fact that all assemblies of persons, all business visions can be created of such tangible character that they can be caught and imprinted on the photographic plate. trates, be it good, bad, or otherwise. This has been done so often that it is All of you have been chilled by the cold now generally held as a demonstrated selfish, ill manners, sadness or vileness Pictures of the sitter's dead friends have been taken repeatedly, and cheered by the kindness, love and

where the perfect likeness of the deceased was unmistakable. This Mr. Hudson readily admits in his work, "Law of Psychic Phenomena," page 288, though he is a foe to both Theosophy and Spiritism. However, he denies that these pictures have their origin in the spirit world. Mr. Hudson, after very strong talk of full proofs and correct rules of logic, and evidence to prove every premise in reasoning-quite glibly gives this on page 287 of his work called "Law of Psychic Phenomena."

"It seems to be well authenticated that the subjective personality of man possesses the power to create phantasms or visions, which in many instances are visible to the subjective minds of others." "Every vision perceived by one in telepathic rapport with another must be presumed to be created by the one or the other." By a few premises laid down by Mr.

Hudson he makes the following conclusions: 1. That the nower to create phantasms resides and is inherent in the subjective mind, or personality of

man. 2. That the power becomes greater as the body approaches nearer to the condition of death; that is, as the subjective or hypnotic condition becomes deeper, and the subjective personality in consequence becomes stronger in its sphere of activity.

3. That at the hour of death, or when the functions of the body are entirely suspended, the power is greatest -hence ghosts.

Mr. Hudson after all his great talk of care and fairness in reasoning jumps at conclusions with remarkable case. This seems to be fairly true, from the vast amount of recorded phenomena. ghosts possess the greatest longevity, persistency, power and purpose of those who have died violent death. However, there are many authenticated accounts of ghosts of persons who have died at a good old age, and in due course of na-

This seems to be generally true, that Phantasms of the Dead are of those who have died under cir-

cumstanges of great mental stress or

tasm upon the living objective world.

The record says of a vast number of The record says of a vast number of seek by every possible means at all cases where men and women have been times and places to say and do the murdered, have an intense longing to acquaint the world with the manner of their "taking off." The result is often would a haunted house, where people's nerves are shocked nightly with realistic re-production of the tragedy. This ghost walking sometimes runs for years, but seldom only for a few months. This has been verified time and

again, that two persons while living The author shows a wise practicality in bave agreed that whichever passed her method of teaching the principle of away first shall show himself to the Professor Lockwood is recognized as ethics. She illustrates her subject other at or soon after the hour of one of the ablest lecturers on the spirwith many brief narratives and anec death; and the agreement is repeatedly itual rostrum. In this little volume he carried out with startling fidelity. presents in succinct form the substance Phantasms seldom have any general in of his lectures on the Molecular Hytelligence—ghosts only have one idea or pothesis of Nature; and presents his Children's Lyceum. In the hands of purpose, At least that is the rule land views as demonstrating a scientific bamothers and teachers it may be made down by De Ossier in his volume on sis of Spiritualism. The book is comvery useful. Young and old will be "Posthumous Humanity," wherein he mended to all who love to study and says, "The shade only talks about its think. Price, 25 cents.

Thesis Read by L. W. Billingsley, Attor- | personal predilections, and remains deaf to every question outside the limits it has prescribed for itself." Hamlet's father's ghost is a case in pointhis taking off in the garden by wife

and brother. Ghosts never reappear at the place when a building that has been haunted is destroyed. Theosophy claims that ghosts are simply astral bodies of the departed. This they endeavor to verify by a vast record of facts, also by clair voyant sight, and by the teachings and affirmations of their mahatmas and adepts. All of which, outside of the domain of facts, does not admit of scientific demonstration, and hence has little credence outside of that cult. Spirit ualists of course believe that ghosts, apparitions and phantasms of all kinds are caused by the spirits generally of the departed-materialized or clothed in vestment of astral and etheric matter, appearing much like the persons did before they passed out. These phan-tasms readily dissolve their vestments

Spiritualists Have a Vast Records of Phenomena

with the spirits remaining intact.

to sustain their theory-and then, too, they have phenomena thereon of daily occurrence over the world. Their phe nomena at many seances, diveste all trickery—of the workings of either invisible forces or entities is enormous such as levitation, moving ponderable bodies without contact, improvised loud audible speech, music, poetry, singing, by three and four entities at the same time, questions by spectators with prompt intelligent answers from invisible entities—and giving correct intelli gence of the doings of those far away and premonitory warnings of future Reason Finds Three or More Great events—are certainly hard to account

for save on theory of Spiritists. Even Mr. Hudson, though denying the theory of Spiritualists, admits their phenomena in these words "The mar who denies the phenomena of Spirit ualism to-day, is not entitled to be called a skeptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him." Some people deny spirit phenomena and refuse to investigate.
One other matter I here desire to

speak of while on the subject of ghosts or-apparitions, though hardly germane to the subject of this evening's discussion—that is, the

Thought Atmosphere

that invests habitations. In moving into a strange house or room, some sen sitive persons are apparently influenced mental and astral bodies, intermingled by the mental make-up of those who previously occupied the premises. the former residents were afflicted by or even living-materialized with some any great sorrow or affliction, a depressed, sad feeling would unusually come upon the later occupant, so strong termed by some as spirit sight. This that relief could only come by moving latter ylew is that held by the cult called "Spiritualists."

that relief could only come by moving out of the habitation—no ghost would be seen, but the depressing menta that relief could only come by moving be seen, but the depressing mental state would be felt all the same. course, where the new occupant had full knowledge of the prior sad scenes, then the new occupant would be affect ed more or less by the suggestion of such afflictions-but cases are numerous where the later occupant had no knowledge of the former occupancy, and yet would have the mental afflic-

tion akin to that borne by the former If the former occupants were merry. or optimistic, or artistic, or of strong mentality, or had any other strong characteristic, their character atmosphere would remain and affect later sen sitive occupants. The character of the former occupants of habitations probsuggest a certain line of thought and ably affects more or less, either per-investigation. wards dwell therein-of course often by suggestion—and of course only slightly

affect the dull and obtuse minds. Thought essence, thought elementals, and thought forms infect all habitations, places, places of worship, all clothing selfish, ill manners, sadness or vileness of a place-or you have been toned up sympathy thought atmosphere of places, even before a word is spoken or a look exchanged. All of us each day are by our thoughts adding to the great storehouse of good or evil.

GLORIES IN HER CONVERSION.

A Letter From Springfield, Mo. To the Editor:-This city boasts of between three and four thousand Spiritualists. Think of it, and I dare say not more than one in forty can be induced to read a bona fide Spiritualist paper, but if some impostor comes to our city with his wonderful advertisement of the great things he can do, these same Spiritualists will run over each other to get there first to throw their money away on him; then turn di rectly around and say: "For pity sake there should be some way provided whereby people can know whom to

patronize, I often think that experience is good teacher only when its lessons are heeded, and if these same people would subscribe for and read the only real Spiritualist paper printed so far as i know, that is The Progressive Thinker, they could easily know whom to patron ize. I read several other Spiritualist

paper but none of them fill the bill like The Progressive Thinker, because it discusses all sides of questions and sets PEOPLE TO THINKING AS NEVER BEFORE.

The fact is, I am so rejoiced at my own emancipation from the thralldom and slavery of creeds and superstitious teaching called, or rather mis-called, religious teaching, that I often wish with all my heart that every person on earth could listen to the same beautiful. blessed words of insteruction from the angels that I so often receive. If the world received the same instructions in regard to life and the consequences resultant from wrong-doing that my guardian angels explain to me, I know people would realize the inefficiency of creeds and churches to save them from sinning, and if they fully realized that no power on earth nor any place emotion; those who die peaceful and club could possibly release them from the responsibility of their own acts, they would look well to their lives, and

What a different race of people we would have then.
Surely this blessed light of truth must illuminate the minds of all earth's people ere long.
MRS. MAGGIE NORTON.

Springfield, Mo.

"The Molecular, Hypothesis, of Nature.

A THRILLING APPEAL.

It is for the Children and Progressive Lyceum.

To the Editor:-Greeting and a Happy New Year from the Philosophical Society of Spiritualists of Clinton; but I am here this morning to "speak my little plece" for the children's progressive lyceum. During my two years' work as speak-

er for this society. I have felt that it was not complete, because there was no provision made for the instruction of the children. We mentioned the matter two or three times from the platform, but for some reason it was not

taken up.
When the fall campaign started in I The lyceum was organized in spite of

Spiritualism in and out of the society; glad faces of little ones about us, and all culminating in a Christmas entertainment that filled our hall to overflowing, and put over ten dollars in the treasury of the society. There were songs, recitations, music by the children, a Christmas tree, and a delightful visit from Mr. and Mrs. Santa Claus. Some thought the interest would flag after the Christmas affair, but the following Sunday all our children were present with an addition of

six new ones. Now, friends, I have a purpose in giving you this little history; it is this: Go and do likewise."

It is a disgrace to Spiritualism that its advocates take so little interest in the children. If they were properly instructed in the laws that govern spirit return and control there would be fewer obsessions to deal with in the future. If the seeds of morality, right thinking and right doing were planted in their susceptible minds there would

be fewer freaks and frauds by and by. Not only would they be ready to take up the work that must fall upon them after we lay it down, but they would be prepared to do it well, unhampered by the blunders that ignorance always makes.

The Catholics say, "Give me a child until he is six years old and you may have him after that." They well understand the power of early teaching upon the human mind. A gray-haired lady who frequently at-

tends our services and has received more than one message from her invisible loved ones, said to me recently Mrs. Barry, if you will only add Jesus, the blessed Savior, to your lectures, this hall would not begin to hold the people who would come to listen to the teachings of the departed loved ones.' I replied: "My dear friend, your loved ones, and mine tell us that Jesus does

consequences of wrong-doing, but that we must save ourselves from present and future suffering by right thinking and right living." She gave me a look of anguished reproach, and for some weeks was not seen at the meetings, but has been with us occasionally of late. I can imagine what that good soul is suffering in hav-

not, or cannot, save anyone from the

ing the mask of a life time torn from her mind. Will you send your children to orthodox Sunday-schools to have woven into the very warp and woof of their shining minds, teachings that you know to be false? For shame! Some day you will stand in the scarchlight of your own awakened conscience and find that you have a scar upon your soul that cannot be healed in a day.

These old beliefs have filled a beauti-

ful world with war and crime, jails and almshouses (or at least have not prevented them) and made it a vale tears. Spiritualism came to teach humanity how to get along without these things. Give the children a chance. If we would spend as much time, money and effort in teaching the chilof cheapness

dren along progressive lines as we do attending materializing (?) seances, or hunting for tests (?) the world would be redeemed in two or three generations and the murky mists that now hang low, would be dissipated by the illumin ing sun of spiritual truth. Get up and do something!

If you can plant the seeds of truth in the mind of but one child, do it: it will bring light to at least one little corner

of the earth. Spiritual knowledge is the sun that warms and quickens the soul, even as the physical sun gives strength and life to the body. Let the spiritual sun shine and purify the mental atmosphere. The old dogmas of the dark ages, made up of a patchwork of guess ing and fabrication, have musty, very musty. Pack them away in the dark, dank cellars of their own making, and let the light of truth and inspiration have its perfect work. don't need them; surely our children

don't. Then live in the light and work with a While the sun of life is shining,

Ere the night comes on and age makes And you sit in the dark repining. For now is the day and now is the hour

To scatter your seeds of kindness; To do the deeds or say the words That may lift a soul from blindness. ALICE C. BARRY. Clinton, Iowa.

Letter From Ben F. and Mattie E. Hayden.

To the Editor:-Will you permit us to give our many spiritual friends a word through the columns of The Progressive Thinker? Many of them are writing us inquiring what has become of us. To one and all we wish to say that on the 6th of last May, Mattle was thrown from a vehicle and sustained a broken arm and other serious bruises which terminated recently in an in-ternal abscess that for a time threatened dissolution. For the past three weeks she has been very near death's door, suffering the most excraciating tortures. The crisis came, and bas passed with every indication of a speedy and permanent recovery, as she s able to sit up again. To those who have sent words of sympathy and substantial aid and comfort, we are very thankful. To those who are waiting for readings by mail we can only ask them to be patient—every one will receive careful consideration just as soon as she is able, which we hope to be soon. Those in future wanting read ings by mail will be appreciated, and receive early attention. We ask the prayers, best wishes and sympathy of all Spiritualists and our many near and dear friends in particular. BEN F. AND MATTIE E. HAYDEN.

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ment which is curing thousands. To every person answering this advertisement at once we will send—Free to try—our complete new three-fold absorption cure for Piles, Ulcer, Fiss When the fall campaign started in I determined to have a children's lyceum or "know the reason why."

The lyceum reason why." ly satisfied with the benefit received, send us one dollar. If not, we take The lyceum was organized in spite of the fact that it was considered a "fool your word and it costs you nothing; you ish move" by some. Result, greater decide after a thorough trial. This treatment is curing even cases of 30 and 40 years' standing, as well as all the earlier stages. Act now and saye yourself perhaps untold suffering. Our three-fold treatment cures to stay cured because it is constitutional as well as local, and we want you to try it at our expense. Our valuable new Pile Book (in colors) comes free with the approvel treatment, all in plain package. Send no money—only your name—to Dr. Van Vleck Co., X027 Mejestic Building, Jackson, Mich. Write to-day.

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# A Little Pilgrim.

This is a charming narrative illustrating the beauty, grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

CHAPTER I.

In the Unseen.

She had been talking of dying only the evening before, with a friend, and had described her own sensations after a long illness when she had been at the presence had been always bright. She point of death, "I suppose," she said, "that I was as nearly gone as any one ever was to come back again. There was no pain in it, only a sense of sinking down, down-through the bed as if nothing could hold me or give me support enough-but no pain."

And then they had spoken of another friend in the same circumstances, who also had come back from the very verge, and who described her sensations as those of one floating upon a summer sea without pain or suffering, in a lovely nook of the Mediterranean, blue as the sky. These soft and soothing images of the passage which all men gread had been talked over with low voices, yet with smiles and a grateful sense that "the warm precincts of the cheerful day" were once more familiar to both. And very cheerfully she went to rest that night, talking of what was to be done on the morrow, and fell asleen sweetly in her little room, with its shaded light and curtained window, and little pictures on the dim walls. All was quiet in the house; soft breathing of the sleepers, soft murmuring of the spring wind outside, a wintry moon very clear and full in the skies, a little town all hushed and quiet, everything lying defenseles, unconscious, in the safe keeping of God.

How soon she woke no one can tell. She woke and lay quite still, half roused, half hushed, in that soft languor that attends a happy waking. She was happy always, in the peace of a heart that was humble and faithful and pure, but yet had been used to wake to a consciousness of little pains and troubles, such as even to her meekness were sometimes hard to bear. But on this morning there were rone of these. She lay in a kind of hush of happiness and ease, not caring to make any further movement, lingering over the sweet sensation of that making. She had no desire to move nor to break the spell of the silence and peace. It was still very, early, she supposed, ardinance by it might be cours yet wisely thirthen came to call rer. It might eve the that she should sleep again. She had no wish to move, she lav at such luxurious ease and

But by and by, as she came to full possession of her waking senses, it appeared to her that there was some change in the atmosphere, in the scene. There began to steal into the air about morning, the lovely blueness of the first opening of daylight before the sun. It could not be the light of the moon, which comes at that time of the year late, to find the world awake before it. This was different; it was like the summer dawn, a soft suffusion of light growing every moment. And by and by it occurred to her that she was not in the little room where she had lain down. There were no dim walls or roof, her little pictures were all'gone, the curtains at her window.

The discovery gave her no uneasiness in that delightful calm. She lay still to turbed. It half amused her that these things should be changed, but did not rouse her yet with any shock of alteration. The light grew fuller and fuller eyes from the sweet mist of the first it was scarcely a scene at all, nothing | would see. Then suddenly she seemed soothed and caressed her eves.

She thought all at once of a summer morning when she was a child, on earth." when she had woke in the deep night which yet was day, early, so early that the birds were scarcely astir, and had priateness of the word which almost risen up with a delicious sense of daring and of being all alone in the mystery of the sunrise, in the unawakened world which lay at her feet to be explored, as if she were Eve just entering upon Eden. It was curious how all those childish sensations, long forgotten, came back to her as she found Lerself so unexpectedly out of her sleep she said. "Perhaps I have died too." in the open air and light. In the recollection of that lovely hour, with a smile of the thought. at herself, so different as she now knew herself to be, she moved to rise and look a little more closely about

her, and see where she was. When I call her a little Pilgrim, I do contrary, she was not even young. She was little by nature, with as little flesh of sorrows that fill a woman's life, with seemed to come round her for a mo- 10 cents.

out knowing any of its warmer blessings. She had nursed the sick, she had entertained the weary, she had consoled the dying. She had gone about the world, which had no prize or recompense for her, with a smile. Her little was not clever; you might have said she had no mind at all; but so wise and right and tender a heart, that it was as good as genius. This is to let you know what this little Pilgrim had been.

She rose up, and it was strange how like she felt to the child she remem bered in that still summer morning so many years ago. Her little body, which had been worn and racked with rain felt as light and unconscious of itself as then. She took her first step forward with the same sense of pleasure, vet of awe, suppressed delight and daring and wild adventure, vet perfect safety. But then the recollection of the little room in which she had fallen asleep came quickly, strangely over her, confusing her mind. "I must be dreaming, I suppose," she said to herself, regretfully; for it was all so sweet that she wished it to he true.

Her movement called her attention to herself, and she found that she was dressed, not in her night-dress, as she had lain down but in a dress she did not know. She paused for a moment to look at it, and wonder. She had never seen it before; she did not make out how it was made, or what stuff it was, but it fell so pleasantly about her, it was so soft and light, that in her confused state she abandoned that subject with only an additional sense of pleasure. And now the atmosphere became more distinct to her. She saw that under her feet was a greenness as of close velvet turf, both cool and warm, cool and soft to touch, but withno damp in it, as might have been at that early hour, and with flowers showing here and there.

She stood looking round her, not able o identify the landscape because she was still confused a little, and then walked softly on, all the time afraid lest she should awake and lose the sweetness of it all, and the sense of est and happiness. She felt so light, so airy, as if she could skim across the field like any child: It was bliss enough to breathe and move, with every organ so free. After more than fifty years of hard service in the world, to feel like this, even in a dream! She smiled to herself at her own pleasure; and then once more, yet more potently, there came back upon her the appearance of her room in which she had fallen asleep.

How had she got from there to here? Had she been carried, away in her her, the soft dawn as of a summer sleep, or was it only a dream, and would she by and by find herself between the four dim walls again? Then this shadow of recollection faded away which she had seen before she went once more, and she moved forward, to bed; and all was so still, that it walking in a soft rapture over the decould not be the bustling, wintry day licious turf. Presently she came to a little mound, upon which she paused to look about her. Every moment she saw a little farther; blue hills far away, extending in long, sweet distance, an indefinite landscape, but fair and vast, so that there could be seen no end to it, not even the line of the horizon,-save at one side, where there seemed to be a great shadowy gateway, and something dim beyond.

She turned from the brightness to look at this, and when she had looked think of it all, to wonder, yet undis- for some time, she saw, what pleased her still more, though she had been so happy before, people coming in. They were too far off for her to see clearly. but many came, each apart, one figure round, growing into day, clearing her only at a time. To watch them amused her in the delightful leisure of waking. Then she raised herself upon her mind. Who were they? she wonher arm. She was not in her room, dered; but no doubt soon some of she was in no scene she knew. Indeed them would come this way, and she but light, so soft and lovely, that it to hear, as if in answer to her question, some one say, "Those who are coming in are the people who have died

"Died!" she said to herself aloud, with a wondering sense of the inapprocame the length of laughter. In this sweet air, with such a sense of life about, to suggest such an idea was almost ludicrous. She was so occupied with this, that she did not look roundto see who the speaker might be. She thought it over, amused, but with some new confusion of the mind. Then with a laugh to herself at the absurdity

"Yes," said the other voice, echoing that gentle laugh of hers, "you have died too."

She turned around, and saw another standing by her, a woman, younger and rot mean that she was a child; on the fairer, and more stately than herself, but of so sweet a countenance that our little Pilgrim felt no shyness, but recand blood as was consistent with mor- ognized a friend at once. She was tal life; and she was one of those who more occupied looking at this new face. are always little for love. The tongue and feeling herself at once so much found diminutives for her, the heart happier (though she had been so happy kept her in a perpetual youth. She was before) in finding a companion who go modest and so gentle, that she al- would tell her what everything was, ways came last, so long as there was than in considering what these words anyone whom she could put before her. might mean. But just then once more But this little body, and the soul which the fecollection of the four walls, with was not little, and the heart which was their little pictures hanging, and the big and great, had known all the round window with its curtains drawn,

ment, so that her whole soul was in a confusion. And as this vision slowly faded away (though she could not tell which was the vision, the darkened room or this lovely light), her attention cane back to the words at which she hac laughed, and at which the other, had laughed as she repeated them. Died?-was it possible that this could be the meaning of it all?

