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

CHICAGO, ILL., MARCH 3, 1906.

VOL. 33.

THOUGHTS FROM THE ROCKIES.

Does the Spirit Make the Body, or the Body Make the Spirit?

Metaphysics, in the treatise of Aristotle, is considered as a science which investigates the first principles of nature and thought: and as the question, whether the spirit is the maker of the body or vice versa, which was sent by J. T. Dow, and answered by our Brother Hudson Tuttle in The Progressive Thinker, is a vital question, although rather indefinitely stated by the questioner, as ne pre-supposes that either must be the , I will endeavor to state what spirits for the last thirty-nine years

have taught me to the contrary.

In the answer of our worthy brother states that "the spirit was and is an eternal entity, taking on a garb of flesh," which is conceded by most able thinkers. The first definition of entity is "being," and the next, "a real substance," The definition of eternity is "Throughout all times, everlasting, without beginning or end of existence," Now, a being without end of existence, must be the superior substance compared to a physical body in its changeable nature, which on an average does not reach the age of a third of a century. Investigation has also taught that whatever physical body a spirit has been clothed in affects the spirit for a time after passing on to spirit life; like the scion engrafted in fruit tree, although nearly true to kind, still partakes more or less of the

Next: we have tame as well as wild and vicious animals of the same species, so there are also spirits of all de-grees engrafted into the physical forms. There are indolent spirits in strong physical bodies, and at times with grit and perseverance inhabiting ignorant or untutored bodies, whom earlier conditions have deprived of learning, but which spurs them on to study in later years; and often the noblest of statesmen have surprised the world with their knowledge and astuteness, although they have been deprived of early training.

Digressing for a moment, and taking a cursory view into phrenology, as an illustration: It is often said that certain organs rule the body, which is entirely a misstatement; but the spirit rules through what organs are most highly developed, like one would view surrounding scenery through a window, and through a clear pane of glass naturally sees clearer than through an adjoining soiled one; and thus it is with the spirit—it acts out

the expression that there are young and untutored spirits inhabiting the physical bodies, which I acknowledge was misleading; but there are untutored as well as more advanced spirits inhabiting physical forms. Age in spirit does not necesmake the untutored wise nor il- indolent energetic, any more than does in our earth-life. Surrounding cond tions often cause seeming retrogresion in the nature of man.
The noble-hearted herder on The noble-hearted herder on the plains, the free-hearted sailor and iner, all may live in a country where the elements of war arise and where internal strife in a restless age ervades, and by continued surroundngs of such elements the gentle nature may be hushed and the warring

The dormant animal instinct inherited from ancestors of the remote past may become a ruling passion; and thus we find that age does not necessarily add to human or spirit advancement. As an outgrowth from a lower. by evolution, neither spirit nor man has ceased to be human, nor have we heard of importation of lesser gods from other planets ruling our destiny. Our physical body is but an earth production and ever changing in form and matter, while the active life (which I will call soul,) in its spirit body is sometimes within, sometimes standing apart, and at other times surrounding our physical forms, but magnetically linked to said

forms while earth-life lasts. When we consider that neither time nor space is necessarily counted in the spirit world, and that aged spirits after leaving the physical body, even lose form to the clairvoyant eve, and that the same individuality that acts through the physical form here must have had a continuous individuality; and which also brings us face to face with the theory that pre-existence in former earth forms may be possiblesimply progressive changes in the des-The life of a tree is its soul or propelling power, which is clothed by cosmic elements. The life could not be clothed without matter. and matter could not grow into form without life; thus we find that the spirit (or soul) does not make the body, although it may be a force; and that the body does not make the spirit, but it may by earthly conditions and environments either warp it or add to its advancement.

Man may think himself "master of all he surveys," while in a tornado or seismic convulsions he counts no more than a feather or grain of sand, as the indwelling spirit cannot staunch phys ical cataclysms. Man is controlled at the present age more by thoughts from the spirit side of life and by the same force from the earth plane, than by any other surrounding conditions. Earthly conditions inimical to man's best interest can in a majority of cases be avoided, while the subtle unknown forces of vibratory thoughts, which may be felt but not seen, sway the trend of thought in mortal man to-day to a greater extent than understood or generally ac-

C. J. JOHNSON. Pocatello, Idaho.

By education most have been misled; We so believe because we are so bred: The priest continues ,what the nurse

And thus the boy imposes on the man -Dryden. The institutions of a country depend in great measure on the nature of its soil and situation. Many of the wants of men are awakened or supplied by these circumstances. these wants, manners, laws and religion must accommodate themselves .-

Julius, Moser. Vice is waste of life. Poverty, obedience and celibacy are the canonical

vices. - Q. B. Shaw. Few persons have enough strength of character to suffer to tell the truth.

Vauvenargues. There are three things difficult: To keep a secret, to suffer an injury, to use leisure.—Voltaire.

A LAWYER'S OUTLOOK.

He Writes From the Wilds of Idaho, on the Spiritualist Situation.

To the Editor:-I am still on a lonely isle on the banks of the Snake River, and it reminds me of John on the Isle of Patmos, when he received those weird visions that have been so mysterious to our orthodox friends. I can easily imagine him sitting all alone on some lone rock, looking out the future some two thousand years, reading the issues of The Progressive Thinker of 1906.

If he had so much pleasure in the anticipation as I have in the participation, he certainly was not only a very happy individual, but a very much amused one as well. It certainly is very amusing to one in solltude, whose closest friends are the sweet singing birds, the plaintive howling of the coyote, the music of the surging waters of the Snake, to read some of the effusions from the pens of your many contributors.

How hard it is for some of us to get away from our mother's apron strings. It amuses me, and no doubt yourself, to see grown-up people drawing the old apron string closely around them still. I see whole societies of people supposed to be Spiritualists, take a large number of articles from the old clothes or rags of their ancestors, and weaving them into what they call a creed or rule to guide them.

Let me suggest that if they are relic hunters and must have some-thing to worship, that they take a whole garment, not pieces. Say they take a whole chapter and not a verse or part of a verse here and there. If a little is good, the whole must be better. Say they take the 38th chapter of Genesis. It is good from first to last, especially the last. Then this man Judah is the ancestor of their much worshiped idol Jesus, and no doubt that the natural law holds good in this as well as in all things in the

universe, that like produces like.

Then for a second article in their creed I would suggest the 19th chapter of Judges. It is fine reading for a refined nature, and I would ask all Spiritualists to store up in their minds the last words of said chapter and use them when they read the book called the Bible, viz., "Consider of it, take advice and speak your minds.

I venture to say that not one in a thousand who call themselves Bible Spiritualists or Christian Spiritualists ever read the Bible through. If they did they have never considered of it, I have in years gone by made use of or taken advice, and have never they should dine with his Satanic Majesty in a flery pit. For it is certain if they did we would not have such a God as they maintain.