"Died?" she said, looking with wonder in her companion's face, who smiled back to her. "But do you mean-You cannot mean-I have never been so well; I am so strong; I have no trouble-anywhere; I am full of life."

The other nodded her beautiful head with a more beautiful smile, and the little Pilgrim burst out in a great cry of joy, and said:

"Is this all? Is it over?-is it all over? Is it possible that this can be

"Were you afraid of it?" the other

There was a little agitation for the noment in her heart. She was so glad, so relieved and thankful, that it took away her breath. She could not get over the wonder of it.

"To think one should look forward to It so long, and wonder, and be even unhappy trying to divine what it will be -and this all!"

"Ah, but the angel was very gentle with you," said the young woman; you were so tender and worn, that he only smiled and took you sleeping. There are other ways. But it is always wonderful to think it is over, as you say." The little Pilgrim could do nothing

but talk of it, as one does after a very great event. "Are you sure, quite sure, it is so?" she said. "It would be dreadful to find it only a dream, to go to sleep again, and wake up-there-This thought troubled her for a moment. The vision of the bedchamber came back; but this time she felt it was only a vision, "Were you afraid,

too?" she said, in a low yoice. "I never thought of it at all," the beautiful stranger said; "I did not think it would come to me. But I was very sorry for the others to whom it came, and grudged that they should lose the beautiful earth, and life, and all that was so sweet."

"My dear!" cried the Pilgrim, as if she had never died, "oh, but this is far sweeter! And the heart is so light, and it is happiness only to breathe. Is it heaven here? It must be heaven."

"I do not know it it is heaven. We rave so many things to learn. They cannot tell you everything at once," said the beautiful lady. I have seen some of the people I was sorry for, and when I told them, we laughed—as you and I laughed just now-for pleasure."

"That makes me think" said the little Pilgrim; "if I have died, as you say -which is so strange, and me so living -if I have died, they will have found it out. The house will be all dark and they will be breaking their hearts. Oh, how could I forget them in my selfishness, and be happy! I'so lighthearted, while thev-"

She sat down hastily, and covered her face with her hands and wept. The other looked at her for a moment, then kissed her for comfort, and cried too. The two happy creatures sat there they had left behind, with an exquisite grief which was not unhappiness, which was sweet with love and pity. "And, ch," said the little Pilgrim, "what can we do to tell them not to grieve? Can not you send? cannot you speak?- cannot one go to tell them?"

The heavenly stranger shook her head.

"It is not well, they all say, Some times one has been permitted; but they do not know you," she said, with a pitiful look in her sweet eyes. "My mother told me that her heart was so sick for me, she was allowed to go; and she went and stood by me, and spoke to me, and I did not know her. She came back so sad and sorry, that this took her at once to our Father; and there you know, she found that it was all well. All is well when you are there."

"Ah," said the little Pilgrim, "I have been thinking of other things. Of how happy I was, and of them; but never of the Father,-just as if I had not died." The other smiled upon her with a wonderful smile.

"Do you think he will be offendedour Father-as if he were one of us?" she said.

And then the little Pilgrim, in her sudden grief to have forgotten him, became conscious of a new rapture unexplainable in words. She felt his understanding to envelop her little spirit with a soft and clear penetration, and that nothing she did or said could ever be misconceived more. "Will you take me to him?" she said, trembling yet glad, clasping her hands. And once again the other shook her head.

"They will take us both when it is time," she said; "we do not go at our own will. But I have seen our. Brother-"

"Oh, take me to him!" the little Pilgrim cried. "Let me see his face! I have so many things to say to him. I want to ask him-Oh, take me to where can see his face!"

And then once again the heavenly lady smiled.

"I have seen him," she said. "He is always about now here, now there. He will come and see you, perhaps when you are not thinking. But when he pleases. We do not think here of what we will-"

(To be continued.)

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# SPECIAL THOUGHT CHANNEL

# SYMPOSIUM.

The Ouestion Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth?

# Letter From a Washington Spiritualist.

To the Editor: - A fine demonstration Keeler, who is a spirit photographer, to of spirit power took place at Mrs. M. A. take her photograph while entranced in Keeler's some time ago. A short time the cabinet in the dark. She seated before Christmas Clara Collingwood, herself in the cabinet, the Mrs. Keeler's cabinet messenger, expulled a little to one side, the camera pressed a wish for a full outfit of placed in position, the room made dark, earthly clothing. ONE LADY GOT HER and the photograph was taken. To one A NICE WHITE HAT; ANOTHER side, and in front of Mrs. Keeler, MADEHERAWHITE DRESS; ANOTH- stands Clara Collingwood, the spirit ER PROVIDED HER WITH A PAIR messenger, clothed in her Christmas OF WHITE SHOES; ANOTHER WITH presents of earthly clothing. I send A PAIR OF WHITE STOCKINGS; you the photograph; also a photograph AND OTHERS WITH SCARF, FAN of myself and spirit wife and son, and AND DOLL. These articles were pre-also one of myself and Spirit Dr. Hol-sented to her for a Christmas present, land, who controls the materializations, and were taken away somewhere by the and the face and head of Clara and othspirit messenger, not one of them be- crs supposed to be relatives, and whom ing left in the seance room. When in- I do not recognize. quiry was made. Clara said she took them to her spirit home.

A few weeks after Christmas, Mrs. that they can take solids to their spirit Keeler, who is a materializing medium, requested her husband, Dr, Wm. Wast

TERIAL GARMENTS OF EARTH BRUTE THAT INVADES THE SANC-LIFE, AND THEN BE RE-MATERI- STROYS IT. SPIRITS (THE MEDI-ALIZED, AND WORN BY A MORTAL, UM OR CONFEDERATE ONLY) IS A QUESTION THAT THOSE ONLY HAVE RECEIVED FROM THOSE WHO CONTRIBUTE TO THIS SYM- WHOM THEY HAD BADLY DUPED POSIUM, MUST DECIDE. HOW OR DECEIVED, MONEY AND PRES EVER, WE DESIRE TO SPEAK OF ENTS GALORE-DRESSES, GOLD, THE GROSS DECEPTION PRACE ETC., TO BE TRANSFERRED FOR HOLD-UP MAN, WITH THE VILLAIN CABINET. -

TICED IN THIS CITY, CARRIED ON SOME SPECIAL PURPOSE TO THE BY MATERIALIZING MEDIUMS. SPIRIT SIDE OF LIFE. NO! USED weeping together, thinking of those THE DECEPTION HAS BEEN BY THESE VAMPIRE MATERIALIZ-MOUNTAIN HIGH. THE FRAUD ING MEDIUMS. THE INVESTIGA-PRACTICED HAS BEEN OF THE TION WILL GO ON UNTIL SPIRIT-MOST CRUEL, HEARTLESS KIND. UALISTS GENERALLY HAVE A THE ACTORS MUST BE CLASSED COMPLETE KNOWLEDGE OF WHAT WITH THE THIEF, WITH THE HAS BEEN GOING ON IN THE DARK photographed and standing beside her

This demonstration proves to

that spirits can be photographed and

RUFUS SUMERLIN.

EVA A. CASSELL.

She is an Excellent Medium, and From Her Standpoint Gives Her Views In Reference to the Possibility of Transferring to Spirit Life a White Dress, Shoes, Etc., and Wearing Them There at Leisure, Then Transferring

It seems hardly possible that there are those among us who would believe one of my friends said to me: "Just such preposterous statements. I know look here-here is your figure, natural that I have my opinion of a person who as can be, posing as a spirit beside this would believe such arrant folly; they lady who has been photographed." must have reached and gone far beyond | Sure enough, it was I beyond doubt, that period which Prof. Osler says is and not only I but other people at Onthe age when a man has outlived his set who were at that moment aliveusefulness and should be chloroformed. pictured as "spirits" beside the per-There are hundreds of these old fel-

lows hanging around the cabinet, who, IZING SEANCE.

shoes, white stockings, a scarf fan PALPABLE TRICK, and I want to say and doll, were taken into the cabinet, to the credulous, when you go to get a and at the close of the seance not one spirit picture taken, take your own of the articles were found—they had plate along and get your chum to keep been taken by the control to her spirit an eye on it; then you will see how home." re ry

Phew! lieve such palpable trickerylli He windows with spirit photographs must believe me a fool—the son of long. They stole silently from the Onset pre

Go to, thou prince of "dead seasies; sppear one by one. thou willing dupe of the trickster."- I will tell you where they went to. They spirits can take solids to the spirit were passed out of the cabinet into the world," says this much-befogged teller turn, passed them to two confederates bear out his statement. DOES HE Yes, sir, in the derkness and while the TAL BODY COULD BE CARRIED

to the manager. inet is no proof that they were taken to white elephants, too-one is as feas the spirit world.

"A few weeks after, the medium was Spiritualists believe that there are

was the control, clothed in the same white afticles of raiment." Stupendous! Marvelous!

I believed at one time that there might be some thing in spirit photography; but at Onset Bay one day I saw a crowd of people in front of Carr's, the photographer. I stepped up to look at the photographs in the windows and sons photographed. I rushed into Carr's studio. He

incapacitated by second childhood and smiled at my excitement, saying. "I defective eyesight, persist in declaring mean to expose these bogus spirit phoevery "medium" genuine, even when tographers as it is a trick: so I took the latter has been proven a fraud. your photograph and some other THEY ARE THE WORST ENEMIES ladies' photographs and transferred TO OUR CAUSE AND THEIR FAMI them to plates which I later used in LIES OUGHT TO PUT THEM UNDER taking some person's pictures, with the GUARDIANSHIP INSTEAD OF AL result that I have produced the same LOWING THEM TO FOOL AWAY A spirit pictures "materialized" by these WHOLE DOLLAR AT A MATERIAL fraudulent gentry. It is easily done." Sure enough, when he showed me the "A white hat, a white dress, white modus operandi I saw that it was a many spirit faces will appear on the picture, I doubt if there is such a I should hate awfully to be held in thing as genuine spirit photography. such estimation and rated in such pro- Anyhow, it did not take the "spirit portion by any spirit control that it artists, long to decide which was their should deem me mentaligefitted to be best move, after carr had filled his ears, of he with the braying voice. | cincis and deemed it mighty "bad med But where did the white articles of icine" in future to invade its domain. clothing go to? To the spirito world? How we laughed as we saw them dis-

"This demonstrates to me that the hands of the "manager," and he, in of great stories. But facts would not who posed as sitters in the circle. PRETEND TO SAY THAT HIS MORcircle were howling out the strains of INTO THE SPIRIT WORLD? IT IS 'Sweet Spirit, Hear My Prayer," in or SOLID MATTER, LIKE HATS. DOLLS der to drown the noise made at the cab. AND DRESSES, AND IF THE LATinet, the white clothing was passed out TER IS TAKEN THERE. SO ALSO MAY MORTAL BODIES. White hats, That they were not found in the cab- stockings and white shoes-yes, and ible as the other!

no literal fires (solid) in the spiritual world, but only their counterpart. Hell is a condemning conscience and heaven a state of harmony surrounding the soul-all these psychic qualities, together with spirit, are ethereal and some might say, ghostly, effervescent; they belong to the spiritual world, essentially, and naught but psychic qualities of a like nature can exist there. Hats, shoes and dolls are too grossly organized to be taken to the spiritual realm: Their spiritual counterpart might exist there, in ghostly, effervescent state, but as for the solid, material objects themselves-impossible.

Matter belongs to the earth; it can EXIST NOWHERE ELSE. Spiritual law in the spiritual world utterly repudiates the statement that earthly toggery may exist there-THIS PSYCHIC LAW FORBIDS IT. The law of correspondence effectually relegates every form of matter to the earthly plane where it belongs and affirms that SPIR-ITUAL QUALITIES ONLY, SHALL EXIST IN A SPIRITUAL WORLD. .

Vain are assertions of the hoodwinked to the contrary-eternal principles of the psychic domain have settled the subject for all time. Any socalled deviation from this rule is the result of deception and trickery, and any person who believes it has closed the avenues of his being to COMMON SENSE AND REASON, AND MUST PRACTICALLY BELIEVE THAT IF HATS, DRESSES AND DOLLS CAN BE TAKEN TO THE SPIRIT WORLD, SO ALSO CAN STOVES, FURNITURE, HOUSES, WHOLE VILLAGES IN FACT-AND THE EARTH ITSELF FOR THAT MATTER, THUS SET-TING ASIDE HE IMMUTABLE LAWS WHICH GOVERN IT.

EVA A. CASSELL. The Mediums' Home School and "Bilver

Chain" Developing Circle. To the Editor:-Permit us to state to your many readers that it is now nearly ten years since the angel world first communicated to us their plan and scope for a Mediums' Home School and "Silver Chain" Developing Circle (a circle-at-large). During these ten years many obstacles have retarded the more complete materialization of the plan and scope suggested, yet we are glad to announce that these

stacles are now successfully overcome. and the work is happily going forward The object of this Home School and circle-at-large is to promote spiritual, intellectual, physical and social welfare and progress of the students and once may be able to reach, giving spiritual culture and mediumistic unfoldment and special prominence, with a view to a more complete elucidation of the grand truths of our philosophy, science and religion, thus building up and cultivating better mediumistic tions and encouraging mutual helpfulness in the spirit of fraternal kindness. The present status of our cause demands earnest effort along

We must raise our standard, and qualify our spiritual representatives in the field (those who may need our aid) to more properly represent our cause vancement, to present our claims logically and forcefully before the contending armies of organized superstition, intolerance and oppression. Our "foe" must be met on the battlefield of the mind, and our "army" must be equipped with pure and irresistible ogic and demonstration, if the battle

In the establishment of a mediums home and school we shall secure contend the hand of helpfulness to those struggling for the attainments that shall fit them for service in field of progress.

A vast deal of mediumistic aptitude goes to waste all over the land for want cf a little guidance and co-operation In supplying this guidance and in kindly co-operating with those who are aspiring to advance in me umship and spiritual culture, the cau, would avail itself of many great and fertile opporfunities to advance its claims

True education in spiritual science breathes a higher significance into the experiences of life, and furnishes the aind with nobler reflections and purer aims. Every sincere and progressive medium and co-operator with the spirit world, in advancing the spiritual wel fare of mankind, becomes, in time, a radiating energy, and beneficent light spreading its countless rays in all directhought, touching some congenial mind in his associations at home or abroad, is woven telepathically into the very substance of that kindred soul, and affects, more or less permanently, course in life-changing the less spirit ual ideas and purposes to those of greater spiritual power and usefulness to mankind. And this individual may in turn, help scores of others out of their limitations of thought and men tal bondage, up to a higher and broad er plane, where life's shadows are be-neath their feet, instead of above and around them, and where the dignity of human nature can assert itself in every

relation of life.

Thus will the intellectual and spiritual leaven do its work; thus may we enable the angel world to express it self more fully and more truly in its communications to mortals, and practically establish, by mutual co-operation, the gospel of Peace on Barth! To carry forward this work as it de serves, and as the angel world designed in its message to us ten years ago, re quires more co-operation and support Spiritualist than we have had in the past. Nevertheless we have confidence in those advanced minds in spirit life. originated this movement, that vill find ways and means to sustain and advance it as time passes. We would be glad, however, to hear from all who feel an interest, either as students or benefactors. Address, with stamp for reply: Mediums' Home School. South Grant street, Springfield, Mo.

THE DAYLIGHT DIES.

J. M. AND M. T. ALLEN.

fading gleam of color shines Between the dull cloud's broken gray A purple pall, in misty lines Shrouds the soft passing of the day single star blooms in the West, Pale blossoms of those garden skies And with this flower upon her breast

The Daylight dies

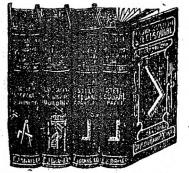
Brief day! And yet thy fleeting hours While still another sighed to see The last rays of thy setting sun; Souls have been born and Death hath -reaped--

Oh, union sweet! Oh, broken ties! The page is turned, the book is closed The daylight dies. -Gertrude Theresa Clark.

From all life's grapes I press sweet wine.-Henry Harrison Brown.

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SATURDAY, JANUARY 27, 1906.

WORDS OF CAUTION.

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SOMETHING YOU SHOULD HAVE. It Will Only Cost You Four Cents. Reports in pamphlet form of the last

N. S. A. Convention are for sale at 600 Ponnsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five ets. per dozen. Every Spiritunlist should send for one. Address Mary T. Longley, Secretary.

#### TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless oth-

#### Trees and Plants Have Eyes.

Full fifty years ago a labored article went the rounds of the press claiming vegetable life is immortal; that it was sensitive to injury, and suffered pain when wounded or destroyed.

Prof. Haberlandt, of the University of Gratz, Austria, who has acquired worldwide celebrity by his researches in plant life, now announces he has discovered the whole vegetable world has organs of vision. They are located in the leaf, near the stem, and are useful in adjusting themselves to light.

Who has not observed the intelligence of the climbing vine in its efforts to reach some object to which it desires to cling? Remove that object and the direction of the ascending vine will be found changed the next day. We have noticed this frequently, and wondered how it was possible the brainless and eyeless thing took cognizance of the removal of the object it was ambitious to

Prof. H. declares these eyes, whether on plant or tree, have eye-lashes to shield the organ from injury, closing down to shut out an excess of light, or to ward of injury by rain or dust. He claims the eyes are larger in highly developed, rapid growing and in tropical plants than in those of slower growth.

Animal, vegetable and even mineral was hence formed under his instructife seem closely interlinked, and each tions, and the army of Christ, so organis somewhat dependent on its fellow for existence. The writer has observed in caverns semblance of vines creeping along the wall which was in fact a part of the rock, with stem and leaf, seemingly pushing themselves forward as if ved with life. And had they eyes? And shall we meet them "over there?"

#### As Dryden Viewed Sectarians.

Chancing the other day to open to Dryden's "Religio Laci," and reading his preface to the poem of that name, we were astonished to find his bitter expressions against sectarians, which we copy.

"Thus sectaries, we may see, were, born with teeth, foul-mouthed and scurrilous from their infancy; and if spiritual pride, venom, violence, contempt of superiors, and slander, had been the marks of orthodox belief; the presbytery and the rest of our schismatics, which are their spawn, were always the most visible Church in the Christian

Dryden was born in England in 1631, and died in 1700. Here is another quotation from that preface too true to

"Wherever that discipline [Calvinism] was planted and embraced, rebellion, civil war, and misery attended it. And how, indeed, should it happen otherwise? \* \* They dub themselves the people of God, which it is the interest of their preachers to tell them they are, and it is to their interest to so believe. After that they cannot dip into the Bible but one text or other will turn un for their purpose. If they are under persecution, as they call it, then that is a mark of their election. If they flourish, then God works miracles for their deliverance, and the saints are to possess the earth."

There has been no change, unless for the worse, with "sectaries" since Dryden's time.

#### Naughty Tell-Tale Ruins.

A late press dispatch from London ваув:

"Arthur Evans, the famous archaeologist, who has been for years in Greece. making excavations in the interest of science, has discovered in the ruins of the palace of Minosses, at Gnosso, the remnants of a small sanctuary which gives evident proof that the cross was worshiped in some parts of the world 2,000 years before Jesus,

Remnants of a building at least 3,000 years old, have revealed a series of chambers in which many articles of religious worship have been hidden. In a small subterranean chamber Evans found the furniture of a small chapel, and encased in a wall of the room a marble cross of the form now used in Catholic churches. Several small statues in earthenware stood at the foot of the cross, surrounded by many votive offerings. One of the statues evidently represents a goddes, and two others

The cross was used as a religious emblem many centuries before our era. It appears on all the ancient obelisks in

Egypt. The Spaniards found it in Peru, and in Central America on their OUR SPECIAL EDITION first arrival. The wonder has been and is, how it became known by the ancient civilizations in this country.

The Past Rises Before Us. Very different is the habit of modern Christian nations from that of the ancient Romans, or, in fact, from that of any government of antiquity respecting religious toleration of conflicting ideas. We quote from Mosheim's "Historical Commentaries on the State of Chris-

tianity," Vol. 1, p. 14: "This diversity of gods, and of religious worship, was never known to generate animosity, or kindle the flames of war between nations, except in one solitary instance of the Egyptians; and considerable doubt may be entertained whether even in this case a difference of religion alone was the cause of strife. Each nation readily conceded to others the right of forming their own opinions, and judging for themselves, in matters of religious concern: and left them. both in the choice of their deities, and their mode of worshiping them, to be guided by whatever principles they

might think proper to adopt." How very different became the practice so soon as the dominant religion was adopted! Wars for the propagation of the faith became general. A heathen had no rights a Christian should respect; and all were heathen who did not accept the story of the dream-begotgen God, who was born of a virgin, and yet was eternal with his infinite Father. Nation after nation was overwhelmed by invading Christian armies and subordinated to the cross. Only those whose attention has been directed to this subject, and whose researches in history have been along those lines can have any just conception of this frightful wrong. Creeds, formulated in monastries by cloistered monks, were forced on nations by the sword, and at the cannon's mouth. Whole districts were depopulated; the inhabitants, men, women and children going down in blood, that the banner of the cross should wave over a land of desolation. One extract from numerous pages in the same direction. from "Alberger's Antiquity of Christianity," pages 19, 20, shall illustrate our point. We quote: "Prussia, invulnerable to the secret

machinations of the Holy See, and undauted by the ferocity of the military apostles of Christ, had resisted the proffers of salvation and heaven with such resolute heroism, that it threw Pope Honorius [about 1220] into such a paroxysm of rage that he publicly called Christendom to arms, in order to proselyte by military force the obstinate Pagans. A calamitous war ensued. The Pagans determined to exhaust the resources of defense; the Christians, the means of subjugation, The arts of destruction were mutually applied with consummate skill: towns were swept from existence; communities massacred; blood flowed in reeking torrents: Pagans accepted death rather than baptism; and all the havoc and horrors of which war is pregnant were protracted in their most teriffic forms for fifty-six years. The carnage of the fierce conflict was so enormous ulated the Prussian territory and ex-tinguished the prospect of victory egainst the arms and resources of united Christendom that they concluded to accept the gospel rather than total extinction.
"Livonia Courland and Semagalia,

not having perceived the superiority of the Gospel to Paganism, by the example, teaching and logic of the mission ary monks, the Pope resolved to quick en their perspective powers by the appilance of a military crusade. The order of Sacred Sword Bearer [see Encyclopedia Britannica, Vol. 14, p. 724], ized, entered the domains of the idolators and covered them with carnage and death. Berthold, the military bishop, at the head of the saints, per ished sword in hand fighting the Pagans to make them believe in Jesus. For a hundred years this war was waged with unmitigated ferocity. The heavier armament and greater military re-sources of the Sacred Sword Bearers, at length, convinced the obstinate Pa gans that resistance to the demands of the pope and the gospel would inevitably involve their nationality in extinction; and, listening to the counsels of prudence rather than of pride and patriotism, they consented to believe in Jesus

and be baptized.
"The duke of Lithuania, being op pressed by the Teutonic Knights, and proffered a crown by the Pope if he would believe the gospel, yielded the admonitions of danger and interest. But no sooner had he been relieved from fear of the one, and endowed with the gift of the other, than he fell from grace. Having, in the meantime, how ever, prudently made himself too formidable to be convinced of his error by any warlike demonstration, he was permitted to indulge his Pagan proclivitles without molestation; but in the successive vicissitudes of 150 years, his kingdom becoming weakened by dis sension and bad policy, and harassed by the Teutonic Knights, consented through papal overtures to become Christians, to prevent the consummation of a coalition in process of negoti ation between the Teutonic Knights and the Sacred Sword Bearers, for the utter extinction of their race and na-

tionality.
"Although the monks imposed on their Pagan converts the easy task of submitting to baptism, and of substituting in their devotions the names of the Christian deities for those of the Pagan mythology, yet even in this accommodated form, they received Christianity with a shudder, coldly pro-fessed its creed, and reluctantly disguised their Pagan piety."

It has been urged we have nothing to do with the past; that the future is before us, and that that we should guard with care. Such objectors forget that we learn of the future by an acquaintance with the past. It is a maxim, "History repeats itself." Restore the successors of all the tyrants of the Christian ages to power, and every excess the former were guilty of will be repeated with even greater violence; for they will allow none to survive the question of their authority.

The coward sneaks to death: brave live on.—Anon.

The arena of the new standpoint of cience is that of the pupil's own mind.

-Elmer Gates. If anyone says that consciousness cannot exist except in the relation of cause and effect with certain organic molecules, I must ask him how he knows that. And if he says that it can, must ask him the same question.-

The force of his own merit makes his way; a gift that heaven gives for him, which buys a pisce next to a king.

## It Contains a Mine of Valuable Information.

The orders for the edition containing Col. Ingersoll's address on "The Devil" are flowing into this office in one steady stream. We want to send out ONE HUNDRED THOUSAND copies of this remarkable paper. Orders for about twenty thousand copies have already been received. The price is ONE CENT per copy. No order received for less than ten copies. They will be sent to as many addresses as desired. This one paper is worth a dollar Stamps received in payment.

Hate Is Not Love.

Is not "the Christ principle of love" a misnomer? The clergy claim Jesus was the prince of peace, and endow him with all the noble virtues; but there is the "inerrant Bible" that relates a different tale.

"I came not to send peace, but a sword," is not the language of a peace maker, and yet, Matthew 10:34, reports Jesus as using these words followed

"For I am come to set a man at vari ance against his father, and the daugh ter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be of his own mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

And as for the love Jesus taught, it was the very opposite. Open to Luke 14:26 and read-

"If any man come to me, and HATE not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

We opened the Revised New Testa ment, and really hoped to find King James' translators had made a false rendering of this last quoted text; but it is almost identical; and the same is true of the Douay Bible, the Catholic version. Then we turned to our Latin and Greek Testaments, and we found the word "hate" agreed with the original.

With these facts how in the name of truth can any one say: "Christianity embodies the Christ principle of Love?'

If the exhibitions of love displayed by the Teacher by allowing a magdalene to wash his feet and dry them with her hair had occurred in our day, a term of service in a reformatory would have been deemed a just place for the offender.

People have been grossly deceived as to the Bible teaching, having listened to panegyries without end from the priests as to what is related there. Catholics declined to place the collec tion of booklets in the hands of the people, but used it as a fetich. They claimed to have "God's Word" in their possession, and they told of its great value and sacred character, and repeated their falsehoods in regard to it until it was finally wrested from them and was given to the people by Luther. The Protestant clergy kept up the de ception, and continue to repeat it; till now with, favorite texts selected and repeated by the clergy the general character of the compilation is un-

known to the masses. So soon as a person masters the underlying current of the book, and is so unwise as to relate it, he is dismissed from the church with curses, and is branded an infidel or an atheist, any thing to show Christian hate.

# ANNUAL CONVENTION Illinois State Spiritualists

The annual convention and mid-winter mass-meeting of the Illinois State Spiritualists Association will convene at Handel Hall, 40 Randolph street, Chicago, Tuesday evening, February 20,

Association.

and continue all day Wednesday and Chursday, Feb. 21 and 22, 1906. The annual business meeting will be held in the Blue Parlor Wednesday morning. The afternoon and evening sessions will be filled by skilled musiclans, eloquent speakers and excellent

message givers. Watch for the programmes. Send your society's annual per capita by duly accredited delegates. Snd your society's annual per capita

tax of twenty-five cents per member also a detailed report of what it has done for the fiscal year, and its present outlook for future usefulness. Favor us with suggestions of what

the cause needs in your neighborhood as well as the state. Give name and address of each officer and trustees.

How many meetings have you held since March 1905? How many circles have been held in

your neighborhood, of what phases. and by whom, and how were they atended? Is your society free of debt? What mediums have worked in your

field and with what success? Can you sustain a lyceum? Instruct your delegates how to act upon the proposed amendment to the Constitution, a copy of which is enclosed with this notice.

H. A. CROSS, Sec'y. Ilinois State Spiritualists Association. Proposed Amendment to the Consti-

ution reads as follows: Art. IV., Sec. II.—Individuals who are Spiritualists, resident in this state, and not connected with any other society auxiliary to this association, may become members of this association upon making application in due form, accompanied by the sum of one dollar, and pledging compliance with its Constitu-tion and By-laws, provided they are ac-cepted by a majority vote of the active members present at an annual meeting of the association, or by a majority vote of the official board at any of its meetings when the association is not assembled. The payment each year thereafter of one dollar to the secretary of the association, shall continue their rights of membership in the association. Next Sunday the subject of Mrs.

Where cavilling begins-reason ceases Thus argument is wasted.-Anon. Let us not burden our remembrance With a heaviness that's gone.-Shak-

.The dependence of liberty shall be lovers; the continuance of equality shall be comrades.—Walt Whitman.

OUR SPIRIT CHILDREN.

While it is true that poets often put into words the emotions of our hearts. and express for us the feelings which we and ourselves unable to unter. it is also true that they share our ignorance and sometimes fail to give us light and leading

Many parents have felt that the children they roally "keep" are not those who live to maturity here, but those who have passed through the gateway of death into the life beyond. Those who live to grow up" on this eide often forsalia the home-nest, and the desolate old folk, in their loneliness and solitude, find what comfort they can in the thought that they are not really alone but that their beloved "dead" are with them still. Katherine H. Terry beautifully tells their pathetic story in the following lines:

"I heard their prayers and kissed their sleepy eyes, And tucked them in all warm from

feet to head, To wake again with morning's glad Then came where he lay dead. Those other children long to men have

grown— Strange, hurried men, who give me passing thought, Then go their ways. No longer now my own. Without me they have wrought.

So when night comes, and seeking Tired childish feet turn home at evenfold him close—the child that's left to me, My little lad who died,"

How supremely and those last two lines are! One can feel the unshed tears and heartache in them, and yet our Spiritualism has made us think more accurately upon this subject, as it has done on so many others: we now realize that our dear, dead children do not remain babes or infants, but that they grow in stature and in mind "over there" as they would have done here. Longfellow puts the truth clearly and

ruly when he says: "Day after day, we think what she is doing
In those bright realms of air;

Year after year, her tender steps pur-Buing.

Behold: her grown more fair. Thus do we walk with her, and keep

unbroken The band which Nature gives, Thinking that our remembrance, though unspoken.

May reach her where she lives. Not as a child shall we again behold

For when with rapture wild In our embraces we again enfold her, She will not be a child;

But a fair maiden, in her Father's man-Sion, Clothed with celestial grace;
And beautiful with all the soul's ex-

pansion Shall we behold her face."

Readtively our sorrows and bereavements, are often beneficial; teaching us resignation and trust, and arousing us spiritually to the realization of the transitory nature of this present life. By our griefs we learn to be sympathetic and patient, tender and helpful to oth-Under the providence of the All-Father our tears often become the solvents) of our hardness of heart and make us softer and more gentle, and "because of one," we learn to love all. The writer of the following lines embodies the feelings of many of those whose little ones have been lost to them amid the mist of the valley of

Because of one dear infant head With golden hair, To me all little heads And for one saintly face I knew,

All babies are fa "Because of two wide earnest eyes Of heavenly blue, Which look with yearning gaze
My sad soul through,

All eyes now fill mine own with tears Whate'er their hue. Because of little death-marked lips

Which once did call My name in plaintive tones, No voices fall

Upon my ears in vain appeal

From children small. Two little hands held in my own,

Long, long ago, --Now cause me, as I wander through This world of woe To clasp each baby hand stretched out In fear of foe; The lowest cannot plead in vain-

I loved him so."

Who has not seen the whole attitude and outlook of a man, or a woman, changed by the passing into the unseen of a beloved child? It is to Spiritualism, formerly spurned and despised that such sufferers turn for comfort and light in their darkness; and our own poet, Gerald Massey, one of the sweetest singers of love and its blessings, show how the knowledge of Spir itualism inspires and strengthens us by enabling us to understand that our children in the Beyond are ever near us; sometimes nearer in fact and love

than those who remain with us, and by their loving ministry constantly striv ing to console and bless us. He sweet ly sings: "As, after death, our Lost Ones grow our dearest. So, after death, our Lost Ones come the

They are not lost in distant worlds above: They are our nearest link in God's own The human hand-clasps of the Infinite

That life to life, spirit to spirit knit. "They fill the rift they made, like veins In fire-rent fissures torture-torn of old-With sweetness store the empty place

they left. wild honey in the rock's bare cleft. "In hidden ways they aid this life of As subshine lends a finger to the flowers:
Shadowed and shrouded in the Wood's dim heart,
To climb by, while they push their

graves apart. They think of us, at Sea, who are safe on Shore; Light up the cloudy coast we struggle

-Light.

Not every love is generous or noble or merits high encomium, but that love which prompts and impels man to live generously; and to act nobly.-Plato. The progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to

the conviction that law is universal and

inevitable.—Spencer. An hour's industry will do more to produce cheerfulness; suppress evil hut the stones in the piers of the mysucar mors, and retrieve your affairs, than a bridge that spans the Gulf of Despair.

HELEN STUART-RICHINGS.



TO SPIRITUALISTS EVERYWHERE

Important Matters From the N. B. A. Headquarters-Greetings, Convention Reports, Posthumous Requests, Etc.

To the Editor:-It gives me much pleasure to send New Year's greetings from the N. S. A. to you and your constituents, and to express to one and all our best wishes for success and progress in the search for spiritual truth and growth. The N. S. A. is continuing its good work and receiving commendation of its efforts and for what it

has done, from all quarters.
Its committees and officers are busy attending to the various duties laid upon them by the last convention and all are zealous in the desire and effort to promote our cause in the blessing We recognize an important rector in the success of our labors, in the spiritual press, and we hereby give thanks and praise to each edito for his noble aid.

#### Convention Reports.

As previously announced, the N. S. A. has published in pamphlet form all the essential points and reports of workers, including full reports of N. S. officers for the year. These booklets are for sale at headquarters and we can now supply them for four cents per copy, post-paid, thirty-five cents for one dozen, and one dollar and twenty-five cents for one hundred copies. This is splendid missionary literature, also good to keep at home for reference. Scatter it broadcost, Send in your orders soon for these pamphets are well worth double the price.

· Posthumous Requests.

Recognizing the fact that many Spiritualists would like some form of request to leave behind them in regard to the service to be held over their remains, and the disposition of the ody, the late convention adopted suitable form which we nave printed in suitable and legal shape on good paper. This document plainly states the desires of the deceased in regard to Spiritualistic funeral services and disposal of the body by burial or cremation. Two copies of this paper are needed, one to be kept by the holder in some place where it will be easily found by friends after his or her decease, and duplicate to be filed with officers of the nearest spiritual society, or with some near friend. The object of this request is to avoid objectionable forms of burial service, and so forth, and is highly important. We sell this paper, one copy for three cents; two copies for five cents.

The convention voted to hold ten mass-meetings during the year, if practical, with state associations or large local societies conjointly, each meeting to be held in a suitable city and to last two or three days. Societies were to co-operate with the N. S. A. in matters of arranging for such meetings, secur ing talent; bearing expense, and so on. Up to the present time we get but little encouragement from societies and lo-Associations wishing to cooperate with the N. S. A. in arranging for mass-meetings, will kindly address N. S. A. office.

#### Goff Will Case,

which involves thousands of dollars and the rights of Spiritualists to dispose of their property as they choose should demand the attention and secure the aid of every Spiritualist, especially those who live in Michigan. The N. S. A. is expending large sums of money in defense of the Goff will. We call on Michigan Spiritualists to aid in the work and to send their donations to the secretary of the Michigan State Association, Miss Rena. D. Chapman, of Marcellus, Mich.

With loyal and fraternal greetings to all, MARY T. LONGLEY, N. S. A Secretary 600 Pennsylvania avenue S. E., Washington, D. C.

GONE-A MAN OF DEEDS.

A Tribute of Respect From Helen Stuart-Richings.

In The Progressive Thinker of Jan. 13. I read of the transition of B. F. Schmid of Indiapaolis, and I said to myself, "Another lifter gone!" It has been my good fortune during years of work on the spiritual platform, to have had many engagements in Indianapolis. and to have known Mr. Schmid and his faithful hard work in the cause he dearly loved; work to which so few helping hand that he finally became discouraged.

In a letter dated August 7, 1905, he wrote: "After fourteen years of con-tinuous effort, I withdrew from the work, and the society has gone to pieces." How much of endeavor, and discouragement; of high ideals and carping criticism; of generosity in money and time and toil, and prasitic indolence, one may read between the lines of that brief sentence!

A prosperous citizen, a genial acquaintance, a loyal friend, a lover of humanity, a devoted Spiritualist and a true man—a man of deeds—gone! Over there, Brother Schmid, you are finding the golden sheaves of your har-

Planted in darkness, but seeking the light. Tolled for in loneliness all through earth's night, Watched for, waited for, longed for

with tears, Harvested now in the eternal years. O toller in the great work, who find ourself in the minority, among the

EXPECT A MESSAGE FROM HIM. Psychical Research Society Awaits a Messag From Dr. Hodgson, Late Its Becretary.

According to the New York Mail members of the Society for Psychical Research await anxiously some proof of immortality from Dr. Richard Hodgson of Boston. Dr. Hodgson is dead. Dur ing his life he was the best known most patient and most skillful investigator of so-called psychical phenome na in America,

It was under his direction that some of the most astonishing experiments were performed through Mrs. Piper, the celebrated Boston Medium. Dr. Hodgson was preparing a book on these It was expected that in the event of

his own death Dr. Hodgson would have been found to have made some careful provision for an experiment to show his own continued existence in another world. if such a thing were possible.

#### His Place Hard to Fill.

"Dr. Hodgson's death was a great shock to the members of the society,' said a prominent member of the so-ciety. "It came as a blow. His place will pe hard to fill. The doctor died while in the midst of many interesting investigations, the result of which was eagerly awaited by all of us.

"He was a man in the prime of life, In the ordinary course of nature he would have lived twenty years more, but his fondness for athletics proved fatal. He overexerted himself in a game and an artery burst. His end was very sudden.

"We who are concerned in the study of psychic phenomena are simply students. We are endeavoring to arrive at the truth. There are many things that are true in the natural world that cannot be explained; so, also, are there many things of which we have positive knowledge that cannot be explained or reasoned out from a purely mathematic-

"Among the things which we hold to be true is that the soul of man, after having departed to another state, is not able, instantly, to enter into communication with living beings. It requires time to 'find itself.' The time required may be a day, a week, a month, maybe a year or more. We know from instances where messages have come from departed souls within twenty-four hours after death. Others have communicated within a week, and still others have not been heard from for months, and in some years have gone by. We have absolutely no manner of knowing the conditions or the circumstances that surround the departed souls.

#### Expect to Hear From Dr. Hodgson.

"This much is positive, however, that Dr. Hodgson will, as soon as he can communicate with some medium. Phenomena of this nature were his study while alive. Would he not, therefore endeavor to aid us who were his fellow-students and associates to the extent of his power after he had passed to

another state of being?
"The report that he had arranged to communicate through Mrs. Piper, through any other special person, is all nonsense. While Mrs. Piper possesse extraordinary powers, yet that would not mean, necessarily, that she would prove an acceptable medium for communication from Dr. Hodgson or from any other particular person who had passed to another state of being. We believe that a departed soul, after it has acquired sufficient strength and has mastered, to the proper degree, its environments, will use the medium that is best adapted to it.. And that medium may be any person whose spirit is attuned and in accord with that of the departed and, further, that is receptive at the time the effort is made to communicate.

"The entire matter is one that is beyond the explanation of mortals. Students of the phenomena have been convinced of the truth of certain fundamentals: that there is communication with departed souls, and that this communication comes in such a manner that its authenticity is beyond doubt. Those of us who are members of this society, and I dare say many others who are not formally allied with it, are studying it just as the scientist would study his phenomena, or as the astren-

omer would study the heavens.

"Of one thing, however, you may be positive—that no arrangement whatso ever was made between Rr. Hodgson and Mrs. Piper for soul communication received a letter from her the other day, and it made no mention, whatever of any such pact, and had it been in existence Mrs. Piper surely would have

#### told me of it."

ORDINATION. Important Notice From the National Spiritualists Association.

It has been repeatedly announced by the N. S. A. at conventions, from headquarters, and to societies as well as to the public through the spiritual press, that the National Association DOES CONFER ORDINATION ANYONE, yet the mistake is often made by speakers and others that the National Association does ordain workers in the field. So far IT HAS NOT ORDAINED ANYONE. The certificate issued by the N. S. A. to workers who have been regularly ordained by socie ties, state and local, is simply one of endorsement of such ordinations, and it is not of itself a paper of ordination. Some speakers and mediums who have received such a certificate are stating that they have been ordained by the N. S. A. Please take notice that the N. S. A. has ordained NO ONE AT ANY

TIME. Mr. and Mrs. Sprague, Missionaries. Mr. and Mrs. Sprague, missionaries of the N. S. A., are serving the cause of Spiritualism in Washington, D. C., during the month of January. Their work is needed in this city. They are speaking and giving tests for the First Association, and are arousing enthusiasm and doing good work. The lec-tures of Mr. Sprague are logical, eloquent and creative of interest and enthusinsm: the tests and messages of Mrs. Sprague are comforting, helpful and convincing. These missionaries are the right people for their work in the

field at large.