I would like to ask for my own en-lightenment, for a definition of their would also like to ask them, is not all worship idolatry? In order to worship must we not create by ignorance and superstition in our imagination a being to be worshiped before we can worship? That being may be flesh, brass, wood, stone, or God, it is nevertheless an idol. No kind and loving father or mother wants or wishes their children to bow down and worship them: None but tyrants require this, and if this is true of the finite, how much more so of the Infi-nite Love. Do you find anywhere in the Universe, such a thing as worship, outside of man? Yet everything in the universe moves in perfect mony, save worshiping man. He and he alone, in his various forms of worship creates discords that are opposites of harmony.

I would like to ask mediums and so-called mediums, in whom do they put their trust? Is it in what they call God, or is it in their spirit guides and the eternal principle that is within themselves?

I admire Clara Watson, Channing Severance, etc., and most of all the editor of The Progressive Thinker. Bless their sours. Long may they live. Spiritualism has a noble, fearless friend in it, a true friend, and it has no adjectives to qualify Spiritualism by. Every adjective detracts.

Spiritualism is philosophy-not or the philosophy, but philosophy from which all other supposed philosonhies spring. It is the great fount ain of truth from which all isms have come clothed in their adjectival garbs of error, ignorance and superstition Spiritualism needs no clothing. It is truth. Adjectives degrade and ener-

Let's have the definition of the Spiritualist God. R. GILRAY. Parma, Idaho.

THINE OWN SHALL COME TO THEE

Weary one, so sad and lonely, On life's dark and tollsome way: Though the path be strewn with sor

And o'er head no sunlight ray: Though the way be rough and thorny And no cheering hope you see. Yet he sure there's light above you. And thine own shall come to thee.

Is the sky o'ercast with shadows? Dost thou seem to walk alone? Are the waves of sorrow breaking At thy feet, with dismal moan? Is the darkness round thee closing, Hiding mountain, vale and lea? There is light beyond the shadows

And thine own shall come to thee Is the heart well nigh to breaking, With its load of grief and care? Has the light of day all faded,

Leaving nothing but despair? Are the hours so sad and lonely That there's naught of joy to see? Then a sweet voice says "look up-

For thine own shall come to thee. Yes, dear one, the day is breaking, Shining o'er you distant hills; Heaven's light the earth is nooding; How the heart with rapture thrills.

life's dark shadows flee before it, As it falls on land and sea; All thy griefs and sorrows vanish When thine own shall come to thee A. D. CHAMPNEY. Rockport, Maine.

Alas! to-day, as formerly, the humanitarian dream is the enemy, conscious or not, of states and of coun-

The empire of woman is an empire

tries.-Lemaitre.

of sweetness, skillfulness, and atten tiveness. Her orders are caresses. her evils are tears .-- Rousseau. Not to do honor to old age is to demolish in the morning the house wherein we are to sleep at night.-Kerr.

CLAIRVOYANT VISIONS.

Interesting Account of Mediumistic Experiences.

To the Editor: - I fortunately am a subscriber to and reader of your valuable paper, The Progressive Thinker, and being a Spiritualist as well, and experiencing at times somewhat strange and not fully understood clairvoyant visions, I believe a brief mention of some of those visions might be of interest to some of the readers of The Progressive Thinker, I will ask you for space in which to

have them recorded: As a preface to my experiences 1 will say, I am now 32 years of age; was born in Lithuania, coming to this country seventeen years ago, and seeng nothing particularly interesting or inviting in the doctrines of Christianity, and from childhood being a freethinker, as was my father before me, who died when I was six years of age, I naturally could not accept the faith of the Catholic church, a church in which my mother held a member-

About five years ago I was, through a friend, induced to attend a trumpet seance held in Canton, Ohio. The experiences had at this seance put me to thinking more deeply along spiritual lines. Later I visited a trance me-dium and got some useful information—the names of departed loved ones were given me, to be followed with messages from them. Remem ber, these friends died in my native country and the medium had no means of knowing any of them.
Within two weeks after this sitting

some of my spirit friends came to me about the hour of midnight and made their presence known by trying to control me. A little later I began to hear raps in my room and occasionally a voice, also saw forms at times. These manifestations usually took place about midnight. The manifes tations were not nightly but periodi-

After a period of a few months frequently saw a spirit dressed as female, but it gave no name. Within a short time thereafter, and usually after midnight, I was shaken in my bed and told to sit for development At times when in bed, large material-ized hands clasped my head and were drawn down over my face making me quite nervous. One night I was taken almost out of bed and after getting back and drawing the cover tightly over my head the same large hands were felt upon my head, pressed my eyes, and when I made an effort to remove them I found it impossible to do so. Remember, while these manfestations were taking place no visiible body could be seen.

On one occasion my father and sister, also two others whom I did not recognize, came; my father to the left of the bed, my sister at the foot, and the two strangers at the right side of the bed. I have had many other visits from denizens of the spirit world but it would require too much space to make mention of them. However, will speak of one more very strange manifestation.

On the night of March 17, 1905, nd about 1:30 a. m., I was awakened from a deep sleep through a magnetic thrill or shock that went from my head to my feet. I then appeared to go into a hypnotic or clairvoyant trance seeing as plainly and distinctly as I ever saw an object or objects in my life. First, a spirit lady finely costumed. Second. I saw my wife, who is still living in the flesh, and immediately after this vision I saw an elderly gray-haired man with long flowing whiskers, then another form I do not remember of seeing before or since. The lady in the fine costume had something in her hands resembling a large spool or reel and was winding thereon a material that resembled white floss. After watching these visitors a short time, each instantly van-Then appeared a mediumsized white dog with a few brown spots and with collar and chain, but this, too, soon vanished as did the oth ers. These mysterious manifestavisions, or whatever you may call them may have some significa tion, but as to an explanation of their meaning I am certainly in the dark.

SYLVESTER BUNGARD. Canton, Ohio.

TO THE PSYCHIC CIRCLE.

An Explanation From Dr. Alex Caird.

This effort to bring ourselves and others in closer touch with the spirit world and with each other has been

greatly prospered and has accomplished much good. This circle was started as a local affair, with the intention of publishing all matter pertaining to it in the Cadet Hall Messenger, a quarterly magazine issued by the Lynn Spiritualists Association, but it is evident that such was not the intention of its originators on the spirit side, as within six months it had spread from the Atlantic to the Pacific, and more, applications for mem bership having been received from Europe, Africa, Turkey, and many other foreign countries.

So many requests for help through thought concentration were sent in method be devised whereby the members could be informed of cases in particular need of mental assistance and Brother Francis kindly offered space in The Progressive Thinker for that purpose, but the requests became so numerous that to publish them all was out of the question; it must be very evident to all that some plan must be provided whereby the memthereby receive spiritual help. To throw out thoughts in a general way we are doing, will reach many, but we believe with O. V. LaBoyteaux that any or all directions, but it is most forcible when directed to a given point, and as it is the mission of the circle to help its members, we wish to adopt some plan whereby our concentrated thought may be directed to those members most in need of its helping power.