MARY T. LONGLEY, Washington, D. C. Secretary.

Those who have finished by making all others think with them have usually been those who began by daring to think for themselves.—Colton.

That psalm-singer who daily prates

a prayer in the Senate at \$5 a pray, ought to be placed in a dime museum He's a freak.—San Francisco Star. Public sentiment powerfully restrains men from doing wrong; but when they have done wrong, sets itself as power fully against them.-Beecher.

Nature proposes to herself no aim in er operations, and all final causes are but pure fictions imagined by men .-Spinoza.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent chastisements for ninety-nine hundredths of his children .-- Jean Meslier.

PROF. WM. M. LOCKWOOD.

His Excellent Work in Fire and party

Pennsylvania. 11.E.A | 384 45 14 Professor Wm. M. Lockwood, of Chicago, Ill., the eminent Physicist, closed

his two months' engagement (Novema ber and December), with the Philadelphia Spiritual Society.

The friends who had the opportunity to listen to the discourses of this giant intellect, were indeed to be envied, as many of the thoughts expressed will be indellibly impressed upon their con-

sciousness. It was an intellectual treat that will long be remembered. Profesors Lockwood is in touch with the depth of life and power, and steadily unfolds to his hearers what is constantly being revealed to him, and makes clear tto the mind of the interested listener many of the vexing prob-

lems of the past and present. The unfolding of the human intellect is of slow growth, and if we judge the future by comparison with the past, it will take a long time before the people as a whole, will awaken to demand the unvarnished truth instead of being satisfied with the chaff that is being scattered broadcast today from the pulpits of the divergent creeds throughout the

civilized world. The pearls of truth dropped by Prot. Lockwood during his engagement would ake up the better part of The Progressive Thinker were they all to be enumerated, but a few that were dropped during the lecture given the Sunday before Christmas, under the title-"The Evolution of the Modern Christian Festival," would be of interest and approciated by every mind that is inclined

to think. "The Messianic principle, which the devotees of Christianity claim had its origin with the coming of Jesus Christ, was in vogue thousands of years in ancient India, before the supposed birth of Christ, and meant that, 'Any man who believed and practiced curbing-his appetites and vices, and helped to relieve the human suffering of mankind, was looked upon as the annointed one or the Christ."

"There is no history to prove that such a character as Jesus Christ ever lived, and the silence of the ages seems to attest to this truth. The old testament does not show in

"Messiah and Christ both mean the

same—the annointed."

any place that Christ is referred to as "All the old ideals of Christianity are

taken from Paganism. "Christ was not crucified as a Savior, but as a malefactor. "It took 189 years after the so-called death of Jesus Christ, before he was known or accepted by the people.

"Christianity is the outcome of a spiritual seance. "Christianity was not known in Italy until the 6th century, and not known or recognized in Great Britain until the close of the 8th century.

'Acording to Bible chronology, 4034 years was passed as a period of total annihilation of the human soul, as a result of the curse of God to Adam. "A tutelary God was a deified man,

and so acknowledged by the Hebrews. Jehovah was a Tutelary God. "The complete truth of the continuity of life depends upon the cosmic principles of nature and not upon any re-

ligious organized body.

"Invisible life energy, or correlation of Nature's principles as modes of motion, is the basic principle of Spiritualism..
"The greatest infidel of her age is

the man who is unfaithful to a demon-

strated truth." Hail the communication when the churches will lan publication creeds and turn their ed. As in o institutions Hail-the com of learning, resting upon a foundation of Natural Philosophy, where the truth will be fearlessly expounded and the errors of the past brushed aside, that the rays of light may penetrate the minds of the masses by such intellects as possessed by Professor Lockwood, is the earnest desire of the writer, who believes him to be the greatest living

defender of the philosophy of Spiritualism in the world today.

We also had with us on four different occasions, during Professor Lockwood's engagement, the noted psychic. Mrs. May S. Pepper of Brooklyn, N. Y. who gave some wonderful tests, which were appreciated by the large audiences which greeted her on each occasion. Mrs. Pepper is indeed puissant in her or work. M. HENDRICKS. Philadelphia, Pa.

WORK AT MEADVILLE, PA. A Lesson Drawn by Lyman C. Howe,

In Meadville, Pa., the home of Hon. Athelston Gaston, and former home of Hon. A. B. Richmond, I met the faithful, December 31, and we sent out the old year with our compliments, and welcomed the spirit world to our loving confidence, with a fine audience of superior minds, representing Spiritualism

Clara Watson had been there since the New Society was organized, and she always awakens thought and interests thinkers, and leaves a clean, wholesome atmosphere to do a silent work in her absence. This society does not propose to sustain lectures regularly until it has time to grow. A. B. Gaston and Treasurer Kincaird are vitalizing factors in the society, and a good work is begun; but they have not the resources that were there fifteen years ago, when Athelston Gaston, A. B. Richmond, C. W. Judd, Mr. Kepler, Rev. Bemis and others of their quality were active and touched with a wholesome enthusiasm.

Talk as we may against emotionalism, enthusiasm, and sentiment, they are the life of religion and the key to success. Science and intellectual attainments are important, but without the quickening of the enthusiasm, and moral sentiment no society can be vitalized with success. The introduction of personal ambition, selfish greed, and their fruits of envy, jealousy and evil gossip, poisons, corrodes and devitalizes any society and soon ruins the best organized efforts. In the olden times at Meadville I never saw anything of these evils; and I hope they will never intrude into this new society. At present it seems harmonious, and aglow with the spirit of truth and superior ideals.

They have made a good beginning by introducing to their platform that noble representative of unadulterated Spiritualism, Clara Watson, whose services at funerals are so widely popular as to keep her busy in that line most of the time. In spite of many local lapses and temporary signs of apathy, I believe Spiritualism was never so popular or so vigorous as it is at this beginning of 1906. A Happy New Year to all of its

faithful advocates. LYMAN C. HOWE. Fredonia, N. Y.

He who seldom speaks, and with one calm, well-timed word, can strike dumb the loquacious, is a genius and a hero.—Lavater. We want fewer things to live in pov-

erty with satisfaction than to live mag-nificently with riches.—St.Evremond. Natural religion to day means what the most enlightened reason reads in nature.-E. P. Powell.

# Our Relations to Mars why Can We not Talk With the People on O

A Discourse Given Through Mrs. Cora L. V. Richmond, Chicago, Ill.

"The inhabitants of the planet Mars have already achieved that which you are hoping to achieve. Your highest achievements here equal the lowest achievements there, and so on. The inhabitants and spiritual life of Mars constitute the Prophecy and the Nemesis of Earth."

Jupiter and Saturn are in the House of Light together they are courageous without self-conceit; they have there is justice, born of righteous wars."

The subject to-day, "Our Relations to Mars and They come to do their work, and they make their why Can We Not Talk to the Inhabitants of Other stamp on human life. Planets," was suggested by, or asked by one who is problem of the inhabitants of other planets.

quires thousands and thousands of years to reach the see your growth. earth, so if the outermost planets were dropped out Time was when no one wished to think of other of existence it would be many thousands and thou- planets having inhabitants. Time has been in Chrissands of years before the people on the Earth would tian history when it was heresy to talk about inhabknow it. If it takes the eye, or anything that re- itants of other worlds. Time was when people would quires the light the sixtleth part of a second to notice have been put to death who would have suggested it. anything or receive the impress, it takes just as long Even in the times of the great altitude of Egyptian to forget it or for it to pass. That is why when a and Grecian learning; even in the seat of all learnlighted stick is swung in a circle it looks like a circle ing, ancient Babylon, there was only knowledge of light; you do not have time to forget the points of among the few; the schools of the cloisters and sanclight before the light has returned to those points, tuaries held all the ecrets of astronomy and astrol-So it would take these many, many thousands of egy as well as chemical knowledge; the people knew years for your accustomed ways of observation to nothing. What the school-boy can now calculate forget the light of a distant planet that had passed with his mathematical tables would then have been away and to know that it had disappeared. Things certain death had it been attempted outside of the are recorded in this way.

taught—that whatever the density of the atmosphere | the Earth. like that of the Earth, though much less dense.

the inhabitants and spiritual life of Mars constitute busy with human, material enterprises never recogthe prophecy and the Nemesis of Earth.

ized, have made less spiritual. Astrology was not a "blazing the trees" of ignorance with the first letstars and the planets in their physical relations. An- other knowledge of language and blazing the wildercient astrology included the occult and the spiritual. ness of human ignorance with loftier terms of speech, While the planets have a physical influence more or Later Solon, giving new laws unto the people that less, according to their magnetic and electrical rela- they might be wiser and better. Lyeurgus, expatritions, upon each other, that which really was meant ating himself from his country that they might not deific or spiritual influence. "Canst thou bind the wilderness, they returned to the golden calf, or to sweet influence of the Pleiades, or loose the belt of whatever gold stands for. Did not science prepare Orion?" Sages and seers in the highest states of in- the way for the pioneers of truth? Mathematics. spiration, as well as recluses and those who pursued building the pathway that you now have to the stars, science in monastic institutions of the East, under-but known to the Ekyptians by the very signs of the stood the spiritual value of these relations.

is governed by "law," but law is governed by intelli- ages than those of the Christian civilization that has gence. Therefore, it was known that those whom tried to wipe out the civilization of the Orient or comthey called gods, or "divas" of the Orient were in pletely eclipse it, yet it has come up to you with rereality souls, and that these souls exercised inter- newed life. changeable influence over the planets to which they had been attached as you are attached to this earth. greater spiritual light, is preparing the way for In other words, souls who are now expressing themselves upon the Earth in human garb would be related, if set free, to the planet Venus about as the curgus, but a perfected life who saw that the love of souls of Mars are related to the Earth. When a gold was the cause of all the misery of his people? spirit, having left the human form, has a mission to But he forgot that the love of gold is a state, not an perform on some other planet, the planet would be arbitrary condition. That you cannot wipe out hu-Venus; because that is the next planet beneath the man cupidity by abolishing gold. Ah! they will buy Earth in unfoldment. No inhabitant belonging to and sell each other if they have not gold. Human the Earth would have knowledge enough to go on a lives are not too precious. In what claims to be a mission to Mars, because there has not been suffi-cient conquest. That would be the next step of ob-a messenger from Mars could light the way to that

have a work to do on another planet there is an inter- reckoning for the massacres of the Jews? val in their expressions upon the Earth, and they do visit Venus as messengers. Certainly here, prophets, again messengers from there have been here and the seers, leaders and even warriors in a just cause, visit Earth was not ready to receive them. Do they pine! this Earth from the planet Mars. When there is a are they sad? do they turn away, these scientists and particular Nemesis, you may know that that life is prophets that have been put to death? What is not an earth-bound life, is not fulfilling his or her there, more or less, of the bodily form upon the routine expression, but is sent here for an especial Earth that is especially valuable to an inhabitant of and dig and delve and build because you are here mission. Sometimes it is a mission of peace; some- the planet Mars who wears shining raiments when at But thoughts, aspirations, feelings, emotions and de times, where there is great injustice to overcome, it is home all the time? Do not flatter yourselves that sires that are beyond the dust, these are what this a mission of war. You cannot determine what things these feeble human lives count for much in the light life is intended to encourage and foster. As the lily make for peace. We have seen states of human exist. of such prophets, such teachers as come to do you ence where there was not war actively that were in good, knowing what you will do to them. Even the states of greater war than when the revolutions came. Messiahs know, and the Martians are not Messiahs. Slavery, military bondage, oppression, Siberia, these They are swift-winged messengers-Boanerges-who the Nemesis comes you call it revolution.

such matters, could trace as distinctly a being from no teacher would be sent here; if there were nothing in the pure whiteness of the mind and spirit. In the the planet Mars as you could trace the nationality of in human life worth saving there would be no saviors; immortal soul. one walking through the streets (a Chinaman here, if the prophets did not know that these events and Ayel you will talk with them by and by. There as the absurdity will afford.—South.

In ancient astrology was this saying: "When Mars or a Hebrew there, or a Hindoo there), they bear the is dominant there is strife, man with man. But when Martian stamp: they are strong without bravado; immobile faces, almost free from human passion.

All the striving from the human side of life will interested in the progress that material science and not make the initiative in holding converse with the occult thought are making toward the solution of the inhabitants of the planets beyond the Earth in expression. The advances have already been made Of course, we have always been talking and teach- upon Mars. If you had as perfect control of the eleing about those inhabitants, and of the degrees of un- ments of the Earth as the inhabitants of Mars have of foldment in the different planets from the spiritual the elements surrounding Mars, there would be imstandpoint. We have said that in the inverse to their mediate response; just as there is response when a distance from the sun the planets are advanced and message is sent by wireless telegraphy, if the receiver their inhabitants highly unfolded. Mars, therefore, is in perfect accord. But because of the conditions would be the next in advance of the Earth; Jupiter, in substance and atmosphere, and density surroundthe reigning planet of the heavens in your solar sys- ing this planet-more probably because of the density tem, would be next, then Saturn (the limit of ancient) of the human intellect—you have not yet grown to knowledge), and beyond that the degrees of unfold- understand those signs and tokens that you are but ment would be beyond the limit of your possibilities dimly beginning to appreciate may be in existence. but which you have not yet reached the height to per-When you consider that the distances of the outer- ceive. So the inhabitant of Mars turns to his fellow most planets from the sun are beyond human compre- and says: "They have not grown to it yet; they have hension, billions and trillions of miles, and when you not reached the degree of understanding; they per-consider that light traveling at such a distance re-

cloister. Thus the external knowledge of the world In our teaching there must have been something has increased, and the spiritual knowledge also has that has struck the astronomers; they must have re- increased; but the two have not yet reached the alized, read it from "The Soul" book, or somewhere, because they say much less positively than formerly that the planets are uninhabited; that they are not air of the spiral pathway to the height of the learninhabited because their atmospheres (or lack of at- ing of the cloisters, to the height of the inspiration of mosphere as determined by the astronomers) are not the recluse, to the degree of combining the spiritual capable of sustaining life." And since Flammarion, with the physical. When this is done Edison, or some who is also a Spiritualist and an astronomer, and one like him, will be able to receive at this end of the nounces that he believes in successive embodiments line that which Mars is sending out at stated interon the earth and other planets, he knows-as we have vals, hoping the message may reach the inhabitants of

of a planet may be, its inhabitants may be adapted to Another thing is probably true: that when this is the atmosphere of that planet. Since every astro- done upon the Earth, it will be by an inhabitant of nomical observation must be taken through the Mars who will be embodied here to receive the mesearth's atmosphere, not independently of it, human sage, and send the answer. When you are putting astronomers can not know anything about it. They down telegraph poles and sending telegraph wires are wisely thinking, may be, that there are those who and apparatus into the wilderness you do not call in know that they have some knowledge in advance of the farmers and pioneer people and tell them to reothers. Nevertheless we fully expect that before the ceive the messages; you send telegraphers and they next Dispensation is fully inaugurated, some sort of a prepare the way for the messages. When you build wizard—like Edison—will have recognized what railroads you do not call up the masses of the people Mars and the inhabitants of Mars are doing to make and say "build us a railroad." Of course you get you know that they are alive and know of you. Of the land, buy it or steal it, or take possession of it if course, the inhabitants of Mars cannot see you on this you can. But whatever you do in that direction, you verse is the highest you know here. Oh! but even course, the magnitudes of relates cannot see you on the seed out men who know how to survey, civil en- as John upon the isle of Patmos bowed down to wor- little speck of dust (although the Earth and Mars are send out men who know how to survey, civil en- ship the shining angels, you would bow down before the nearest in size, the Earth a little larger, accord- gineers and men schooled in the methods of building ing to astronomical calculations), nearly the smallest railroads. You know, it is so amusing when people of any of the planets in the solar system, and as far talk about building spiritually and intellectually in as atmosphere goes, as near as can be judged by ob- any other way than the right way to one who knows servations here, the atmosphere of Mars is very much The "Voice crying in the wilderness" is just as true of everything you do as it is of the spirit. When the We have said that the inhabitants of the planet voice comes from another world or another planet, Mars have already achieved that which you are hop- from spirit, angel, or messenger it is the "Voice crying to achieve. That your highest achievements here ing in the wilderness, Prepare ye the way of the equal the lowest achievements there, and so on. That Lord and make his paths straight. But people, nize it.

What the ancients believed concerning the "influ- In the spiritual universe souls are preparing the ence of the planets," modern people have material- way, as down there in Greece and Egypt: Memnon science that dealt merely with the constellations of ters of language. Inter, in Greece, Cadmus seeking by the influence of Mars, Jupiter and Saturn was the worship gold; still, like the children of Israel in the ancient astronomes, buried it is true in what was Modern science claims that the physical universe called the "dark ages." There have been no darker

Now the messenger is preparing the way greater freedom, is preparing the way that the children of earth shall not worship gold. Who was Lywonderful thing that is going on in the East? Who It is sometimes true that when disembodied spirits but a messenger from Mars shall prepare the day of

Talk with the planet Mars? Aye! Over and over are states of war in, so-called, times of peace. When come to do the work that is needed; and these take away no credit from those on earth who have attained Now there are lives in history that one, versed in their growth here. But for the possibility of growth

people will ultimately take those steps of which the will be one in your midst from that planet who will prophecy is made there would be no prophets.

But we are trying to do intellectually that

which the Earth, spiritually, is not prepared. This is the age of intellect; the age of physical and intellectual triumph the age of discovery and invention. We think we are going to take the "kingdom of heaven" by force with the pride of intellect; and the language and intelligence, and you will find that they "Social Scientists" and those who are seeking for the highest "physical culture" think they are going to make angels of people by cultivating their bodies. The bodies willakeep pace with the spiritual growth. Spirit is first, then the body. Bear it in mind; you will never have the perfect accomplishment of the perfected human race until you have perfect human thoughts and aspirations spiritually. Do not make the mistake, you cannot begin at the other end than that which creation itself has pointed out; the unfolding of that which is from within. Every germ of every seed, every life of every living thing illustrates that nothing can be brought forth that is not contained within.

Life to reach its full blossoming here must include that which the spirit has received, and then will express it through this unfolding process that is going on. We know Edison himself has declared that his choicest and best inventions come to him from that inner and higher realm; usually when his body is asleep. But he is not the Messenger that will place you in communication with Mars. But the time will come when the Messenger will be here, and will say: These are the signs; this is the meaning of all those signs that you think are canals, ditches or dykes, not having any better names to call them."

You do not know how the whole atmosphere surrounding Mars is filled with signals that are mathematical, that you know little about mathematics, but the signals which will come to you will be in numbers, for they will mean something to you. Of course they are obliged to teach you as you teach children. They say they will attract the attention of the babes that are upon the Earth, struggling through the dense maze of materiality and spiritual blindness. Thus the time will come, the day and the hour, when with larger telescopic range, with greater knowledge of what these signs may mean, the vibrations will be: One, two, three, and you will respond, one, two, three; and that will mean that, mathematically, you are in sympathy with the intelligences upon Mars.

The time will come when the vibrations will take the forms of squares and circles, for they are geometrical figures, and you will reply in that which you do here on the Fourth of July when the noise and shooting is over, in fireworks, but the pyrotechnics will be more a million times until the Earth is a great pyrotechnical display which the inhabitants of Mars will understand when they give and receive the sig-

There is another method that has already taken place upon the Earth, but owing to lack of news from the other end of the line, you do not wholly rely upon it. Yet it is common, you acknowledge that it is in the world to-day; that astronomical writers are governed by it. You will notice, they modify their utterances. They say the inhabitants of Mars may be like those of Earth but they are in advance of us. They never said it twenty-five years ago, nor fifteen years ago; they never said it until Camille Flammarion and other lives among you were spiritually inspired with this knowledge, that the inhabitants of the planet Mars are more advanced than you. So with Jupiter, so with Saturn; 17 an an

Human scientists think there is no standard of exstence that is not dependent upon or similar to the earthly standards. This is not all there is of life; this feeble struggling up through the line of mam malia for human existence and dependent upon that for the little immortality possible is spirit states. Still do you think the highest form of life in the unithe humblest living of one of those Martians. Then what would it be of the inhabitants of Jupiter and Saturn; so transcendently beautiful, so glowing and glorious with no trace of that which we call earthliness, and yet as possible there as you are here.

And so you will grope on until your standards of life are enlarged; until the "molecules" and "differentiated protoplasm" are not all you know of the beginnings of life; until you know that the time, and the place, and the conditions are shaped to that which is intended to be performed, and that the rings of Saturn and the moons of Jupiter shine upon such beings that if the inhabitants of Earth could behold them they would be awed into absolute silence.

Meanwhile Earth's chilldren will struggle here these imperfections will go on, and you will kindle your little electric specks of light and call them great. They are all in the hands of the syndicates, so you will not have very much light. You have not much to-day. The will be, perhaps, an attempt to light up and vitalize these buildings with the sun's rays and fresh air, and this before you have finished.

By and by, through the clouds that eclipse it, the orightness of this immortal soul will be revealed in an interstellar language. What a wonderful thing it was when England and America were united by the Atlantic cable; what a wonderful thing it was when the prophecy of Puck was fulfilled, of putting a girdle around the Earth in (less than) forty minutes. What a wonderful thing it will be when interstellar signs and language are flashed through the spaces between you and Mars and the greater spaces between other worlds. These signs will be known and understood, and you will be ready to receive them, and realize the smallness of the Earth!

Of all your inventions, steam and electricity have done the most to bring the Orient and Occident together. Now you are in danger of discovering the North Pole, but the great caps of ice and snow are coming down over all the earth in a stupendous glacial period. When the people rise from that destructive cataclysm, more mighty than the Noachian deluge, there will be a new dawn of intelligence; new perceptions of the forces of the Earth and air. Then spiritual things will not be gauged by the standard of man's senses. cl.

-Consider, if you please, the state of a human life, or of the average human life that wants to measure the spirit world by the standard of the dull five human senses; that wants to live in a house to scrub, and wash, and bake hand dig, and work in the fields, and do all the things in spirit life that men do here. The spirit is alive here; it urges you to do these things here because you must. You must plant and reap grows from beneath the slimy pool to blossom in the light. It would be nothing whatever but for the germ, that is shadowed and darkened, which holds that secret of purity and whiteness. So this life of yours, in the shadow time on Earth, in the darkness of the pools of crime and misery, and pain, and poverty, and want, at last reveals what is hidden there

interpret to you the signs and meaning. Whose telescope will discover the symbols that they are striving to show you, who will know that those mathematical signs and symbols mean certain things; and these have aspirations, desires and hopes, that they live where your prophecies are, that their fulfillment is what you hope to attain. That gold is not the standard of life on the planet Mars. That the standard of life is spiritual intelligence, justice and love. And one day you will understand from them these truths as their highest and most sacred intelligence.

the People on Other Planets?

.The flaming light is in your midst that bears the promise of these things. Do not vainly strive to seize this thought. I understand; perhaps you will put him to death; that you will not know him when he comes; perhaps the message will not be liked, but that which he does will be to interpret to you the meaning of that more advanced world. Then you will be able to talk with Mars.

At the conclusion of the discourse, Mr. Jules G. Lambard-that wonderful singer-sang one of his favorite songs:

#### "The Rose Bush."

A child sleeps under a rose-bush fair; The buds swell out in the soft May air; Sweetly it rests, and on dream-wings flies To play with the angels in Paradise. And the years glide by.

A maiden stands by the rose-bush fair; The dewy blossoms perfume the air; She presses her hand to her throbbing breast With Love's first wonderful rapture blest. And the years glide by.

A mother kneels by the rose-bush fair; Soft sigh the leaves in the evening air: Sorrowing thoughts of the past arise And tears of anguish bedim her eyes. And the years glide by.

Naked and lone stands the rose-bush fair; Whirled are the leaves in the autumn air; Withered and dead they fall to the ground, And silently cover a new-made mound. And the years glide by.

Then Mrs. Richmond arose, and the following impromptu poem was spoken through her lips:

We take up the theme of the poet's song. But for the soul, what life would e'er long Consent to wrap itself in the house of clay, Pass birth from death, from the earth away When the years glide by?

Who would enter to an infant's breath? Who would be a maiden with love sweet as death? Who would bear the burden of the mother's sigh? For those who have floated from sight, for aye-As the years glide by?

But for the soul, this dreary house of clay Would be flitting and fleeting, there'd be naught to

But, behold! as fair as life may be, It is flitting, fading as the rose on the tree :-As the years glide by?

The life that unto each childhood must come. Each beautiful thought in the earthly home, Each deed of kindness along life's way Abide forever in the starry day;-

As the years glide by. You build your "house not made with hands"; You scatter the blossoms in the heavenly lands; And when, at last, the fresh mound is laid, 'Over there" is a garden with blossoms you've

> made:-As the years glide by.

At last, when you reach the final goal Of the earthly state; the realm of the soul Is as near and bright as life can be; You awaken, - and sing of eternity; -As the years glide by.

Of the ages and ages of love and truth: No vanishing years, no fading youth, No withering roses upon life's tree, But the blossoms of love eternally;-As the ages glide by.

#### A CONVENTION OF LIBERAL DOCTORS.

Its Scope and Work Presented Dr. T. A. Bland.

To the Editor:-Spiritualists are progressive people, and they know that liberty is essential to progress. Your readers being either Spiritualists or investigators of spiritual phenomena, I am sure they will be glad to have a brief report of the recent convention in Chicago, of the American Medical Union, an organization of physicians of all schools, which stands for the absolute freedom of the practice of medicine, whether the agency used be drugs, magnetism, manipulation, mental science or any other means, and the right of the people to employ whoso ever they please to cure them of their bodily ills.

That is precisely what the American Medical Union stands for. It was organized in Chicago, 1899, and this was its seventh annual convention. Its growth in membership has been steady from the first and it now has members in every state and territory, and auxiliary Unions in many of the states. Its object is the repeal of the medical restrictive laws in the various states and the restoration to the physician and to the people of that freedom which they both enjoyed during the early years of our republic. The recent convention was largely attended by delegates from the various sections of the country.

The sessions were characterized by earnestness and enthusiasm, and much substantial work was done. The president, C. S. Carr, M. D., editor of Medical Talk, was re-elected, as were all the other officers except the third vice-president, Dr. H. H. Fryette, who declined in favor of Dr. J. Martin Little john, president of the American College of Osteopathy.

I will send my report of this convention free to any who may write for it.

I deem it proper to say that the membership of the Union is not limited to physicians, but the people at large are invited to become associate members, and thus throw their influence on the side of freedom and T. A. BLAND, M. D., Secretary. 231 Hoyne Avenue, Chicago, Ill.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath. - Shakspeare.

Bad habits are as infectious by example as the plague itself is by contact. - Fielding.

As soon as we have discovered the needs for our joy or sorrow we are no longer its selfs, but its lords.

When men first take up an opinion, and then seek for reason for it, they must be contented with such

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# General Survey.

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

is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, se that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a filtrafunc working that is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on one side of the paper. Please bear this

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will nerally have to be abridged more or

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with-out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the weste basket.

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

THIS GENERAL SURVEY DEPART. AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Virginie Barrett is in the city and No. 630 Sedgwick street.

E. W. Baidwin writes of the spiritual cause in Madison, Wis., in connection with the work of State Missionaries, W. D. Noyes, and wife: "This pair of noble workers are in Madison for the month of January. Lecturing and tests is the public program every Sunday evening at 7:30 o'clock, in K. P. Hall over Hollister's drug store. 'Their residence is 328 W. Main street, where they give sittings week days. Mr. Noyes is an inspirational speaker, and informs us as to what Spiritualism really is. He wastes no words quarreling over petty forms and ceremonies. The people get what they come to learn, are pleased, and go home to tell their transcential of the people of t a larger house than was expected. At the second the weather was very bad, yet the audience equalled the first the weather been pleasant the incre third and fourth meetings are yet to

Correspondent writes: "The German-English Society of the North Side Bund der Wahrheit No. 18, will give a spiritual concert on Sunday evening, Jan. 28. beginning at 8 o'clock sharp, at its regular meeting place, Brand's Hall, 152 E. North avenue. We will have program with piano and other selections to please the musical; a lecture in English by E. T. Vaas, and addresses other visiting speakers to stimulate intelligent thought on spiritual lines; messages and tests by Frank Joseph and other visiting mediums to demonstrate the truth of Spiritualism and to bring aid, cheer and comfort to human We extend a cordial invitation to the general public to come to our concert. We know you will be glad you were there. We also as cordially invite mediums and speakers to come and aid us, and give of their light to a people hunghy for truth. We will make it pleasant for you, will help you to lift yourselves to a higher walk of life, and spirit friends will give you ald and comfort, Come and welcome! Admission at the door 15 cents."

R. M. Jones writes: "We have read and re-read the wonderful Occult Life of Jesus, and owing to other sustaining evidence, we are inclined to believe the real expression of the spirit of Saul of Tarsus. He says he had then been in his lost condition nearly 1900. years. The seer, Emanuel Swedenborg, says that in his visits to the unseen world he saw Saint Paul in a lost condition. This must have been nearly 1800 years after the death of Jesus; and the two accounts support each other as to facts, if we can rely on psychic evidence as proof. I think have a good case. If he was in such condition it was for a cause, and there can be no other conclusion than that his confession was true, and the book should be read by everybody." The Occult Life of Jesus was given through a most excellent medium, Alexander Smythe, and is entitled to as much credit at least as any other spirit communication. But like ALL OTHER SPIRIT MESSAGES, some mediums will deny its authenticity, and call it bogus. As a novel it is charming-fasthroughout! As a grand truth, it is consistent, logical and inspiring, and will hold the attention throughout. As to spirit messages, read the article by Dr. I. K. Funk, on another page, and then THINK.

Mrs. H. A. Nellis writes: "There are hard to decide which is the best. I sincerely hope and pray you may be spared long to send forth the good tidi.gs to many hungry souls."

Uncanny noises in Duluth, Minn., for tenants moved out several weeks ago, ever 123 West Fifth street to seek the lem. They say that no sooner are they asicep than they are disturbed by noises nade by unseen things in the vacant room on the ground floor, which was occupied for several years as a saloon. Spirits undoubtedly are to blame for the disturbance.

CONTRIBUTORS.—Each contributor alone responsible for any assertions of statements he may make. The editor llows this freedom of expression. believe the freedom of expression. WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

> When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Satur day morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL, FIND THEIR WAY TO THE WASTE BASKET.

Gust Willms writes: 'The North Star Spiritual Union in its hall, 1545 Milwaukee avenue, had the pleasure of greeting President Hassman, again occupying his chair last Sunday evening less; otherwise many items would be after being ill for the past two weeks. less; otherwise many items would be less; otherwise many items a thirty-line He was congratulated by many. Sister crowded out. Sometimes a thirty-line Letzger's lecture for the evening was item is cut down to ten lines, and ten masterly handled from start to finish; the subject being, 'Why Do So Many Members of Orthodox Churches Visit Spiritual Meetings?' The subject was chosen because a majority of the audience consisted of members of different churches, but who could not find suffi-cient food for their souls in their respective places of worship. The North Star Spiritual Union surely plays a large part of bringing light to those homes where spirit return is unknown. It and The Progressive Thinker are certainly awakening the Northwest Side from its slumbers, as the hall is filled every Sunday night. Speakers and mediums are welcome to help us let the light shine forth into the homes MENT IS ONLY INTENDED TO of the discouraged and downcast, to CHRONICLE THE ENGAGEMENTS throw open the door that their loved ones may be able to enter."

Gardner S. Eldredge says: "In the majority of cases that have come under the notice of the writer the dying person has become unconscious and passed away in that condition. Yet there are notable exceptions, especially in certain diseases, where the wasting of the body has been slow, as in the case of desires engagements to lecture and consumption. Here the spiritual sine Call or address her at of life has become more evident and has awakened at times into testimonies beautiful and convincing. One aged physician said to the writer that he had seen enough of such deathbed scenes to convince him of the reality of a future life.'

Mrs. Marie Cummings of St. Louis, Mo., writes: "A silver anniversary and wedding was celebrated at the Spiritual Research Society's hall, 3331 South and Mrs. Eugene Hendricks of 2425 De-Kaib street. They were married in 1880, then Methodists, and through neighbors of the good news. Mrs. Noyes trance, after a recital of a poem given by someone in the audience. The oris recognized. The first meeting had ganist played a march and three little yet the audience equalled the first bride and groomsman; then their three night, which is fair evidence that had bride and groomsman; then their three children. The hall was packed with would have been considerable. The people. Some very fine presents were given by the society and friends."

Mrs. E. A. Miller writes: "The Spirit-ual Society of Akron, N. Y., is holding services once in two weeks. Gur pas tor, Mrs. Atcheson of Buffalo, N. Y., is still with us, and through her efforts and devotion to the cause, the beautiful philosophy of Spiritualism is spreading, and is finding a place in the hearts of many of her hearers. Her lectures are of interest and inspiring. Her readings are enjoyed by all. There is much opposition to Spiritualism in our little town, but eventually I think the veil of superstition will be lifted. The scales will fall from their eyes and the light of truth will dawn upon them."

Anna Harlowe writes from Niagara Falls N. Y. "Sunday January 14, Mrs. of the First Spiritual Church of Niagara Falls, was greeted by one of the largest audiences we ever had. She greeted them with her usual pleasing manner. The subject chosen by her guides was Individual Individualism, or the Unfoldment of the Soul' It was food for any thinking man or woman, no matter what their religion was. Many messages were given to strangers which

were acknowledged as true." Hattle G. Webster writes: "Mrs Margaret Martin and Mr. Harry Shaw were united as life companions at the home of Mrs. Martin on Mead street, Columbus, Ohio, Dec. 24, 1905, by Rev. H. E. Boerstler, president of the West Side Spiritual Church, assisted by Rev. Hattie G. Webster. Many worthy Spir itualists were present, as well as many of the bride's relatives. The bride wore a beautiful gown of pearl grey, trimmed in pink satin embroidered white rose buds, and carried a beautiful bouquet of white and pink rose buds. The groom wore the conventional suit of black broad cloth, white vest and white tie. There were many elegant presents, and all present wished them long, happy and prosperous married They departed on the five o'clock ife. train for Pickaway, amid showers of rice and old shoes. For a short time they will visit the childhood home of the bride and then return and be home to their many friends, on Mead street, near Broad street."

Mrs. J. M. Storrs writes from Hart ford, Ct.: "I write to let you and other friends know that we are alive and do ing all we can for the cause. We hold meeting at our house every Sunday evening with good attendance, and Thursday afternoon and evening the same. The last Sunday in this month we have an afternoon social and supper so many good things in the paper, it is and lecture in the evening by Mr. Ressegue. We hope to do as well as we have done in the past, to have a house full."

Victoria C. Moore writes from -231 McCaul street, Toronto, Canada: "Durthree nights in a vacant building ing the months of November, December which has been locked up since its last and January, I have been serving societies in Hamilton and Toronto, Canada, have compelled three families in rooms at the Independent Spiritual Church, which is under the direction of Mrs. M. aid of the police in solving the prob C. Rynex. The audiences were so large that Mrs. Rynex was obliged to secure a larger hall. Spiritualism is doing its mission even in conservative Toronto would like to hear from societies who might desire my services as lecturer and psychometrist. Will make engagements for camp-meetings."

President Harrison D. Barrett, Harrison D. Barrett, having been dis-

appointed in his efforts to secure work in the South, is now open for lecture engagements, week nights and Sundays. For dates and terms, address him care of The Progressive Thinker, 40 Loomis street, Chicago, Ill.

J. W. Nigh writes from Washington, D. C.: "I am surprised to learn how few Spiritualists read and what they read. have made the personal acquaintance of several who do not read anything on the subject, but who go regularly once or twice a week at 50 cents or a dollar to some of Washington's FAKE mediums. I recognize the crying need of the emancipation of these slaves to deusion. The Progressive Thinker is the greatest of intellectual liberators, and must be placed in position to wield the power necessary. I shall do all I can towards it,"

Correspondent writes from Wheeling, W. Va.: "The First Spiritualist Association of Wheeling, W. Va., opened the season on Sunday evening, Oct. 1, with the Rev. Nellie S. Baade of Detroit, Mich., in charge. This most excellent medium has ministered to the association before, and the exceptionally large audience and the interest manifested are fitting testimonials to the high esteem in which she is held by them. On several subjects being suggested by the audience the guides chose, 'Is Heaven a Locality, and If Not, What Is It?' For nearly an hour the audience feasted on a liberal discussion of the subject. Her lectures are a revelation to even old spiritual workers, and her tests are clear and convincing to both the recipients of toem and the audience at

large," Clarisee H. Mullins writes: "I have ust finished reading what our worthy prother, Melker Rudholm, has to say in this week's Progressive Thinker of Mrs. Cora L. V. Richmond. I agree fully with Brother Rudholm. Indeed, why should we wait to sing the praises of such a wonderful teacher as our be loved pastor until after her work is finished here? Members of the Church of the Soul, Spiritualists all, join hands and help to make the last years of Mrs. Richmond's sojourn here, the crowning years of all. Do any of us realize that at longest we can have her with us but a few short years? 'Let us take the opportunity and gather up the sunbeams lying all about our path, etc. I have just received a letter from a friend in London, Eng., who says, 'Again I wish to thank you for sending me The Progressive Thinker. I get so much help from the beautiful lessons it contains.

In her lecture entitled "After Death-What?" at the First Spiritual Church, Franklin street, near Fremont avenue. last night, Mrs. Helen Stuart Richings pointed out that the law of spiritual evolution and the deeply rooted and peristent derire of the human heart for knowledge demands a field of operation beyond the grave. Nothing that has an pward tendency for which the heart of man may hunger but comes to him coner or later. Indeed, the very hunger is offering the line of least resistance to all the forces Godward. The noble ambitions, here thwarted by heredity, circumstances and environment, will find their highest gratification in some yet-to-be sphere of activity. The poet, whose song dies upon death-sealed lips, will again take up the theme in the land of light and set his measure to the rhythm of the stars. The sculptor, from whose hands the chisel and the mallet fall at the coming of the cowled guest; the painter, whose ldnging eyes turn from the shroud to the infinished canvas, will find the material and the power to embody the conceptions of beauty that eluded them here. The astronomer, whose lens but hinted at the glories of the infinite spheres; the geologist, with a single world for his researches; the philosopher, who sought in vain to unravel the tangled web of life, and the simule man of the common rank, who longed to know and had not time to learn-all, all will find the field of knowledge and the pathway of wisdom.-Balt's American.

Wherever our premium books they are enthusiastically received. fred H. Saunders writes from Stapleton S. I.: "The 12 premium books came safely to hand a week ago, and since then I have been (figuratively) hugging them all the time. I have put every book or paper to one side to devote all my liesure time delving into the remarkably fertile soil these books contain. Please forgive me, for being "doubting Thomas." I will make up for that in the near future. They are indeed worth four times what they cost me, and if I could not get more I would not part with them for ten times their cost. This is my honest opinion and what is due to you for the way I wrote so skeptically. I have shown them to several readers of The Progressive Thinker, and you will no doubt be hearing from them.'

Mrs. M. Rudd writes from Council Bluffs, Iowa: "The Harmony Band Circle has been open for some time; the Sunday circle at 3 o'clock in the afternoon, and Thursday evening at 8 o'clock. It is conducted by home mediums. Night Watch Meeting was quite a social affair, with music, singing and speaking. Many tests were given at a

late hour to 30 people." M. Hendricks writes from Philadelphia, Pa.: "Hon Thomas M. Locke, president of the Philadelphia Spiritual Society, and his wife, Julia R. Locke, corresponding secretary and treasurer resigned their positions at the annual meeting, held on Monday night, Jan. 8 1906, after serving the Society faith fully for the past eleven years. still retain their membership, but not as active workers, for they feel as the finger of time is slowly but surely pointing in their direction that they need the much desired rest and comfort that they have rightfully earnedto be free from all responsibility and care. The society elected Mr. Samuel Wheeler, president. Mr. Wheeler has active part in the society since its birth. Mr. Geo. W. Kates and wife are the speakers for January and February. Mr. Kates is a very earnest worker and is quite enthusiastic in his efforts to organize a state association for Pennsylvania."

Mrs. G. A. Cowan has been in Iowa for some time, lecturing, and giving tests, giving excellent satisfaction. She will answer further calls in that state. Address her at her home, No. 1441 Ros coe Boulevard, Chicago, Ill.

Mrs. August Ey writes from Buffalo N. Y.: "We have been favored with the services of Mrs. Amanda Coffman of Grand Rapids, Mich., for the last two months, this being her second engage ment with us. Our society is prospering under his ministrations: new members added; new life and interest awakened. Our church is crowded to the doors. At the evening services many receive messages of love and counsel through her guides. The officers and members are greatly encouraged at the outlook for the cause in our city. Mrs. Coffman is planning a church fair of which we will write you later. She has been a guest in our home since here, and we know her to be an earnest, honest worker and worthy of carrying the banner of truth she so ably represents."

Sidney J. Bliss, a prominent Spiritualist of Lansing, Mich., sends to this office \$2.66, and owrites: "May the higher intelligences pasist, guide and guard your dyery effort to enlighten and broaden to extend the vision and the horizon line of the masses, to more sublime fields of thought and life."