As we are preparing to remove to Chicago next May, we think best to continue the circle as at present until that time, when we hope to provide some way to meet all requirements. Please send all applications for membership (which is free, and every one welcome) to the writer.

DR. ALEX CAIRD. 44 Commercial street, West Lynn, Mass,

SOME CRITICAL OBSERVATIONS On the Subject of Commercial Medi-

umship and Theism. The Progressive Thinker of February 3 contained a most interesting article from Brother H. D. Barrett. appreciate his kind references to my self, and this article is, first, to explain my position upon commercial medium-

ship, and second, to briefly review

Brother Barrett's position upon The 1. I take the broad ground that whenever there is a materialistic consideration passed from one person to another for services rendered, or for something of value received, there is commerce in the strictest sense of that term. Therefore, the preacher, lec-turer and the medium, receiving compensation for their services are commercialists. And that commerce is perfectly legitimate, provided it is not for the purpose of injury to some one else. Hence, if the money, or any other valuable thing, was for the purpose of procuring murder, or any other crime, though it would still be commerce it would be criminally Hence, mediumship can be

terly wrong, which should receive no sort of sanction or countenance from any truth and justice-loving person. But when mediumship aids in promoting the temporal welfare of the seeker, without injury to any other person, the pointing out of a gold mind, or how to work it, is just as le-gitimate to true Spiritualism as to describe the glories of the spirit life

and world.

perverted into a form of action ut-

2. But what I most wished to no-tice in Brother Barrett's article is his very extraordinary positions upon "Theism." He writes: "I think I can make my meaning clearer by contrast-ing it with Deism." Well, if he has made his "meaning clearer" to anyone, he certainly has not to me. In-deed, I am astonished that a man of his ability and learning should make such a statement as he does. I don't know but I have been an ignoramus all my life, but i don't think so. I have always supposed that I knew that the Latin Deus and the Greek Theos meant precisely the same. They are the same. The only difference is the different mode of spelling the word. We use the Latin D in-stead of the Greek Theta, and hence our words Delty and Deism, and unless Brother Barrett is wiser than all the Lexicons, I shall insist upon the

identity of their meaning.
His introduction of the names of some distinguished names is specially inapplicable. Why did he not connect Jefferson, Franklin and Adams with Thomas Paine, their Intimate friend and fellow worker, who was a Delst, and contrary to Brother Barrett's statement believed in personal immor-tality for man, and also that in the future each one would reap the results of his conduct in this life. His idea of the future was substantially the same as that of the Spiritualists, He did not deny a revelation, but rejected the Bible as that revelation and pointed to nature as the ample revelation of the Divine character. My impression is that Jefferson, Franklin and Adams agreed with him; and Lincoln most certainly did not go beyond him in those particu-To me, Brother Barrett's statement is a distinction where there is no difference.

Theism is not "an all-inclusive term," but one which includes only the belief in a one, personal Deity, and has no relation whatever to "an Infl What does he mean by an "Infinite Principle?" How can he define principle so as to apply the term "infinite" to it as an adjective interpretation? Is a Principle a Be-If not, how does it "recognize revelation as a demonstrated fact? Is "recognition" possible to anything but a person? If so, how so?

nite Intelligence?" Is a Principle in-

telligent? Intelligence means knowledge, or being possessing or capable of acquiring knowledge. Does Brother Bar rett's Theos or "Infinite Intelligence" possess any knowledge? How did they acquire it? Did they know of things and events before they existed? Knowledge is, in itself finite-limited. There are a great variety of items entering into a knowledge of any one thing or individuality. Are all these distinct items added up to constitute his "Infinite Intelligence?" Are the hairs of our heads all numbered? Can "Infinite Intelligence" number without counting?

Knowledge presupposes some form of sensation, perception and memory. And these are attributes of conscious ness, and include a brain center. Has "Infinite Intelligence" these butes? Does it reflect? Does it will

or possess volition?
But I must pause in these queries. They, and many more in the same line, show the extreme absurdity of all these pretensions of an Infinite Intelligence" and of a "Theism" founded thereon.

J. S. LOVELAND.

Los Angeles, Cal. ANOTHER STRANGE OCCURRENCE

Illustrating in a Vivid Manner Spirit Power.

While reading the arricle in No. 846 of The Progressive Thinker, by Jos. Peffley, I was impressed to relate a strange occurrence that I experi-

enced more than a year ago.

One hot day in the summer I sat outside in a nice, cool shade, reading my favorite newspaper, (The Progressive Thinker). Last drowsy and dozed. I had put my spectacles on when I was seated, and dropped the bers can make their wants known and thereby receive spiritual help. To the closed end of the case was a bank throw out thoughts in a general way check which was folded into a small square and put in there by myself as a safe and secret blace, until I would need to cash it. It had been in by the power of will we may direct a would need to cash it. It had been in thought wave with renewed energy in its hiding place about three weeks prior to this date.

The files bothered me, and I did not doze long. When I awoke I was impressed to look for my check peered into the old case but could not see it. I began to feel finklous, and pened my pocket-knife and split the old scabbard open from end to end. The check was gone!

I called my wife, and told her of my dilemma. She could do nothing for me. The party who, gave me the paper was sought out immediately to learn just how the check read. I had just turned to the phone, when my wife started to the well, saw the check almost directly in front of her, picked it up off the muddy ground—not soiled nor unfolded, but as clean and

IMPORTANT LETTER To the Spiritualists of Michigan.

As formerly noticed through columns of this paper, the M. S. S. A. is now supplied with official missionaries whose time is devoted to the extension of the organization and the

cause generally throughout our state.

The wisdom of this action was made

evident by the sentiment expres

the mid-winter meeting of the M. S. S. A., just closed at Detroit. We as Spiritualists cannot afford to lose any opportunity to advance the interests of our cause by placing its beautiful truths, both by precept and by demonstration, before the bar of the good judgment of all thinking men and women. There has been too much lethargy among us in the past. We have been too content with the self-satisfaction gained from a knowledge of immortality, a knowledge developed from that hope which springs up in the breast of every child born of

woman, a hope that death does not end all. Every church in the land, the Roman not excepted, is honey-combed with doubt. The majority of those who patiently sit from day to day, and who contribute freely toward their support, are simply tolerant of the teachings of the church, they do not accept them. Where do these belong? What field of all affords the greatest play for these outreaching minds? What religion or science among all the systems in the world offers the greatest return for time, money and efforts expended? From those who are in a position to answer there can be but one response-Spiritualism!

The clergy are fully aware of all the growing doubt, and of the increasing demand for something more than dogma, and which will transcend a vague hope, and they are catering to

Why don't we Spiritualists respond more readily to this demand? have been too self-centered; in a word we have been too selfish, gratifying our own demands and hiding ou lights. Let us awake and grasp the opportunity that offers itself. If we cannot afford to employ the best talent, let us employ the best we can afford. The poorest is better than the churches afford for demonstrating immortality.

We have been employed by the M. S. S. A. for the object of aiding in carrying the message of immortality into the homes and hearts of your neighbors. We are at your service. We will hold public lecture services, followed by messages, and also give seances for your friends who are loth to attend public meetings. We will help you to get upon your feet again as an organization; if you are not already so, we will help you to organize a society. We will interest your neighbors. We will go to their neighbors. We will go to their homes and ask them to come and see you; and attend your meetings, and they will appreciate it; they will receive us well, and many of them will come. If you want us, send for us and do it now, that we may arrange our dates to accommodate you. All mail addressed to our home will reach us wherever we may be. Don't ask us to stay more than one month, as others need us too. We prefer shorter engagements for the sake of others. Finally, will you co-operate with us in our efforts to advance the grand cause

MR. AND MRS. E. W. WHITE. 292 Harrison avenue, Detroit, Mich.

bright as when I folded and put it

Take notice: The girl help we then nad, while we were worrying, was innocently scrubbing off the porch, and had just finished when Mrs. C. picked the precious morsel from the wet and muddy clay where the dirty suds had

been swept not ten minutes before. The next communication we had from our unseen friends explained all. dear aunt and two cousins of mine who had been on the other side many years told me they had visited me as snoozed, knew I enjoyed a friendly oke, and extracted the check, and had dropped it only a few seconds be-

A critic may say it could easily have een drawn out of the case when I pulled out my glasses, and have been tossed by the wind to where it was found, and to have just lit there as my wife passed and saw it. Not so, To have got there in that way it must traverse from where I sat reading and gle the corner of the house, then go 30 feet south, and turn another right angle at that corner, and proceed at least 15 feet further to where it was

picked up off the wet ground. Cultivate the Home Circle. There is where your reliable communications are to be found. Rely on the ruthfulness by the most rigid tests. While making tests, keep your thoughts away from the truthful answer; place your mind on a false one and if your friends prove to be impostors you will soon know it. most spirits your mind is an oper

The earth sphere has so many more inhabitants than higher up, they are continually passing and re-passing, and if they come by and find you sitting for a talk, they are only too anx ious to deceive, and you can soon be in a lively conversation with Washing ton, Lincoln, Ingersoll, and I've read glowing reports from new beginners that Christ himself comes and give them a chat. Study the phenomena Post yourself on Spiritual liaerature of which The Progressive Thinker is by far the best.

F. M. CHAMPION, SR. Catlin, Illinois. FROM THE TALMUD.

When the ox is down many are the butchers. He paid his money on the horns of The camel wanted to have horns and they took away his ears.
One bird tied is better than a hun-

The egg of to-day is better than the hen of to-morrow.

Better est onions all thy life than dine upon geese and chickens and then long in vain for more ever after. He that hires one garden will eat birds; he that hires many gardens the

If thy friend is honey do not lick

dred flying.

birds will eat him.

him up altogether. When the calf kicks it is time to thresh the cow. Rather be thou the tail among lions than the head among foxes. When he was a puppy I fed him.

and when he became a dog he bit me.

A SPIRIT VISITS HIM.

Had Vision of a Relative at Time Latter Died in Germany-Frederick Wendt's Story-While Asleep, His Mother Seemed to Sit at His Bedside at a Time Which a Letter From His Fatherland States She Died, in Preusen Pommern.

As related by a Utica (N. Y.) paper, early in a morning of the latter part of January, Frederick Wendt of 60 Hicks street had a dream. At least he now concludes it was a dream, although at first he believed that he had been awake and that the form of his mother came before him, and it talked to him as she did when he was a child, and back in his native home in Preusen Pommern, many.

He says he remarked to what seemed to be his mother how natural she looked, and that she didn't seem to have changed any since he had left his fatherland. Then he heard his mother say that she felt good, and that it was right that she should look well. As Mr. Wendt recalls the wanderings of his steeping fancy, the form sat down on the edge of the bed, and with it he held a long conversation, and finally what appeared as his mother seemed to say: "I must go, hever to see you any more." The apparition said farewell. Mr. Wendt jumped from his bed and groping around the room tried to feel the form; but it was not there. Then and the following day he thought that he had been awake; but since he has changed his mind, and concluded that he was in a dream, and that as the apparition of his mother left his mind

The following day he told his wife and family of the strange vision of his sleep, and that he was sure that his mother's statement that she would never see him again, meant that out in Preusen Pommern, her death had occurred at the time he had the vision. Since then he has anxiously waited for mail which would bring him some news of his mother. Yesterday morning the news came from Germany. His mother had died early in the morning of January 24, the day on which Mr. Wendt is sure he had the ision.

Mrs. Wendt's maiden name was Helena Voll, and in this city she has a brother, Ferdinand Voll, who is ticket agent at the West Utica station of the Lackawanna Railroad. Just as soon as Mr. Wendt received the letter he went to notify his uncle. Mr. Voll. of the death. Mr. Voll did not seem especially surprised and then Mr. Wendt told him of the strange vision he had. When he had finished, Mr. Voll said that on the night of about the time the death took place in Germany, he had a dream similar to that of his nephew, Mr. Wendt. He also said that he was visited by his sister and that she told him she was going to die. They compared the experiences of their dreams and they were just alike. While both men claim not to be the least superstitious, they While both men claim related their stories of their dreams to otners.

THE OLD MAN DREAMS. wonder if my spirit, since my locks have grown so grey, Is now growing more impatient with

And I wonder if the worry and monotony of toil. Is inclining me to curdle and my kind-

liness to spoil! I call back those pleasant faces of my happy boyhood days. When the whole world seemed to echo

with the shouts of boyish plays; When the very sun seemed shining to complete the round of joy, And those days return to haunt medays when I was but a boy. still climb those dear old hillsides,

and go swimming in the brook; still play in that old meadow and the same secluded nook: "whistle up" my comrades, for a swim or game of ball;

But somehow I get responses only in . a death-like pall. still hear the distant rumble of the mill-wheel going round. As again I tread the furrow in the

plowing of the ground; can hear the cow-bells tinkle out upon the grassy hill, ... And I seem to catch faint glimpses of

sweet faces round me still. voices in the school. and I see myself still sitting by the teacher on a stool: can hear the children reading and

the "spelling down" as then, And the visions close my eyelids, and I AM A CHILD AGAIN. am with my dear old mother, and can see the gentle care Now, with which she mends my trousers and prepares my curly hair;

can feel her gentle touches and can sense her mother pride, And somehow I feel her presence in the spirit at my side.

is this seeming but a dreaming, or a part of one whole life, When the pleasures of our treasures overshadow all the strife? is it but an empty vision or a meaningless array...

Or a mental panorama of the longpassed yesterday? Am I dreaming, or just living over all the bygone years? Oh, the pleasure in re-living, when the present disappears,

All the happy days of childhood in the

golden long ago. Makes my spirit lighter, better, while it lingers here below. I know not the hidden future, but the

past returns to me, And the present all too plainly and too sternly I can see,
And I somehow feel down in me that the loved ones gone before, Are still living and still loving, on - some brighter, fairer shore.