Hattie G. Webster writes from Co-lumbus, Ohio: "Rev. Fred D. Dunakin,

worthy president of the Ohio State Spiritualist association, served the West Side Church, Columbus, Ohio, on McDowell street, near State street, Sunday evening, Jan. 8. The church was full as usual, and Brother Dunakin being fully inspired, fed the hungry souls of his listeners with the bread of life, taking for his text, 'Man, Know Thyself.' His eloquence melted the hearts of many and many were the tears that were shed. Bro. Dunakin was assisted by Bro. Boerstler, Mrs. Edith McCrossen and Mrs. Susanna Harris as message bearers. Their work was so well done that President Dunakin remarked to Bro. Boerstler that they far exceeded anything he had ever listened to in the state. The conditions were excellent, and the work was well done. Our church was never more prosperous, adding new members all the time, and money in the treasury. Harmony prevails at all meetings, both religious and business meetings. At the last business meeting in-December the officers for 1906 were elected as follows: Ppresident, H. E. Boerstler: vice-president. J. F. Grove: secretary, Hattie G. Webster, 55 Mc Dowell street; assistant secretary, Helen Lucas; treasurer, Rose Blackwell; trustees, G. W. Webster, chairman; P. J. Cummins, L. A. Grove, J. F. Brickman and Bessie McLain. Mrs Susanna Harris will serve the church the remaining Sundays of January."

Juliet H. Severance, M. D., will speak on Sunday, Jan. 28, at Corinthian Hall, Masonic Temple, for the Society of Anthropology, at 2:30 p. m. Subject, "The Life and Work of Thomas Paine." Helen Stuart-Richings writes: "The

First Spiritual Church of Baltimore,

with no admission fee, and no tests or readings, in spite of some wet, cold and blustering weather, is well attended. Thursday evening of each week is de voted to psychic demonstrations, and an effort to learn more of the laws gov-erning them. These meetings, too, are well attended, with a silver collection. There are several good mediums in the society; among them Mrs. Lane, Mrs. Daniels and Mrs. Scharffetter. A special feature of this society's work is its monthly social. Last month there was a 'sale of noses' which caused much merriment. The ladies went behind a screen having a small aperature in it, at which each in turn placed her nose. The gentlemen bid on the noses, and took in to supper the owner of the article knocked down to him. January 17, is the date of this month's social, and 'Experiments in Mind-read ing' is announced as the feature of the evening. No fee is charged, nor collection taken. . The Baltimore American, one of the most liberal papers in the country, gives space to reports of the lectures, entertainments, etc. My engagement here is for January and February. March and April—cancelled by the New Thought Spiritual Society of Grand Rapids, Mich., because of its straitened financial condition-has teen taken by the First Association of Philadelphia, which, society I served during December. For camp dates in June and July (August filled) and season of 1906-7, address 636 N. Carrollton

Ave., Baltimore, Md?" Spiritualists of the city will meet tomorrow afternoon at 2:30, at the Wuff home, 101-West State street, to perfect a new church-organization, to be known as "My Church." A pre liminary canvass shows that a - membership of about seventy-five will start the new organization. Officers will be elected at the meeting Sunday afternoon.-Marshalltown (Iowa) Republic.

Mrs. L. M. Chamberlin writes: "I wish to report to you the success of the meeting held at Woodman Hall, Oregon, Ill., last evening by Mrs. Henrietta Lichtig. I feel that the people of Oregon are thinking this there is more in Spiritualism than fortune-telling, or insanity. The congregation consisted of the best of the town presumably. Many came through curiosity, but nevertheless they all must have gone home with 'a bee in their bonnet,' and this morning have something to think of, and when hought comes the work is sure."

Prof. Wm. M. Lockwood is engaged in serving the New Thought Spiritual Society of Grand Rapids, Mich., during this month, and his address will be at 220 Jackson street.

E. R. Payne writes from Columbus, Ohio: "Edith McCrosson is convincing the most skeptical here of the truths of Spiritualism. Her test work is beyond criticism, as her crowded seance room three times a week, testifies. She will be free to accept a few engagements during the summer. Her address is 1469 N. High street, Columbus, Ohio.

Mrs. Dora M. Skog writes from Min-neapolis, Minn.:- "You have been praised very much for your fearlessness in daring to publish the truth and of trying to clear Spiritualism of fraud exponents. From what little observa tion I have made in my home city, many self-styled mediums have gone out of business with more likely to fol They cannot stand the SEARCH-LIGHT that has been turned their way. May the angel world see fit to keep you upon this sphere for many years to We have need of such spirits come. here in the body. No doubt your good work would go on, but the difficulty of finding instruments with enough moral courage to do and dare."

First Spiritual Church Franklin street, near Fremont avenue, Baltimore, Md. Benefit of Church Fund. Dra-matic Recital. Mme. Helen Stuart-Richings, the indistinguished Scotch-American entertainer. Monday evening, January 22, 1906, at 8 o'clock.

Frank T. Ripley, speaker and plat-form test medium, has February and March open for engagements. He can be engaged for camp-meetings for 1906. Terms reasonable. Address all letters to Tipton, Ind., Box 543.

Thos S. Kizer writes from Decatur. Our city had Mr. Frank T. Ripley with us during the month of December. He is quite a forceful speaker and gave general satisfaction. of He returned to Rockford for January, Mr. Bell, Mr. Hugh Frazer and Mr. Donlevy are with us now. Mrs. Bell's adopted daughter was with us for a short time, but returned to Chicaga a few days ago. Mr. Frazer has a Hindoo control that is certainly grand, and holds the close attention of all hearers. Mrs. Bell also has fine controls, and they both give fine tests."

R. Mitchell writes: "The Spiritual-Society Students of Nature held its monthly benefit circle at Brother Smith's parlors, 149 W. Randolph street, Jan. 17. The next circle will meet at the Northwest Side, 20 Powell Park. All are welcome."

Bro. R. T. Hale, who has done excellent service in Los Angeles, Cal., in purifying the cause of Spiritualism there, is still in that city, as active as ever in the good work. He appreciates The Progressive Thinker.

TOPIC FOR THE PROGRESSIVE

Sunday, January 28, 1906; "Links in the Chain."

Gem of Thought:

We are links in the mighty chain Of life forevermore; Look you well that each day is gain. Toward Peace, the love-kissed shore.

Mr' ) each day shine with holy light Or helpfulness and cheer; Brightly gleam for order and right, And draw bright angels near.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spirit ualist Temple, Galveston, Texas.

Ferd C. Suhrer writes: "The congregation of the Rising Sun Mission were in favor of sitting in one large circle on Sunday afternoon, Jan. 14. President Kirchner readily consented, and the results obtained by this unusual proceeding were both surprising and beneficial to many. In the evening we had for our speaker the Hon. Chas. E. Hughes, who selected for his subject, 'Education of the Mind, Heart and Body." Messages were given by the guides of Sister Dill which were truly wonderful for their accuracy. Dr. Burgess was also a welcome visitor, and when called upon responded by giving a few tests. Dr. J. H. Randall comes to us again after a long absence and will lecture for us Sunday evening, Jan. 21." Geo. E. Koons writes from Palmetto Fla.: "I am glad to state that we have

in our town Bro. James Madison Allen whose name and record need no com ment as an old yeteran worker for our noble cause. He has been in the field since 1863. We are having some good and interesting meetings. I am enter-taining him at my home. He will remain here for some time. Perhaps you would like to know better who this Geo. E. Koons is. He is a son of Jonathan Koons, and a brother of N. W. Koons, who is the oldest medium for physical manifestations living in earth life to-day. He is living at Temple Oklahoma.

Held for \$950 Lilac Cure.-Mrs. Julia Auer, a clairvoyant, accused by Otto Wick, 2843 Forty-first court, of charging him \$950 for telling him to buy a farm in Michigan and hang a lilac bush from it in his room to cure his invalidism, was held to the grand jury yesterday by Justice Underwood. -Record Herald.

E. W. Sprague and wife, the N. S. A. missionaries, have postponed their pro-posed trip through the South and will work for a time in the middle west. Societies and individuals in Ohio, Indiana, Michigan, Illinois and Iowa wishing their sirvices will please address them as follows: 702 H. street N. W., Washington, D. C., until Jan. 30, After that date, address 618 Newland avenue, Jamestown, N. Y.

Spiritualists of Des Moines and other portions of the state as well, are greatly interested in a series of experiments being conducted by Max Hoffmann. Dr. Hoffmann lost a valuable watch charm during the early part of last week and is now endeavoring to find it through communion with spirit mediums. He is giving his entire attention to the task and will bring to bear upon the problem all his extensive knowledge of Spiritualism. Report on the success of the eneriment is to be filed at the coming interstate convention of Spiritualists.-Des Moines (Ia.) News. W. H. Flury writes: "On Dec. 6, a

number of leading Spiritualists of the city met at O'Donnell's College Hall, South Paulina street, near Washington Boulevard, and organized the Golden Rule Spiritualist Society, electing the following officers and trustees: D. G. Hill, president; J. M. Wiers, vice-president; W. H. Flury, secretary; Thos. Fields, treasurer; J. E. Sexsmith, F. Randall, trustees Mrs. Nora E. Hill, pactor; Mrs. Alice Sexsmith, assistant pastor. A charter was obtained from the Secretary of State of Illinois on Jan. 9. Since its organization the society has been holding some very interesting meetings at its hall on South Paulina street. The following speakers have held the close attention of the large audiences: Dr. J. H. Randall, Mr. A. Stackhouse, Mrs. Nora E. Hill, Dr. Geo. B. Warne, Dr. C. S. Tisdell and others. On New Year's eve a watch meeting was held, and the large audience was more than pleased with the address of Dr. Warne, president of the Illinois State Spiritualist Associa-Well known mediums have astion. sisted in giving messages at each of the meetings. The society now has a membership of 50 and new names are coming in rapidly. Mrs. Alice Sexsmith, assistant pastor, will speak Sunday evening, Jan. 21, and C. A. Burgess Sunday evening, Jan. 28. The open door plan has been adopted. All are welcome to the meetings every Sunday are requested to add their names and support to the growing list of mem

Mary Purcell writes from Grand Rapids: "The Grand Rapids Spiritualist Society elected its board of trustees for the ensuing year, Jan. 2, 1906: W. D. Hembling, former vice-president, elected president; Mrs. J. M. Hosken, vice-president; Lou E. Johnson, secre tary: J. M. Ogden, treasurer, and Mary Purcell, corresponding secretary. Dr. W. O. Knowles, an old and earnest worker in the cause, of Spiritualism, former president of the society, and who has served in that capacity many times in Grand Rapids, and who has been at times president of the State Spiritualist Association, when nominated for first trustees, was elected almost instantly by an overwhelming majority. Lou E. Johnson when nominated for second trustees, was also elected by a majority vote. She has held the office of secretary for many years and has been elected as above. Dr. Edson A. Titus is serving the society according to agreement. Addresses are given by him every Sunday at 2:30 and 7:30 p. m., followed by messages. Conference meeting at 6 o'clock every Sunday and much interest is manifested at all the Sunday meetings, and everything points toward the future success of the society. The Ladies' Aid of the society also held held its annual election Jan. 3, 1906."

Maurgerite Mac writes: "On Thursday evening, Jan. 25, Mrs. M. A. Burland will hold her regular monthly social at her residence, 3019 Vernon avenue. All are invited to spend a pleas-ane evening for the small sum of 25 cents. Always a good psychic there to entertain with readings and spirit messages. Refreshments served.

Mrs. Maggle Henry writes: "Sunday, Jan. 14, at (Old 77) Spiritual Mission chapel, the new year brings an increase in our audience both afternoon and evening. The speaker, Prof. F. M. Stoller. Madame Lucile DeLoux: a fine psychic, always gives spirit messages. Visiting mediums are always welcome. On Wednesday evening, Jan. 31,-our society will hold a social and dance in Vincennes Hall, 3514 Vincennes avenue. A special invitation to all."

the city on Saturday last to fill an engagement in Kansas City, Mo.

Cooley's discourse will be as follows: The Birthday of Thomas Paine-His Service to Our Country, and His Influence as a Spirit."

A. Haeger, president speaks encouragingly of the good work being done by the pastor at the Temple Light and Truth, No. 370 Wabansia near Robey, on Sunday, Jan. 14. Medium Mrs. Binz was present in the evening and she and the pastor were message bearers, bringing good cheer to many. Sunday evening, Jan. 28, the Temple will give a spiritual concert. We will have with is a well known speaker and several well known mediums. There will be instrumental and vocal recitations. All will be made welcome. Eva L. Stewart writes: "On Jan. 7,

the Hyde Park Occult Society enjoyed a pleasant evening by having Dr. G. B. Warne with us. We always have a rich treat when he comes. J. K. Hillis did himself credit through his guides in giving messages. On January 14, Dr. C. S. Tisdale held his class in Occult Science in the afternoon and lectured in the evening. J. K. Hillis was again present and gave satisfactory evidence spirit return. Our social are increasing in interest and with such music as Miss Sturdevant and Miss Staple produce on piano and violin draw a good crowd. Thursday, Jan. 18, Hard Times Social was held, which was quite interesting. On Thursday, Feb. 1, we have a necktie and apron social. All invited to attend. Admission 25 cents. Refreshments served. Dr. Tisdale will continue his class afternoons and lecture in the evening. He is certainly worth hearing."

Mrs. George Williams writes: "The Ladies' Temple Fund Society of Cleve-land, Ohio, has just had the pleasure for the past two weeks of having on the rostrum Mrs. Elizabeth Schauss of Toledo, Ohio, a gifted speaker and test medium. An oyster supper is to be given this coming week, followed in the near future by a bazaar. The ladies have been working very hard for months past in preparing for this fair, and many very useful and beautiful articles are to be had, the proceeds of which will go towards helping to pay off the debt of the temple. is welcome to our temple. Seats free. J. W. Dennis writes from Buffalo, N.

Y., that the First Spiritual Society has had Mrs. Amanda Coffman of Grand Rapids, Mich., under engagement for months of December and January, and she has proved herself a grand, good medium and worker in every respect. She displays a very harmonious nature in all her lectures and actions, and her platform tests fill the temple to the very last seat in the hall, and many times there is only standing-room. The tests and full names that sne gives while blindfolded seem to astonish the most skeptical.

THE DEPARTURE OF "NORA."

A High Tribute of Respect Paid This Remarkable Woman.

Why sit by the silent sepulchre? Why wander through cypress-shaded cemeteries? Why weep over the shell from which the bird has emarged? Do we not know that the stone has been rolled away from the door of the sepulchre? chre? Do we, as. Spiritualists not know that in every death of the body, there is a resurrection from it and an ascension?

Yes, we know it, and yet we are human, with tender cords of sympathy viorating in our hearts. Tears will fall. We naturally weep in others' sorrows. It is reported that the martyred Nazawept at the grave of his friend, Lazarus.

But, why the above? Because I have just learned by letter from the aged father, now almost ninety, J. L. Batchelor, of Ashland, Oregon, of the depart-ure by death, of his loved daughter, Nora Batchelor (Hensley). On my way from California to Seat-tle, I met this excellent and truly cul-

tured woman, who, seemingly, all too soon has passed from the toils and trials of mortality to the evergreen shores of immortality, leaving, in appearance only, a fond father and devoted husband.

This lady, so esteemed by all knew her, was born in Kirkwood, Ill., 1866. She graduated from the Iowa State Normal School. Continuing her studies after her graduating, and looking into psychic phenomena and spiritual philosophy, she rapidly developed a marked mediumship, passing through several phases of the phenomena. These telling experiences of hers in the varied phenomena of Spiritualism, enabled her to write those remarkably able articles in The Progressive Think er upon the subject of spirit obsessions Having been psychically influenced for a time by pretentious influences, she was enabled to write all the more understandingly and philosophically upon this subject, which more and more in-terests all thoughtful Spiritualists. She was gifted naturally with a clear, brilliant mind, giving her a taste for spiritual literature, philosophy, the metaphysical questions of the times.

No, not dead! She signals back to the loved ones of earth in symbols. signs, and tones, sweet as angels use. Listen to her: "All is well! All is I patiently await your coming! Spiritualism would see no mourning garments worn, would see no doorknobs draped in crape, hor casket encased in black; but would see at funerals, only friends, opening buds and biossoms, and hear only the resurrection songs of trust and confidence in the All-Father and the present ministry of angels. Spiritualism would further see cemeteries made as beautiful gardens and groves in spring time; and upon tombstones it would see en-"Risen! Risen! and now the companion of those gone before." And it would also see over tombstones themselves, wild briars twining and June's roses blooming as lovely, der reminders of a blissful immortality. J. M. PEEBLES, M. D. San Diego, Cal.

CHARLIE BARNES AT HOME.

A Brief Mention of His Work.

The spirit friends came at the seance

held here, with unmistakable proof of their identity. One gentleman said it was worth gold to him, for he knew the medium nor any one present could

have known what his wife in spirit life told him, therefore, I say, "Try the The medium is only the gatespirits. way. In one circle a gentleman said:
"I am astonished I did not know that such things could be. You may count me in whenever Mr. Barnes has a meeting." So we have opened the door in our home to prove the beautiful truth of spirit return, and with the help of

the angels it will not be closed. Charlie also held a private scance for a neighbor, a widow of many years. Her husband, children and friends came to her with the glad tidings that they lived and loved her still. She said it was worth a hundred dollars to her. So friends, you see a "prophet" has konor in his own country, if his life is

Harrison D. Barrett passed through pure and honest. Here is for honest mediumship on and off the platform. OLIVE CROXTON-BARNES. Warsaw, Ind.

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This department is under the manngement of

HUDSON TUTTLE. 'Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE,-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private anwers, and while I freely give what-ever information I am able, the ordiewers, and while I freely

A. C. MacQuerrie; Q. Will you caped the bars of its bondage and left marvelous office and the stage the with us only the broken care. marvelous gifts manifested through Andrew Jackson Davis had ceased to be o.s prominent as they were in his younger days, and does he still operate his medical practice through the power of hypnotism, as I understand he is practicing medicine in Boston?

A. It cannot be correctly said that "the marvelous gifts" of A. J. Davis have "ceased," although they excite less attention. In his "Magic Staff," or autoblography, he relates how when entering his 18th year, he met Mr. Livingston who first magnetized him. Alin diagnosing disease and prescribing therefor. At the end of a year, he found that he made no further progress, and as instructed while in the "superior" state he exchanged for Dr. Lyons. Soon after he began giving the 'Lectures" which form the first and at the time most noteworthy of all his voluminous writings. This book, "Nature's Divine Revelations," was spoken while the youth was in a superior condition induced by Dr. Lyons' magnetism. The lectures were reported by a scribe—Wm. Fishbough. As there were no funds for the support, prescription for the sick was continued of ne cessity. After this book was prepared the young subject became "independent," and the presence of an operator was not required to induce the mesmeric sleep. He could bring it by force of his own will. His other volumes were written by him while in the "superior condition," and the operator and scribe dispensed with.

During all these years he has practiced medicine with success, following easy chair, on which was placed her his clairvoyantly received directions. He took a complete course at a medical college, graduating with honors. He did not attend this institution expecting to improve his gift, or because he could be taught, but to give his practice legal sanction, and him-self professional standing. His prac-tice at present, as it has always been, is entirely at his office, and is highly successful. It is not, however, through hypnotism.

The state into which he p cording to his statement, is by self-instate" and is scarcely to be distinclairvoyance induced by an operator, of souls! that the thoughts are not influenced by the magnetizer. It is a state wherein the spirit is so far freed from the limitations of physical conditions that it is able to exercise its spirit faculties. The last and highest stage of this independence is complete separation, and tion, only a keener perception, it is difficult to understand why it is that while a wholly freed spirit does not become illuminated with a flood of knowledge, there should be a half-way state, where it would have such exceeding capabilities. We can explain it satisfactorily only by supposing that this superior or independent state is one of receptivity to the thoughts of spirit intelligences. The subject then becomes a receptive instrument for guiding and illuminating spirits. As such his knowledge

whom he is in rapport. Although this state may be entered by the recipient complying with the shrouded with dense clouds and brood- and already our dream-castles arise on conditions it imposes, it cannot be correctly called "independent." superior state and the most desirable heart bleeding with wounds and every spirits," remember us, and bend low in of all phases of mediumship. It is in sense benumbed, justice, affection, brooding care, and as a hogopulation itself educational, by uplifting its subject to the high plane of the mentality God of love seems afar off! A wall of those whose thoughts are thus re-

#### God Bless the Girl Who Works.

God bless the girl who works. She is brave and true and noble. She is not of the future life. We may not com too proud to earn her own living or not prehend; we may not know its sub ashamed to be caught at her daily task. She smiles at you from behind the tent! desk or counter or printer's case. There is a memory sewed up in a silent gown. She is like the brave mountaineer already far up the precipice, climbing, struggling, rejoicing. The sight should honor to know the girl and be worthy triumphal pathway for her discarnate of her esteem. Lift your hat to her, spirit. From her childhood she had young man, as you pass by her. Her never doubted. She constantly saw hand may be stained by dish-washing, spirit friends and conversed with them. sweeping, factory grease or printer's Her daughter, Emma Clair, who died ink, but it is an honest hand and a helping hand. It stays misfortune, it sup-ward the last, she said to her little ports an invalid loved one maybe; is a children who came to kiss her: "I loving, patient shield that protects a bave been with you a long time, and family from the aims house. All honor now I am going to visit Emma Clair, to the brave toiler. God bless and pro- who has come for me." Was this a deto the drawe works.—Medford lirious dream of fever, or a minister-ing spirit? Can there be doubt? (Okla.) Patriot.