And at night when gentle zephyrs fan my eyelids down to sleep, All around me in the silence of the mighty spirit deep, Loving faces, bright and smiling, float like sunbeams through the air,

Then I seem to be uplifted, as if floating with them there. DR.-T. WILKINS. Those who have finished by making

all others think with them have usually been those who began by daring to think for themselves -- Colton He sought for others the goods be desired for himself. Let him pass on. -Egyptian.

SOME TRENCHANT THOUGHTS.

The Influence of Women Needed in Every Problem of Life.

Rev. J. S. Thomas pastor of the Howard Presbyterian Church in San Francisco, recently preached a strong sermon on the rights of women in

which he said: "Man and woman should work together in every department of life, in the home, in the church and in the state. The influence of woman is needed in every problem of life. Comstate. mercial and social life in this city need the woman. If there was ever a city that needed a mother it is San Francisco. The truth is the home is not circumscribed by the four walls of the kitchen and the living room. The children are not in the house all the day. They are in the schools and in the streets. We need the woman, the mother, to aid in the management of the schools and the government of the streets. They are a part of the home in the larger sense. What right have they to say that she shall

remain within the four walls? "If it is woman's duty to see that beautiful pictures are hung on the walls of the parlor, why is it not her duty to see that the pictures on bill boards and in the store windows of this city shall be sweet and uplifting, too? Her children have to look at them. If it is a woman's duty to keep the children and the home clean, why is it not her duty to keep the streets clean? San Francisco mother to keep it clean. Life in all its undertakings is a problem for the solution of men and women working together. There is too much separa-tion. We have separated the mission work in the church and given a special part of it to the women, and we have made a mistake. The men and the women in the church should work together. Dowie said lately that the curse of the temperance question in the United States was that it had been made a woman's question. There is

no sex in the problems of life. 'I sometimes feel very tired about the way members of my own sex talk about the sphere of woman. If home is the place for woman, then home is the place for man. They are co-partners for life to work together."

CO-OPERATIVE SERMONS.

Why Not Have Co-Operation Among All the Religions?

The Chicago Tribune of late date ets forth the following: The Rev. E. P. Tuller, Baptist: the

Rev. W. B. Thorp, Congregationalist; the Rev. J. H. MacDonald, Methodist; and the Rev. Jenkin Lloyd Jones, Unitarian, propose to co-operate preaching during the next four weeks. each clergyman selecting the same topic and preaching substantially the same sermon, whose general lines have been determined at a previous

interview of the four. The experiment is a novel one. It would be hazardous to predict its success, but at the first glance it appears to have possibilities of great good, and it certainly will have the sympathy of all persons who are interested in the moral welfare of Chicago. For the topics proposed for this simultaneous discussion pertain to the the city. They include such live questions as "The Betrayal of Citizenship" (which is quite comprehensive). the liquor and gambling evils, and "Chicago's Sunday." There is need for earnest consideration of all these subjects, and there is room for reform In each direction without returning to There is great need of Puritanism. regulation and of law enforcement. and a co-operation of the kind proposed may nelp to keep irregularities in check and prevent them from

growing into excesses. The most encouraging feature of the experiment is the strength that comes from union. The quadruple combination is not unlike the flying wedge formation in football. It will be hard to resist and it will grow harder if the wedge shall grow larger and stronger. Four ministers, thinking, planning, studying, and working together, ought to accomplish more than four times as much as one minister working alone, and their work also should be many more times as effective because of the simultaneousness of action. The community of interest and community of effort certainly oft hear again the murmur of the promise valuable results, and all good citizens will bid the scheme godspeed. Equally "the hosts of sin," the grafters, the thieves, the boodle politicians, the gamblers, and all the violators of lively apprehension of coming retribu-

> tion. The four ministers have wisely decided to pool their efforts entirely upon moral lines. Sectarian feeling will not be aroused nor will creed beliefs or denominational distinctions be disturbed. So far as the questions to be discussed are concerned the ministers are of the same mind. Their moral creeds are identical. no possibility of disagreement on the main themes. The Rev. Mr. Jones can remain a Channing or even a Browning Unitarian without in the least offending the Rev. Mr. MacDonald's Wesleyan Methodism or the Rev. Mr. Tuller's Roger Williams Baptistism or the Rev. Mr. Thorp's Plymouth Rock Congregationalism. Denominationally they are four; as good citizens working for the good of the city they are one.

The scheme is tentative, but if it shall prove successful, why may it not be extended so as to include many other groups of four, or one grand combination, and thus appall the enemy with the spectacle of a huge concerted movement not merely of Unitarians, Congregationalists, Baptists, and Methodists but of other denominations? Who could doubt the success of such a movement? There is another honeful possibility. If the standard bearers should get together for concerted work on moral lines. would it not tend towards the gradual disappearance of denominational prejudices and sectarian differences?

The most disastrous times have produced the greatest minds. The purest metal comes of the most ardent furnace, and the most brilliant lightning comes of the darkest clouds.-Anon. No man upon earth can have the least spark of love for a God who holds in reserve eternal hard, and violent chas tisements for ninety-nine hundredths of his children .- Jean Meslier.

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

# 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.

the world were kept, and that it was

"And do you get it out of books?

much, for they saw it: and in the

great books they have kept there 'is

derstand what great purposes they

were serving; but even these we did

could we know the lesser things which

were working out God's way? for

"Oh," said the little Pilgrim, with

The historian smiled. "It was my

The Pilgrim looked at him with

And then he turned over the pages

"You know," he said, "that we who

ings in our time and it was settled

"I have seen such a child," the lit-

"But we made no account of him."

said the historian. "The Lord of the

he became a great king. It was so

secret that even the angels did not

know it. But without that child the

history would not have been com-

"And is he here?" the little Pil-

"Ah," said the historien, "that is

more strange still; for that which

The little Pilgrim's face grew sad;

but then she remembered what she

"But you know," she said, "that he

"I know that our Father will never

"Is it well to suffer? Is it well to

He shook his head a little and

is being accomplished in him is well."

saved him was also to his harm. He

grim said.

had been told.

of us had discovered."

ing together, with many great vol-Chapter II.—Continued. The Pilgrim would have liked to umes stretched out open upon the pause at every moment to see one tables. One of these who was seated lovely thing or another; but the paint- alone looked up as she paused woner walked on steadily till he came to dering at him, and smiled as every a room which was full of sketches, one did, and greeted her with such a some of them like pictures in little, friendly tone that the Pilgrim, who with many sketches,—some of them always had a great desire to know. only a representation of a flower, or came nearer to him and looked at the the wing of a bird "These are all book, then begged his pardon, and the master's," he 'said; "sometimes said she did not know that books the sight of them will be enough to were needed here. And then he told put something great into the mind of her that he was one of the historians another. In this corner are the of the city where all the records of sketches I told you of."