# "Hrow Shall I Become a Medium," Fully Answered

Rosa Bonheur Tuttle Staley entered he higher life, Dec. 30, 1905.
"Is death the final sleep? No, it is grief. We are selfish, and want our friends to stay, and that there will be he higher life, Dec. 30, 1905. the last awakening." he last awakening."

no change. But is it not more, even to our selfish desires, to have an angel cn-

ness and the new year dawned with throned as a guardian above us. sky overcast with clouds. If we could by our prayers recall her to the full flood and joy of life, on After months of suffering the inevitable had come. Our daughter had bended knees we would pray without

borne all patiently, hopefully, bravely, for she wanted to live, for her own sake and those dear to her. No one ever has deserted because a burden, how enjoyed life more. She loved its stren-uous duties, and never shrank from or set aside, its obligations. As friend, wife, mother, she gave her best with self-sacrifice and devotion, and with a care for others more than for herself. In the evening, her sister, who all

the weary time had been her constant attendant, asked: "Are you in pain?" "No, dear," she whispered, "I am going home at twelve.". After a while she said, "I am happy, but hate to go!" As the midnight hour approached,

her dear ones gathered around, saw the unmistakable shadow of the messenger whose task is to break asunder the cord of life. The lines of pain disappeared; her eyes locked from one to the other; questioningly, and then into the vacant air above her with an eager joy. She nary courtesy of correspondents is expected.

Was seeing through the veil, what morpected.

Was seeing through the veil, what morpected.

Lall eyes have never seen. A smile tal eyes have never seen, A smile came over her face, from her lips a received.

with us only the broken cage.

And she passed through the gateway of the resurrection into the angel land. Did you ever hope against hope, hope with your heart when reason all the time told you it was folly? Have you had a dear one bound to the torturing rack of disease, and prayed with shifting prayer that the inevitable could be turned aside? So had we prayed, and with our prayers went every effort that skill and love could suggest. Her room was decked with flowers sent by thoughtful friends; her whimish appetite enticed by dainties; every sympmost immediately the "gift" was used tom noted and provided for, and her least wish answered. Had her disease not been mortal, her tenacious vitality

would have been victorious. fought a brave battle against fate. When she returned from the hospital, she thought the operation had been successful, and 'always buoyed up by hope, she expected to be soon well. We dared not undeceive her, and while she planned pleasures for the coming season-visits to friends, receptions for them, outings here and there, what she would do for her children, and ornamentation of the home and grounds, we knew all to be a dream that never

would be realized. And so she drifted on till Christmas time. There was a slight improvement, so much, her brother, her physician, said there would be hope, did we not absolutely know the incurable cause. She gained in strength to walk around the room, and take her place at the table. On that blessed Christmas day she was bright and cheerful. How many kind and thoughtful friends she had! A table was placed in view of her

gifts that she might enjoy them. Friends near and far remembered her. The morning mail brought many tokens with accompanying notes. Some of the writers, not knowing her condition, wished a Merry Christmas, which sounded like mockery. Others expressed prayers for her speedy recovery. How much she enjoyed these ery. How much she enjoyed these symbols of regard. There never lived one who more devotedly loved her rious that it has been pictured as of friends, or more appreciated their rolls and all markets.

Nor had she been forgetful with all duced means, and not from an external her suffering, and unable to do any-source. This he calls the "superior thing for herself. She sent souvenirs to all members of her family and nearguished from "independent clairvoy- est friends-last tribute of friendship alance." It has this advantage over ready half transplanted to the realm

> Oh! that Christmas day! We all made merry for her sake, and she concealed her mortal hurt with smiles and bantering words.

You come to-day to pay your last tribute; you who always met the glad smile, the Lospitable recognition, the it enters into spirit life. As spirits heartfelt voice of welcome, find no soul. There is a higher life where the uniformly teach that no great advance greeting. The mistress who loved injustice of this will be righted; its home more than any place on earth, and in every sense was a home-maker, greets you not. The rooms are ent. Her favorite pictures on the walls are dumb. The body she possessed while here, lies on a couch in unpitying mockery of life. The de-parting spirit left a smile on her dead face when it caught a glimpse of the

heavenly glory.

It is human to regret and weep; not one who has not felt the shaft reavement strike deeply into his heart. The happiest lives are prolonged to see the nearest and dearest depart. and insight into the arcana of physical and insight into the arcana of physical and insight into the arcana of physical and spiritual things is commensurate. The grand majority are on the other changed and different, our senses are with that of the intelligences with side of the river.

Can we see across to the other side? the cored over by darkness? When we sit the other shore. We will not grieve, It is a down by the ashes of our hopes, our for it reflects on her: "Ministering mercy, pity, fade from view, and the juts between us and heaven.

And yet we know the sun is shining above the murky clouds, shining serene, bright and beautiful as on creation's morn. Through the darkness and doubt of the senses, shines the glory Itme possibilities; we must be

Must we be content? Nay, we have the glories of the Spiritual Kingdom! knowledge that bridged the gulf be-

In Mediumship and Its Laws, Its Conditions of the bride, from Puyaliup, Mr. and Mrs. Benson, Mrs. E. L. Pomeroy and Mr. Chassee. The happy couple will enjoy a short trip, after which they will be at home to their friends in Puyaliup.

Send to Mr. Trattle, Berlin Heights O.

Serv. Evelyn L. Pomeroy.

Conditions Relative.

Remember that all conditions are relative. If you had never seen a fish and integrity will filumine the way for many who walk in darkness weighted with doubt and sorrow. It was for many who walk in darkness weighted with doubt and sorrow. It was for many who walk in darkness with the water or a bird flying beneath the water or a bird flying in the air, you would pronounce both impossible because you could do neither. You think the ether of space unconquerable soul.—W. C. Henley.

# She Has Arisen. The Spirit World Limitless. VALUABLE LIBRARY

The Rev. W. F. Feck of St. Louis, president of the Milston Walley Spiritualists' association, spoken sunday, January 14, at St Joseph, Mos. both morning and evening at King Hill Hall, 9th and Frederick ave. He has been engaged by the local society of Spiritualists for every Sunday this month.

The subject last night was "The Spirit World—What and Where Is 11?"

Spirit World—What and Where Is 11?" The subject last night was "The Spirit World—What and Where Is it?"

must be to this worn body, which she In part he said: Although the belief in immortality supremely selfish to recall her! Rather will we pray that we may approach her devoted life. The angel world may bend low over us in infinite love; ours is to ascend to them.

Grief brings suffering hearts into sympathy. It shows human weak-It must be evident that these differress and need of dependency. We are strengthened by sympathetic tears, and adversity, disappointment and loss are not the worst that can befall us. They chasten and free us from egotism. While they show our weakness, they

which they know the most. develop our strength.

We come together and bear and share each other's burdens, and thereby brighten the golden links of frater-nity which bind us together.

We cannot expect this world to remain under a clear sky with gentle winds; so in every life some rain must fall, some blasting lightning stroke be

There is no flock however watched and tended, But one dead lamb is there;

ceasing till the answer came; but if it

There is no household, however so well defended.

But has one vacant chair.

We think there is little left of joy when such disasters come, and yet if we survey what is left to us, we will see how much worse our condition might be. How many ties yet bind us! How many duties to be performed! How much joy in life if we grasp what is presented! We make the mistake of thinking that as there is no happiness for us to-day, there will be none tomorrow. No day so dark but joy comes into it, and whatever comes to us we should make the most of.

Enjoy the living! Grief chastens and makes us more gentle and careful of others. There are times when we would give all we possess, the whole world, were it ours to receive "The

Sorrow has its lesson: It is to gentleness of spirit, tenderness of feeling, and loving kindness; all the care, thoughtfulness and interests we had for our departed ones, we transfer to the living. What the departed would have done, is for us to do. If we love them, we shall finish their tasks, as we hope others will complete ours that remain unfinished.

"I am going home at twelve!" Home! Is the soul conscious that this world is not its home? How it longs for great er opportunities and dreams of happiness never gained in this life. Countless generations have repeated the saying of the ancient prophet: "Arise and depart for this is not your rest.'

Six hours before, the angel flashed his message, "Coming home at twelve." Father, mother, husband, children, friends, may unite in prayer to hold back the going, but when the fateful hours tolls from the tower, the com-

friends, or more appreciated their gold and all precious gems, because kindness. going home in endless procession! Rest for the weary toiler in new activ ity. Rest for the sorrowing in meeting those gone before. Rest in doing the things undone in this life, and no longer bowed by repulsive burdens. The weary toiler feels that this life is not his home; that there is a place of rest whither he is going. The strickenhearted have reliance on the promise: 'You are going home! When the hour

strikes you will go." Spiritualism gives knowledge which is a higher faith to the questioning pain repaid by joy; its losses with gain; its deprivations compensated, its letters broken! There the tangled skein of life will be made straight; its broken threads united. There the separated will be joined together; friendships renewed, and the emancipated soul unpinioned, arise to its destiny.

Our narrow lives feel the loss, the lisappointment, the regret, the ruin of our dream-castles, all builded on this side. Though the departed come through the mist-curtain shutting down between our mortal lives and theirs, and give us assurance, all is so

Even in the clouds of our grief, our Do the fogs never lift, or is it forever dear one has come like a star of hope, prooding care, and as a beacon-light on some jutting headland guides the stormossed mariner through gathering fogs, from reefs and treacherous bars and wreck-strewn coasts, may their influence guide until the morning's call, "COME HOME!"

HUDSON TUTTLE.

Letter From Seattle, Wash.

Although it is some time since a communication was sent from the La dies Auxiliary, we are still in the field and working for our Temple. Since the knowledge! We may have visions of camp there has not been quite so much work done on account of many of our Our dear one believed this with a workers being ill. We are looking forknowledge that bridged the gulf be-tween life and death, and made it a triumphal pathway for her discarnate triumphal pathway for her discarnate president, Mrs. G. W. Stetson, has been seriously ill during the past two months. She is at present at the Green River Hot Springs and on the road to recovery. She has been greatly misseu, as she is a host in herself.

On November 18, Mr. F. P. Welch and Miss Sophia Pederson, both of Anacortese, Wash, were married at the home of, and by, the writer. Only a few personal friends were in attend-

On January 1, at the home of Rev. Con January 1, at the nome of Rev. Erin M. Chassee, Mr. Tony Roetger and Miss Olive McMillan, of Puyallup, , were married in the presence a few intimate friends. Rev. Erin M. Chassee officiated. The house was tastily decorated in green and white, The bride looked very sweet in a traveling costume. After the ceremony dinner was served to the company. Among

# A Pathetic Review of the Life, Death and Ascension to Spirit Life of Rose Bonheur Tuttle Staley, of Berlin Heights. Ohio. Declaration of Rose Spirit Life of Rose Bonheur Tuttle Staley, Mississippi Valley Spiritualist Association.

questions upon which men have differed so widely as they have upon the move without appreciable resistance, character, conditions and location of through this medium infinitely harder the spirit world.

ences have resulted from a lack of reliable information upon the subject. Men always differ most about the things of which they know the least, and differ least about the things of

The chemist never quarrels with his brother chemist as to the proportion of oxygen and hydrogen contained in water, nor as to the chemical elements of common salt. But when man begins o speculate upon those things for which he has little or no scientific data. the way is opened for a vast diversity

BELIEVE IN IMMORTALITY.

While the majority of mankind believe in immortality there is a large and respectable minority who doubt and even disbelieve it. It must be admitbacked by scientific tacts. To that Eternal Father. class we wish particularly to appeal.

The difficulty of conceiving of a realm or state fitted for the existence of the disembodied spirit after it has done with earth has always been a stumbling block in the way of the thinker. Hence the question they have always propounded to the priest has been: "If there is a spirit world, where is it located? Where is heaven? where is hell?" Before the birth af science that was not a difficult question. Judging by appearances the universe was a sort of three-story affair. The sky was colid, the ceiling of the earth, the floor touch of a vanished hand," and hear the sound "of a voice that is still!" And there. While hell was immediately beneath the surface of the earth, heaven was above because the sunshine, the

rain and all the blessings came from there. Hell was beneath as proved by earthquakes, hot springs, volcanoes. But when science was born those theories were dissipated. Astronomy, with her telescope swept away the solid sky and found not heaven. Goology delved the earth with pick and bapade and found no lake of firepand so the questionstill demands an answer.

WHERE DOES SPIRIT GO?

Some have surmised that at death the spirit goes to inhabit other, planets, or as believed by millions, the sun. But iconoclastic science has dissipated that possibility by showing that the sun and possibility by snowing that the sun and a large per cent of its following planets are constituted of practically are of the best classes that modern civities same elements as the earth and so lilization has developed. The oftreare no better fitted for the abode of peated charge that Spiritualists, as a

Some metaphysicians maintain that the spirit world is subjective and not which religious bigotry and prejudice an objective reality. That heaven and hell are merely conditions, states of consciousness. This in a sense, is true, but these states of consciousness true, but these states of consciousness are largely responsible. We often refer to such representatives as Prof. Creekes, Wallace, Flammarion, Lodge, James, Hyslop, Savage, Coues, and otherselves.

SOME STARTLING FACTS. Before attempting to locate the spir-

it world let me call your attention to a few startling facts. In the opinion of scientific authorities the trend of events, past and present, point to the final extinction of life in the visible universe, not by fire, but by The sun and planets are constantly cooling off, their motion is growing less rapid, the celestial clock work s running down. In the course of time -too great for figures to measure—the entire visible universe of suns and worlds will be cold, barren, dead, even as the moon is supposed to be today. But will that be the end of conscious existence? Will nature conclude her marvelous work by such a miscarriage

as that? I cannot believe it. The conservation of energy is no longer a theory, it is a demonstrated fact. As matter is indestructible, so is force. Force may change its method or mode of motion, but it cannot be destroyed. Where, then, have these wonderful forces gone that manifested themselves in a thousand ways in the living universe? There is no empty space in all the universe. Science is universally agreed upon that. Filling all the space between the suns and worlds and interstices between the parents came to America and settled in atoms, pervading and permeating the universe to its remotest bounds, is a Syracuse, N. Y., about 1845. Patriotic and a lover of liberty and justice, he subtle form of matter or substance apparently independent of the laws which govern all other forms of matter. For want of a more specific term it is dem-developed a disease of the stomach onstrated "ether." All scientists agree that it exists. In no other way can they account for the phenomena of ertheless he made vigorous headway in

tion? What the scientists call "ether." we call spirit, or spirit-matter; it is the universal substance of which all forms of visible matter are temporary expressions. It is the substance of which the spirit world is composed.

NOT BARRENTWASTE.

Can anyone believe that this mighty limitless matter is a lifeless, barren waste? And that brings us back to the question: What have become of the mighty forces which have escaped from the dead worlds? I aniswer: Back into the mighty field of space, the source from whence they were derived. Out into the mighty expanse filled with spirit substance developing and revealing a living universe so imifense in extent, so wondrous in leauty and grandeur that it eclipses all that mortal eyes have ever beheld. o 37

Andrew Jackson Davis, the wonderful seer, and other clairvoyants, have seen and described scenes of surpassing beauty spread throughout space, landscapes, mountains, rivers, lakes, wor-ests and plains fairer than a poet's dream.

There are many who will sneer and not venture to pronounce anything impossible outside the realm of mathemat-

EXERTS GREAT PRESSURE.

Another scientist estimates that this invisible substance exerts a pressure Although the belief in immortanty upon the earth of "seventeen billion and a future life is almost universal upon the earth of "seventeen billion among mankind, yet there are few pounds per square inch." "Yet," says Professor Jevons, "we live and move

and more elastic than adamante. Think of that. No story that any Spiritualist ever told, no event that ever took place in the seance room was a thousandth part as difficult to comprehend as this statement of the world's greatest scientist

With the mighty expanse of space filled with this wonderful substance, with the active forces of light, heat, electricity, magnetism, and many other forms, what logical reason have we for denying that the spirit world is in the depths of space? No narrow and contracted "city of gold" can contain the emancipated souls of men and women. That idea of heaven was formed before science had demonstrated that this little world was only one of countless millions of worlds doubtless populated as densely at least as ours.

Nothing less than the whole expanse of space will suffice, and that is where it is. The infinite fields of space, inted that the skeptics are, for the most it is. The infinite fields of space, in-part, among the most intelligent of the habited by beings of immortal lovelirace. To convince such will require ness, lighted, warmed and unified by the presentation of the soundest logic the breath of the Divine Spirit, our

JOHN DEITZ

A Prominent Spiritualist Passed to the Regions of Souls.

Biography makes a large part of his ory. Human character is the supreme index to nature. It expresses the moscomplex phase of evolution. All the problems of government are expressed in the language of individual lives. What would history be without the names of the various actors whose deeds created it? What is Rome with Caesar, ero,

and Constantine left out? What is the history of Greece without Lycurgus, Socrates and Alexander? What is Egypt without the Phaaohs?

What is the history of the Reformation without Luther or Melanchthon? What our own America without Co umbus, Washington or Lincoln? Knowledge of human character and

the complex incentives that have actuated the makers of history, are important to every student of economics and constitutional law. The qualities of every religion are indicated by the type of mind and character they evolve. Modern Spiritualism has evolved some of the noblest of human characters; class, are of a low order of intelligence must exist in space, somewhere, hence they must have locality, but where? that reflect credit upon Spiritualism. But there are tens of thousands of Spiritualists whose intellects and moral character are as creditable as any of these. That they have not all attained to the notoriety, or had the opportunities for scholarly finish that the few have, does not weaken the value of their lives as factors of progressive civilization, or worthy examples for the inspiration of society, and encouragement to noble aspirations in the young and right motives and aims in whatever circle their personality impresses. To read and meditate upon the worthy lives that help to mold events is helpful to every man, woman and child. Especially is this valuable in the history of mediums, writers, and speakers in the vineyard of Spiritualsm, and also those staunch supporters who never waver or hide their faith, or compromise conviction for popularity or worldly gair. The moral value of such lives can hardly be overestimated. Their influence is felt among all the workers, and they accomplish as much in their way as those who are more widely known and publicly praised. Conspicuous among this class of moral heroes and representative Spiritualists, is the late John Deitz, of Caro, Mich.

Born in Germany, Dec. 12, 1838, his enlisted in the Second Michigal Yolunteers in 1861, and served his country with honor and credit until his disfrom which he never recovered. Nevlight, electricity, gravity, etc., but none of them can tell what it is.

May I venture to supply the information?

What the confidence and esteem of all who knew him.

He became a Spiritualist early, and faithfully represented its best teachings. He was never ashamed of his be lief, and was ever ready to stand up and be counted. He was three times married. His first wife, Lovinia Mallory Deitz, died in 1868. His second wife, Elizabeth Mallory Deitz, died about 1877. His last marriage to Mary L. Richardson occurred in 1880. She cow survives him and though shadowed by the mortal eclipse and deeply feeling his physical absence, she accepts the ordeal bravely, and enjoys the blessed assurance made real to her consciousness, that he is not lost or dead, out her spiritual companion and counsellor still, whose tender love and expanded life make heaven more real and earth more beautiful by his silent presence and affectional aura.

The funeral services were conducted by Rev. Marian Carpenter of Detroit, Wednesday afternoon, Dec. 6, 1905. Over a large area of Tuscola county, Mich., the beneficent influence of John Deitz will be felt for many years to come. His sterling character and gentle nature, his tender sympathy and say "moonshine," and declare all this high ideals of life, and his frank and impossible Softly, my skeptical friend, fearless avowal of his sustaining faith, A noted scientist has said that he would will be beacon lights for many doubtful pilgrims in search of truth. His moral influence will continue to guide and strengthen the weak and weary when

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# N. S. A. Missionaries' Report.

Sprague.

October 1, 1905, found us at Alliance, Ohio, where we held two meetings in their lovely Spiritualist church.

way west we stopped in Detroit and arranged for some meetings to be held on our return. We visited Girard, Mich., where we held three meetings with large and appreciative audiences. We were called here by the society that we organized about three years ago. We found it doing splendid work. Mrs. Emily King is its president and speaker. She is worthy and well qualified, having upheld the white banner of Spiritualism in this vicinity for nearly twenty years. She has the love, confidence and support of the individual members of her society and the respect of the people of that community. We of the people of that community. enjoyed our short stay in this place and were pleasantly situated in the country home of Mr. and Mrs. Myron King. This society is contemplating building a new church soon.