There were two of them hanging to- his business to work upon the great gether upon the wall, and at first it history, and to show what was the seemed to the little Pilgrim as if they meaning of the Father in everything represented the flames and fire of that had happened, and how each which she had read, and this made her event came in its right place. shudder for the moment. But then she saw that it was a red light like a she asked; for she was not learned. Stormy sunset, with masses of clouds nor wise, and knew but little, though in the sky, and a low sun very flery she always loved to know. and dazzling, which no doubt to a hasty glance must have looked, with said; "and there are many here that its dark shadows and high lurid lights, were never known to us in the old like the fires of the bottomless pit. days; for the angels love to look into But when you looked down you saw these things, and they can tell us the reality what it was.

The country that lay beneath was full of tropical foliage, but with many much put down that was never in the stretches of sand and dry plains, and books we wrote, for then we did not in the foreground was a town, that know. We found out about the looked very prosperous and crowded, kings and the state, and tried to unthough the figures were very minute, the subject being so great; but no one to see it would have taken it for any- not know, for those purposes were too thing but a busy and wealthy place, great for us, not knowing the end in a thunderous atmosphere, with a from the beginning, and the hearts of storm coming on. In the next there men were too great for us. We comwas a section of a street with a great prehended the evil sometimes, but banqueting hall open to the view, and bever fathomed the good. And how many people sitting about the table. You could see that there was a great deal of laughter and conversation go- some of these even the angels did ing on, some very noisy groups, but not know; and it has happened to me others that sat more quietly in corners | that our Lord himself has come in and conversed, and some who sang, sometimes to tell me of one that none and every kind of entertainment. The little Pilgrim was very much

astonished to see this, and turned to tears in her eyes, "I should like to the painter, who answered her direct- have been that one!-that was not ly, though she had not spoken. "We known even to the angels, but only used to think differently once. There to Himself!" are some who are there and do not \ , know it. They think only it is the brother," he said. old life over again, but always worse, and they are led on in the ways of great wonder. "Your brother, and evil; but they do not feel the punish- you did not know him!" ment until they begin to find out where they are and to struggle, and and snowed her where the story was. wish for other things."

The little Pilgrim felt her heart live here are not of your time. but beat very wildly while she looked at have lived and lived here till the old this, and she thought upon the rich life is far away and like a dream. man in the parable, who, though he There were great tumults and fightas himself in torment, prayed that his brother might be saved, and she by the prince of the place that our said to herself, "Our dear Lord would town was to be abandoned, and all never leave him there who could the people left to the mercy of an enthink of his brother when he was him- emy who had no mercy. But every self in such a strait." And when she day as he rode out he saw at one door looked at the painter he smiled upon a child, a little fair boy, who sat on her, and nodded his head. Then he the steps, and sang his little song like led her to the other corner of the a bird. This child was never afraid room where there were other pictures. of anything, -when the horses

One of them was of a party seated pranced past him, and the troopers round a table and an angel looking pushed him aside, he looked up into on. The angel had the aspect of a their faces and smiled. And when he traveler, as if he were passing quickly had anything, a piece of bread, or an by and had but paused a moment to apple, or a plaything, he shared it look, and one of the men glancing up with his playmates; and his little face, suddenly saw him. The picture was and his pretty voice, and all his pleasdim, but the startled look upon this ant ways. made that corner bright. man's face, and the sorrow on the an- He was like a flower growing there: gel's, appeared out of the misty back- everybody smiled that saw him." ground with such truth that the tears came into the little Pilgrim's eyes, and the Pilgrim said. she said in her heart, "Oh, that I could go to him and help him!"

The other sketches were dimmer place came past him every day, and and dimmer. You seemed to see out always saw him singing in the sun by of the darkness, gleaming lights, and his father's door. And it was a woncompanies of revelers, out of which | der then, and it has been a wonder here and there was one trying to es- ever since, why, having resolved upon cape. And then the wide plains in it, that prince did not abandon the the night, and the white vision of the town, which would have changed all angel in the distance, and here and his fortune after. Much had been there by different paths a fugitive made clear to me since I began to striving to follow. "Oh, sir," said the study, but not this; till the Lord himlittle Pilgrim, "how did you learn to self came to me and told me. The do it? You have never been there." prince looked at the child till he loved

"It was the master, not I; and I can him, and he reflected how many chilnot tell you if he has ever been there. dren there were like this that would When the Father has given you that be murdered, or starved to death, gift, you can go to many places, with- and he could not give up the little out leaving the one where you are. singing boy to the sword. So he re-And then he has heard what the an- | mained; and the town was saved, and

"And will they all get safe at the last? and even that great spirit, he that fell from heaven-"

The painter shook his head and plete." said, "It is not permitted to you and me to know such great things. Perhaps the wise will tell you if you ask them; but for me I ask the Father in

my heart and listen to what he says." "That is best!" the little Pilgrim is not here. He is Elsewhere." said; and she asked the Father in her heart; and there came all over her such a glow of warmth and happiness that her soul was satisfied. She looked in the painter's face and is comine?" laughed for joy. And he put out his hands as if welcoming some one, and forsake him, and that everything that his countenance shone; and he said:

"My son had a great gift. He was a master born, though it was not given live in that dark stormy country? Oh. to me. He shall paint it all for us so that they were all here, and happy that the heart shall rejoice; and you like you!"

will come again and see. After that it happened to the little said: Pilgrim to enter into another great was a long time before I got palace where there were many people here; and as for suffering that matreading, and some sitting at their ters little. You get experience by it. desks and writing, and some consult- You are more accomplished and fit for

the edge of desnair-". She looked at him with such wondering eyes that he answered her without a word. "Yes," he said, "I have been there."

And then it seemed to her that

there was something in his eyes which che had not remarked before. Not only the great content that was everywhere, but a deeper light, and the pir of a judge who knew both good and evil, and could see both sides. and understand all, both to love and to hate. "Little sister," he said, "you have

never wandered far; it is not needful for such as you. Love teaches you. and you need no more: but when we have to be trained for an office like this, to make the way of the Lord clear through all the generations, reason is that we should see everything, and learn all that man is and can be. These things are too deep for us; we stumble on, and know not till after. But now to me it is all clear."

She looked at him again and again. while he spoke, and it seemed to her that she saw in him such great knowledge and tenderness as made her glad; and how he could understand the follies that men had done, and fathom what real meaning was in them, and disentangle all the threads. He smiled as she gazed at him, and answered as if she had spoken.

"What was evil perishes, and what was good remains; almost everywhere there is a little good. We could not "The books are the records," he understand all if we had not seen all and shared all.

> "And the punishment too," she said, wondering more and more. He smiled so joyfully that it was

like laughter. "Pain is a great angel," he said. "The reason we hated him in the old days was because he tended to death and decay; but when it is towards life he leads, we fear him no more. The welcome thing of all in the land of darkness is when you see him first and know who he is; for by this you are aware that you have found the

The little Pilgrim did nothing but question with her anxious eyes, for this was such a wonder to her, and she could not understand. But he only sat musing with a smile over the things he remembered. And at last he said:

"If this is so interesting to you, you shall read it all in another place, in the room where we have laid up our Own experiences, in order to serve for the history afterwards. But we are still busy upon the work of the earth. There is always something new to be discovered. And it is essential for the whole world that the chronicle should be tull. I am in great joy because it was but just now that our Lord told me about that child. Everything was imperfect without him. but now it is clear."

"You mean your brother? And you are happy though you are not sure if he is happy?" the little Pilgrim caid.

so soon as we have found the way.'

She would have asked him more, but that he was called to a consultation with some others of his kind, and had to leave her, waving his hand to her with a tender kindness which went to her heart. She looked after him with great respect, scarcely knowing why: but it seemed to her that a man who had been in the land of darkness, and made his way out of it, must be more wonderful than any other.

She looked round for a little upon the great library, full of all the books that had ever been written, and where people were doing their work, examining and reading and making extracts, every one with looks of so much interest, that she almost envied them,-though it was a generous delight in seeing people so happy in their occupation, and a desire to associate herself somehow in it, rather than any grudging of their satisfaction, that was in her mind.

She went about all the courts of this palace alone, and everywhere saw the same work going on, and everywhere met the same kind looks. Even when the greatest of all looked up from his work and saw her, he would give her a friendly greeting and a smile; and nobody was too wise to lend an ear to the little visitor, or to answer her questions. And this was how it was that she began to talk to another, who was seated at a great table with many more, and who drew her to him by something that was in his looks, though she could not have, told what it was.

It was not that he was kinder than the rest, for they were all kind. She stood by him a little, and saw how he worked and would take something from one book and something from another, putting them ready for use. And it did not seem any trouble to do this work, but only pleasure, and the very pen in his hand was like a winged thing, as if it loved to write. When he saw her watching him, he looked up and showed her the beautiful book out of which he was copying, which was all illuminated with lovely pictures.

"This is one of the great volumes of the great history," he said. "There are some things in it which are needed for another, and it is a pleasure to work at it. If you will come here you will be able to see the nage while I write."

Then the little Pilgrim asked him some questions about the pictures, and he answered her, describing and explaining them; for they were in the middle of the history, and she did not understand what it was. When she Mich., Camp.

greater work in the end. It is not said, "I ought not to trouble you, for for nothing that we are permitted to you are busy," he laughed so kindly wander; and sometimes one goes to that she laughed, too, for pleasure. And he sault: 3(

"There is no trouble here. When we are not allowed to work, as some times happens, that makes us not quite so happy, but it is very seldom that it happens so,"

"Is it for punishment?" she said. And then he laughed out with a sound which made all the others look up smiling; and if they had not all looked so tenderly at her, as at a child who has made such a mistake as It is pretty for the child to make, she would have feared she had said something wrong; but she only laughed at herself too, and blushed a little, knowing that she was not wise; and to put her at her ease again, he turned the leaf and showed her other pictures, and the story which went with them, from which he was copying something. And he said:

"This is for another book, to show how the grace of the Father was beautiful in some homes and families. It is not the great history, but connected with it; and there are many who love that better than the story which is more great."

Then the Pilgrim looked in his face and said:

"What I want most is, to know about your homes here."

"It is all home here," he said, and smiled; and then, as he met her wistful looks, he went on to tell her that he and his brothers were not always there. "We have all our occupations," he said, "and sometimes I am sent to inquire into facts that have happened, of which the record is not clear; for we must omit nothing; and sometimes we are told to rest and take in new strength; and sometimes-"

"But, oh, forgive me," cried the little Pilgrim, "you had some who were more dear to you than all the world in the old time?"

And the others all looked up again at the question, and looked at her with tender eyes, and said to the man whom she questioned: "Speak!"

He made a little pause before he snoke, and he looked at one here and there, and called to them:

"Patience, brother," and "Courage, brother." And then he said, "Those whom we loved best are nearly all with us; but some have not yet come."

"Oh," said the little Pilgrim, "but how then do you bear it, to be parted so long-so long#!

Then one of those to whom the first speaker had called out, "Patience" rose, and came to her smiling; and he said: 6

"I think every hour that perhaps she will come, and the joy will be so great, that thinking of that makes the waiting short; and nothing here is long, for it never ends: and it will be so wonderful to hear her tell how the Father has guided her, that it will be a-delight to us all; and she will be able to explain many things, not only for us, but for all; and we love each other so that this separation is as nothing in comparison with what is to

It was beautiful to hear this but it was not what the little Pilgrim exrit is not to be happy that we live," pected, for she thought they would said he; and then, "We are all happy have told her of the homes to which the live," He also advocated the they all returned when their work was over, and a life which was like the life of the old time; but of this they said nothing, only looking at her with smiling eyes, as at the curious questions of a child. And there were many other things she would have asked, but refrained when she looked at them, feeling as if she did not yet understand; when one of them broke forth suddenly in a louder voice, and

"The little sister knows only the little language and the beginning of days. She has not learned the mysteries, and what Love is, and what life is."

And another cried, "It is sweet to hear it again;" and they all gathered round her with tender looks, and began to talk to each other, and tell her. as men will tell of the games of their childhood, of things that happened. which were half-forgotten, in the old

(To be continued.)

THE GRAND LEDGE CAMP.

Its Favorite Features Pointed Out.

The Grand Ledge Spiritualist camp, Grand Ledge, Mich., opens up July 22, and invites the Spiritualists and their friends to attend and make this camp one of the finest in the country. The camp is situated on the beautiful Grand River, one mile from the city of Grand Ledge, and is an ideal resort. The auditorium is one of the largest and best appointed in the United States. The water is unexcelled, and the campers have always been noted for their hospitality and friendship to all strangers. Here is one

place you can call home. The veryibest speakers are engaged this season, and the grounds are being put inothe best shape. The dining-room will be:under splendld management and the very best meals fur nished. The hotel has been furnished with fine beds and clean linens, and will be under the management of a good matron. . : im

The amusements this season will be better than everal good music, dancing, and almost linightly entertainments of some kand, such as circles, speaking, <sup>10</sup>inusični entertainments

Those who liave attended the camps before; all speak, of Grand Ledge Camp as one of the pleasantest camps they have ever visited. This is one camp that strictly believes in brothers

Friends, make your arrangements and you will say you have never at-tended a finer camp in your life. tion, for programs, and he will be past of good filings as would have dents postage extra pleased to send them.

Remember, the Grand Ledge, mands, to extend himself beyond his

Michigan Steps to the Front and Maintains Her Position Nobly in the Ranks of Spiritualism The President of the State Association Showed Marked Genius in Conducting the Meeting and Making It a Success—Dr. G. B. Warne's Address Captured the Audience.

The Michigan State Spiritualist Association has just closed the most successful and enthusiastic annual convention, (commonly known inid-winter meeting) in its history as a state organization. The convention was held in Colonial Hall in Detroit. Feb. 9, 19 and 11. Central Spiritual Union and the Earnest Workers combined their efforts in the capacity of host of the convention, and right royally were their guests welcomed and entertained.

The meeting opened at 10:30 a. m.