We stopped one day and two nights at Valparaiso, Ind., in the home of Mrs. Lois Wilson Jellies and her daughter Ferrissa, the daughter and grand-daughter of that noted pioneer medium and speaker, E. V. Wilson, who passed to spirit life in the year 1880.

Mrs. Mary E. Wilson (Farmer Mary), day meeting (three sessions) with the

join him.

Mrs. Jellies has been a faithful and loving daughter tenderly caring for her invalid mother ever since her father passed away.

We next landed in Minneapolis. Minn., where we spent nearly a week attending the N. S. A. convention.
We visited Long Lake, Minn., where

we held three meetings in a nice little new church which was built by the Spiritualists and dedicated to Spiritual-This is in a farming community: there is not even a village near where the church stands. It was built by the farmer Spiritualists, and shows what may be done in almost any place where a dozen or more active Spiritualists elect to do something.

We were plesantly entertained by those veteran workers, Mr. and Mrs.

Our next call was to Faribault. Minn., where we held three meetings. Good sized audiences came to hear the message of Spiritualism, and many expressed their pleasure and thankfulness for the privilege. We were made to feel at home with those earnest Spiritualists, Mr. and Mrs. O. F. Brand and daughter. Spiritualism is rather a new thing in this place, though many are anxious to learn about it. Faribault needs missionary work.

By invitation of our good friends, Mr. W. A. Willing and Miss Amiee Willing, visited Northwood, Iowa, where we held four meetings, arranged to return for another whole week, and moved on to Clear Lake. Iowa.

At Clear Lake we were pleasantly located in the home of our good friends, Mr. and Mrs. Eldred. We held five meetings here, enthused the Spiritualists, interested the public, confirmed the investigator, reorganized the old society and added fifteen new members

Mr. E. H. Vanderburg is the new president, and Mrs. Bernice O'Niel the secretary. This society is an old one, it has done good work in the past. It languished for the went of care and encouragement that comes through strong organized effort. When cirthrough cuits are formed and competent speakers and mediums are placed upon them, such societies as this will grow in numbers and usefulness.

On our return to Northwood we met with our usual good success. Spiritualism is comparatively new to the people of this place. The Willing family have spreading since it came to them. Miss Aimee Willing is a fine medium and has been the principal one through whom the evidence of the truths of Spiritualism has been given to the Northwood people, and they are slowly but surely becoming liberalized.

However, one of the ministers of the vicinity seems to represent a hopeless He was reported as having officiated at the funeral of a poor unfortu-nate young man who passed away while in an intoxicated condition, and to have "preached him into hell." The mother of the boy was almost distracted over her loss, and to have such 16th century heartlessness practiced by one who should try to become her comforter in this, her time of greatest trouble, and by one who pretends to be a teacher of the doctrines taught by Jesus, and a follower of the meek and forgiving man of Nazareth, is enough to arouse the ire of a saint. Brother Willing and his co-laborers have a great work to do and they are doing it, and doing it well.

We held one parlor meeting in Mason City in the home of Mr. and Mrs. Wm. Nettleton and journeyed on to Edgewood, Iowa, where we were made comfortable in the home of Mrs. Cynthia Smith and her daughter Neva. Mr. Geo. H. Elliott had arranged for two meetings in the opera house. Large audiences were present. Three ministers were in attendance, each one of whom received tests and messages through
Mrs. Sprague's mediumship. Two of Mrs. Sprague's mediumship. them responded to the messages with apparent satisfaction, and acknowledged that the tests were correct. The third one did not. When Mrs. Sprague asked him to verify her statements he would only say, "I leave that to you.
You ought to know." He would neither affirm nor deny the verity of the communications. Much interest was created in this place and the seed planted will grow and bring forth fruit in the future.

Brother Elliot is entitled to great credit for his energy and persistence in arranging for these meetings.
We visited Whitewater, W

Wis., and

in the United States could visit it and the practice of fraud. A bogus test or know from personal observation just fraudulent manifestation of any sort is what it is now doing, and what its fu- of NO VALUE WHATEVER to the Spirture may become through the co-opera- itualist or investigator, but an insult to tion of the Spiritualists who believe in them and to THEIR ARISEN FRIENDS. education and wish to see our speakers The book, "Mysteries of the Seance," and mediums educationally equiped for written by a life-long Spiritualist and

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usefulness. From Whitewater. Mrs. Sprague went to Detroit, Mich., while I went to Versailles, Ind., stopping on the way at Lafayette, Ind., to hold a parlor meet-

At Versailles I held two meetings in the court house, resurrected and reingtated that society, adding several members thereto, and arranged to have the society transferred from the N. S. A. to the Indiana State Spiritualist Association. The N. S. A. gladly allows its local societies to do this. What is now needed in Versailles is the assistance of the State Association through missionary work,

From Versailles I hurried on to De-troit where Mrs. Sprague was holding meetings. We were entertained here in the home of our old friends, Mr. and Mrs. Schanbacher, formerly of North Collins, N. Y. They are both mediums. and is now practicing his gift in Detroit.

his widow, had recently passed on to society over which Mr. Thisker presides. Mr. and Mrs. Elmer Carpenter are members of this society, and loyal workers for the N. S. A. and the cause of organization. They gave us their valuable assistance both in arranging for the meetings and carrying

The evening meeting was presided over by Mr. Thisker, the president of the society, who is one of the active Spiritualists of Detroit. We were assisted in the services by Mrs. Marian Carpenter, whose good work is well kinown throughout the country, also by Mrs. M. E. Jenkins, the speaker and medium for the society at Windsor. Canada, and by Miss Lina Schanbacker The latter is a promising young speaker

who is rapidly coming to the front. This society is loyal to our organization and is anxious to advance its in-

Our next place of service was with the First Church of Spiritualists of Pittsburg, Pa, which we served the Sundays and Thursday evenings of De-

The three Spiritualist churches and the fine college building belonging to the Spiritualists in which we held meetings as mentioned in this report, are an evidence of progress, and inspire a still greater desire in us to see more Spiritualist societies owning their places of meeting.
While serving the Pittsburg society,

we visited Smithton, Pa., and held two meetings in the Universalist church. We were called there by our old friend, Mr. Samuel Smith, and were enter-tained as heretofore, in the comfortable iome of Mr. and Mrs. T. T. Francis. There is much interest manifested in this little mining town and we hope to see a fine society organized there soon. During the month we also organized and chartered the society presided over by Rev. L. M. Oles in Allegheny, and visited the Pittsburg South Side Society presided over by Mrs. J. Wer-

We held two meetings with the old society that we organized and chartered with the N. S. A. in Allegheny, Pa., in 1893. This society has been continually active these twelve fruitful years. Who can tell how much good it has done? Perhaps someone who opposes organization, or someone who complains because once in a while a society dies, can figure out just how much more and better work could have been accomplished in Allegheny if this society had

It is true that it has met with difficulties in its long years of good work. It had become negligent of late in paying its dues, but we were successful in reinstating it and it is still a part of the National organization and working under its banner.

We closed our work for the year 1905 in Pittsburg, Pa., with the First Church of Spiritualists by holding a watch meeting. A large audience remained to welcome the year 1906. This church is equiped with everything needed to carry on its work. I has a beauiful church building, supplied with all modern impdovements. A fine organization chartered with the U.S. A., and presided over by our good friend, C. L. Stevens. A splendid Ladies' Aid so ciety, with Mrs. B. A. Pressing as its president, and a lovely children's lyceum, with Mrs. H. Furtherer as its con-

ductor. They also have a number of excellent local mediums who use their good gifts freely to help the church. All this, together with Prof. Thomas S. Evans in charge of the music, complete this educational institution of

Spiritualism. Perfect harmony prevails in every de partment, and we felt rather reluctant in leaving it. But missionary work is needed elsewhere. We added twelve new members to the Pittsburg society We are filling a month's engagement in Washington, D. C., and vicinity during the month of January, 1906. Mail for that month will reach us at No. 702 H street N. W., Washington, D. C. E. W. SPRAGUE AND WIFE,

N. S. A. Missionaries

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LAKE HELEN, FLORIDA.

Letter From Southern Cassadaga Camp

The thermometer stands at 78 in the shade. New Year's day was a gem with blue sky and soft breeze. Dinner at the Spencer House was enjoyed by a large number, with juicy turkey and roast nig to begin on, and vegetables. nuts, fruit and all that belongs to a boliday dinner, in profusion. In the afternoon all were invited to a reception and dedication of Mrs. Pratt's cot tage. It is beautiful; every room is a front room, or seems to be, because of the view of what nature and labor has

done on every side. President Hilligoss made a short address of welcome and good wishes for the future. He was followed by George Colby, whose guide, Seneca, gave the spiritual idea of the home, and said it was thought of on the other side "long ago," and that it would be the fore runner of many wigwams along the lake and on the hillside and all over the reservation.

After going through the pleasant beautifully furnished rooms and par taking of the dainty refreshments, the company wended their way over the pine needle path toward the camp, watching the beautiful picture in the West, painted by an unseen artist, as

the sun sank out of sight.
In the evening the large pavilion was the resort of over 70 people, who had a quiet game of progressive euchre, and an hour's dance to close with; so ended New Year's day of 1906. New Year's eve President Hilligoss and wife invited a few friends to their cottage to watch the old year out and the new year in. Very inviting refresh ments were served, and the old year died with earnest wishes for the happiness of all. The coming of the new vear here is celebrated in much the same manner we of the North welcome the Fourth of July, and the woods echoed with the ringing of bells and the discharge of guns.

The necessity for the amusement of

the young people who are becoming more numerous each year, has caused the management to procure the best music obtainable for the dances which occur each Friday evening. The pavilion is most beautifully decorated with yellow and white bunting and American flags. The decorations were donated by Mrs. Kellogg, Mrs. Vogt, Mrs. Thompson and President Hilligoss. Mrs. Elizabeth Thompson was chairman of the committee on decorations, and, as is her way, she and her helpers made the spacious hall more beautiful by the spiritual colors crowned by the National colors, for they will always stand guard over every thought that

represents freedom. Mrs. E. A. Parker of Flint, Mich well known as an officer of the Island Lake camp for years, accompanied by Mrs. L. M. Hulette of Sharon, Pa., have rooms in the Apartment House. Hon. T. W. Birkhouser and wife of Omaha, Neb., are at Hotel Cassadaga. Mr. Birkhouser is a prominent citizen of Omana, and has been twice chosen

senator in the legislature of Nebraska. He is a pronounced Spiritualist, as is also his good wife. They anticipate taking a trip to Cuba, but will return in time for the regular meeting beginning in February. Mrs. C. H. Swift of Utica, N. Y., has

also come for the winter. She will soon be joined by her husband, who is prominent lumberman of Northern New York. The meeting held at the pavilion on

Sunday afternoon, was deeply interesting. Mrs. Ella A. Wheeler of Waltham, Mass., was the speaker of the afternoon. She read a poem by J. A. Lent, entitled, "Meet them Half Way," and took it as her subject. Mrs. Wheeler is not only one used by the spirit world, but her life is a sweet ser-

We were favored with a call from George A. Letford, traveling man for Bucklen & Co., Chicago, who gave us a peep into the life of a traveling man who is a Spiritualist. He added much to the interest of the meeting. Mrs. Eva Carrigue of Pawtucket, R.

I., instead of coming to her cottage in the form, comes only in spirit. She passed away the evening of Dec. 23. A great proof of her spiritual power came through one of her friends, who is not a professional medium. Mrs. M. Elizabeth Clark of Elmira, N. Y., while at dinner at the Spencer House on the 24th, said to some friends: "I had a strange dream or vision last night. thought I was upon an island and between me and the mainland was a fastflowing river, and I saw Mrs. Carrigue looking well and dressed beautifully. She called to me and said: "Come over here," and I answered, "You are over there, but I have got to die to get to you," and she said, "You will come soon." It was commented upon by the hearers and soon news-came that she had passed away that night. She was

freed from the hindrances of the body, and her spirit turned this way. The president of the Ladies' Auxiliary has appointed a most helpful committee called the Helping Hand or Sunshine Club. The young ladies who compose the committee are Miss Gertrude Kaltenbech, chairman; Fredricka Ba-ker, Kate Davis, Anna Lloyd, Addie Sherman and Mary B. Hedricks. Miss Josie Hedricks, lately arrived, is very helpful aiso. She plays the plano after the card parties for the dance, so she is one of the Helping Hand, too. CARRIE E. S. TWING.

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[Oblinaries 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, Dec. 24, 1905, Cora E. Worden, wife of Jacob Allen aged 51 years and 11 days. She had been a life-long Spiritualist. Services were conducted by Henry Brindle of Ft. Wayne, Ind. The first Spiritualistic service held in Whittley county. May the speaker continue his work to bring to light the beautiful truths of Fort Wayne, Ind.

Mrs. Mary Ida Thorp, daughter of Dr. and Mrs. E.' M. Hendricks, passed to the higher life, Sunday morning, December 31, 1905, from her home at 429 West Walnut street, Springfield, Mo. Mrs. Thorp was a life-long Spiritualist, and had no fear of death. So confident was she of the truth of spirit return that she frequently told her husband that whichever one should pass over first would communicate with the other. and thus they would remain compan-ions in life. Besides her husband, she leaves a babe, a little adopted daughter, five years old (whom she loved as her own), her parents and an only sister, Mrs. Fannie Wood. Ida was a dutiful daughter, a loving wife and mother, and an affectionate sister. Services were conducted at the house by Rev. M. Theresa Allen.

Mrs. Rice Thompson of 117 South Seventh street, this city, passed to spirit life, on Friday, Jan. 12, at 5 p. m., after a short illness of twenty-four hours. As she was a true believer in Spiritualism she passed out with a smile on her face, as though her angel friends were hovering about her. RICE THOMPSON.

Goshen, Ind.

From her earthly home, 271 Semiary avenue, Chicago, Mary K. Burbach passed to the higher life, Jan. 13, aged 37 years, after an illness of seven months. The knowledge of spirit return was to her a fact. A FRIEND.

Eunice Allen passed to higher life, January 8, at the age of 82 years, at her home with her daughter, near Balbec, Ind. She has been a firm believer in spirit return and the principles taught thereby since the advent of Modern Spiritualism; also a member of the West Grove Spiritualist Associa-tion continuously since 1868, being one of the first members of that association. E. A. GRAY.

# Catarrh Is Very Dangerous.

# How Gan You Refuse My Trial Offer?

THE WEEDS WILL CONTINUE TO GROW.

Ninety percent of humanity are un- passages and it must be the agency to

they also made their appearance again YOU MUST KEEP ON WEEDING. next year? If you could destroy the

consciously breeding and nursing germs remove them. Let the weeds grow in of diseases in their systems, like neg. your garden and they will choke and lected gardens growing weeds instead disease continue to multiply in the air of flowers. Your system is like a garden. It is the natural hot bed for breeding millions of germs of disease. Did
you ever see a garden where all the
of a noble human being worth more to weeds were destroyed one year but that you than all the gardens in the world.

next year: If you could desired the lam making the only common sense seed of every weed in that garden this offer ever made to the readers of this year, the air if nothing else, will carry paper. Carefully read it, ponder over more seeds in it next year. I am making the only common sense Air is the agency that carries the assured that you will be fairly and hongerms of disease into the head and air estly dealt with.

# GATARRH

Because I KNOW What My New and Wonderful Discovery Has Already Done for Hundreds-will Do for You-I will cheerfully and willingly send a full Treatment to to you, Prepaid, Absolutely FREE for TEN DAYS' TRIAL.

I offer what is really a blessing to sufferers from Cutarrh-Head, Bronchial and Throat troubles. A new and wonderful medical discovery that cures by striking right at the root and cause of the disease—by KILLING THE GERMS.

A CURE for YOU, no matter what bad shape you are in.

Now I do not ask you to take my word nor that of the cured hundreds. Instead I want you to try this treatment, entirely at my personal risk, at my expense. Just say the

word, and I will send the treatment to stomach to kill the germs of Catarrh in you, without pay or promise on your the head.

part. If, at the end of ten days' treatpart. Air was the agency that carried the ment, you do not feel like a new being, germs of disease there, and it must be if you do not honestly bless the day the agency to remove them. that you answered this advertisement,

My treatment positively cures Catarrh, Asthma, Head Colds, Pains and simply return the treatment to me. You are nothing out. Isn't that a fair Roaring in the head, Bronchitts, Sore and honorable offer? Your word detroides it. I fully trust and believe you.

Grippe, and all diseases of the air pas-Grippe, and all diseases of the air pas-My afflicted friend, do not suffer longer from this cruel disease, Catarrh. lation. sages by a patented method of dry inha-Don't drag out a miserable existence, a

The treatment is easily carried with you; may be used anywhere, at any more dangerous disease. (CONSUMP. time.
TION MOST FREQUENTLY STARTS
Res

Read what grateful persons write: "Your treatment has done me more My new treatment is applied direct, good in three days than all others I to drugs to swallow; its application is have used in a lifetime."—J. D. S. AT-

a pleasure. As if by magic, it stops KINS, Durham, N. C. the hawking, splitting, sniffing and snuffing, relieves the maddening head week I have got my hearing back, which "After using your treatment one

noises; does away with the nauseating I thought was lost forever."—REV. Aldropping of mucus into the throat; the BERT EGLI, Elgin, Ill.

"I have been using your Medicator queer, stuffy and oppressed feeling of "I have been using your Medicator the head; the painful burning and three weeks and would not take \$1,006 smarting of the air passages. Soothes for it if I could not get another. I can and heals the irritated mebranes, and leaves the head CLEAR AS A BELL. for two years."—MINNIE COLLINS, It is folly to take medicine into the Hayner, Ala.

### The E. J. Worst Catarrh Treatment the Only Successful Treatment for Catarrh Endorsed by the United States Health Report.

of throat?

ing?

Read What They Say.

Washington, D. C., Oct. 13, 1900. We are constantly receiving letters ears?

from all over the country asking for information on the subject of Catarrh and the air passages of the head. -We have been asked time and again to recom-mend some remedy which can be used

with good results, for these diseases

To benefit the public at large, and to

curse to yourself, a nuisance to those

around you. Don't let down the bars to

No drugs to swallow; its application is

answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application. The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which is manufactured by the E. J. Worst M'I'g. Co., idea of Mediand has designed the neat and efficient

As a result of this investigation we Catarrh Treatment the unqualified enease and leaves in its stead new vital dorsement of the United States Health force. Reports. A. N. TALLEY, JR., M. D. Washington, D. C.

Symptoms of Catarrh of the Head and

Do you hawk and spit up matter?

Do you have watery eves? Is there buzzing and roaring in your Is there a dropping in the back part

Does your nose discharge? Does your nose feel full? Do you sneeze a good deal? Do crusts form in the nose? Do you have pains across front part

Do you have pains across the eyes? Is your breath offensive? Is your hearing impaired? Are you losing your sense of smell? Do you hawk up phlegm in the morn-

A Perfect Treatment.

It stands without a rival in the world cated air treatment very successfully, for neatness and cheapness in its effect upon people who are troubled with calittle instrument which is becoming so tarrh or any of the above named diswell known as the E. J. Worst Catarrh eases. Any child can use it. The med-Medicator. It conveys the true princi- icated air penetrates the obscure places ple of forcing medicated air as an agent where medicine taken into the stomacn cannot reach. Every air cell of the head drinks in its life-giving properare pleased to extend to E. J. Worst's ties; every inhalation weakens the dis-

If you have a COLD, try it. If you have a SORE THROAT, try it. If you have BRONCHITIS, try it. If you have a COUGH, try it.
If you have CATARRH, try it.

Throat.

If you have buzzing or roaring in the Have you any of the following symp head, try it. If you have headache, toms? If so, you have Catarrh in some try it. If you are partially deaf from form and should immediately send for the closing of any of the tubes leading a Medicator on trial free. See special to the inner ear, try it. Hundreds have reported immediate good results and permanent cures.

## MY SPECIAL TRIAL OFFER.

If you will write me, even a mere postal card, mentioning The Progressive Thinker, I will send you, prepaid, my new Spray Medicator with full treatment, of medicine with complete directions for a quick home cure. If it gives perfect satisfaction, after ten days' trial, and you are pleased in every way, and wish to continue the treatment, send me \$2. If you are NOT satisfied, mail me back the treatment (cost only 12 cents postage) and you still have your money. I der fairly with everyone, and want no one's money unless benefitted.

Write THIS VERY DAY, Address, E. J. WORST, 56 Main Street, Ashland, Ohio.

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