Feb. 9, and in the absence of President Walton, was called to order by the state secretary, Miss Rena D. Chapman. Mrs. Dr. Fish of Detroit, delivered an invocation, after which an informal reception was tendered the visitors from outside the city, and the glad hand was extended to all. A very active reception committee consisting so far as your scribe could see of every member of the two societies who acted as hosts, soon made every stranger within their gates forget that he was a stranger, for every heart and every house was opened, and no effort was spared to make each guest feel at

At 2 p. m. the meeting was formally opened by the state president, Dr. Julia M. Walton of Jackson. Dr. Burrows of the Central Spiritual Union welcomed the guests in a very eloquent ten-minute speech. Our worthy president responded in one of her characteristic bursts of eloquence.

After president Walton's address, resolutions of sympathy and condolence for the widow of our arisen brother, G. M. Stanley, formerly of Jackson, but late of Detroit, were adopted. This was followed by a short address by C. E. Dent of Vicks-burg, one of the wheel horses in Michigan, and one of the founders of the M. S. S. A., who gave us some very interesting scraps of the early history of the association and the early work.

E. W. White, state missionary, followed with some suggestions as to how best to reach our neighbors with our truth, and called attention to the fact that the younger element had been left to the teachings of the orthodox church, while we labored to convert their parents. Mrs. E. W. White, state missionary,

followed with messages. The evening session opened at 7:30 with beautiful music and an invocation by Rev. Laura Crawford, pastor of the Church of the Soul. Following came the real treat of the day, an address by E. W. Sprague, subject After Death, What?"

Mrs. Marion Crowell followed with a beautiful recitation from Longfellow, "Phantoms." Then came messages from Mrs. E. W. Sprague. Mrs. Nellie Metcalf followed with some beautiful readings, and the large audience dispersed amid smiles and

Saturday, February 10, at 10:30 a. m., the meeting was called to order by President Walton. At the suggestion of the president the regular program was suspended and a symposium followed, led by E. W. White, Dr. Burrows, Mrs. Marian Crowell, and Dr. Geo. B. Warne, vice-president of the N. S. A., followed with very edifying remarks. Mrs. Crowell, sp upon True Spiritualism, said Mrs. Crowell, speaking Spiritualism is to be true, to be good.

Dr. Warne advocated a thorough and systematic purging of our ranks of all that would not bear the light of critical investigation. "The public family circle and of parlor meetings as means of advancing the interests of the state organization and the cause in general, and gave us much needed advice.

Dr. Burrows said that he believed the time was near at hand for communication between the earth and spirit realms; that he himself was going to produce (he knew not how) an instrument no larger than a table pepper shaker, that one could set upon their table and hear in ft, or through it, an intelligible message ticked off, the same as in telegraphy. Session closed with benediction. At 2 p. m., the meeting was called

to order by President Walton. beautiful solo by Miss Mamie Stein daughter of Mrs. May Stein." If You Only Knew." Mrs. Walton followed with a beautiful inspirational poem. Subject from the audience. dreams we dream, and dreaming know we dream," thus was the way paved for an excellent address by Mrs. May Stein. Among other good things sho said, It matters not whether a medium comes from the ranks of wealth or poverty, whether they have graduated from a college or from the street. If the angel world sees fit to use them. and the truth comes through them, we should receive it with gladness.

Mrs. E. W. White, Mrs. Lou Abby of Fenton, and Mrs. Laura Crawford followed with messages, which were well received.

Saturday evening, 7:30, the meetng opened with invocation by President Walton, after a vocal duet by Miss Mack and Mr. Metcalf, "Oh! Angel, Tell Mother I'll Be Tnere."
President Walton introduced Judge Calkins of the Jackson county Juvenile Court, who gave us a very interesting and instructive address upon the theme, "Suggestion and Crime." At the close of Judge Calkins' address, Brother Sprague and Dr. Warne, by a very earnest appeal, raised about \$50 for the Goff will case fund. At the close of the service Presi-

dent Walton announced that all the

officers of the State and National Associations present, also all local and visiting mediums and friends were requested to remain after he dismissal of the meeting, as some very important business of Interest to all was to be transacted. They waited after the audience had dispersed. All who had remained were asked to arise to their feet and form couples in the aisles in marching order, the company being headed President Walton leaning upon the arm of Vice-president Geo. B. Warne, the orchestra struck up a march and the worthy officers led off in a circuit. of the hall, followed in good order by the smiling but much-bewildered den transformation occurred. The portal of the annex opened as if by magic and the company were led into lined up around a banquet table some. one hundred feet in length, with cov-

caused Porthus, the Prince of Gour-

A GRAND MID-WINTER MEETING. preclative manner, Dr. Warne, acting as spokesman for the Central Spiritual Union and Earnest Workers, made everyone feel welcome to this surprise party. Dr. Walton in her apt and pleasing way, responded, accepting the proffered hospitality on behalf of the guests, and soon all were seated and enjoying a feast of things, good for the physical man. And I opine that a more pleasurable and joyous hour will never be spent by that com-

> February 11. at 10:30 a. m., the meeting was called to order by President Walton, who introduced Fred J. White, who addressed the meeting upon the necessity of organization among the youths. His address was well received, and his yiews seemed to meet the hearty approval of the audience.
> Miss Genevera Spaulding of Lan-

sing followed with a thrilling recitation of Will Carleton's famous poem, "The Bridge of the Tae." fectly was the thought of the grand old man depicted in every gesture, and so clearly did it ring from every sentence, that ere she had ceased there were few dry eyes in the house. This young lady is a graduate of the Morris Pratt Institute, and continues in her finished work, an honor to the school and its able corps of teachers. E. W. Sprague followed with a stirring address upon the education of

Spiritualists. Mrs. Lou Abby of Fenton, Mich., followed with messages which were well received. Session closed with benediction by Dr. Walton.

The afternoon session opened a 2 o'clock. The beautiful ceremony of floral christening of children was conducted by Rev. Laura Crawford, during which Mrs. Nellie Metcalf ren-dered a beautiful solo, "Take These." This service was followed by an address by E. W. Sprague, subject, "The Sweetness of Death." Mrs. Sprague followed with messages.

Sunday evening, 7:30, Fred J. White gave an address along the same lines of those followed in the morning, and arrangements were made for perfection of an organization of young people representing every Spiritual society in Detroit. President Walton then introduced

Dr. Geo. B. Warne, and the address which he delivered was one long to be remembered by those privileged to Not less than seven hundred people listened with rapt attention, to one of the most scholarly and able addresses ever delivered in Michigan. Oratory, logic and rhetoric. backed by earnestness and an enthusiastic belief in the justice of his cause combined to make a profound impression upon his audience. An attempt to carry to the readers of this paper any idea of the force and power this address would be futile, and I shall content myself with quoting from one passage. The speaker called attention to the fact that some years past all railroad companies united in adopting what is known as the standard gauge, so that in the remote sections of the West you may see cars from the Atlantic sea-board that have been run to their destination without transferring their loads, and the much vaunted reform teachings of the churches are but proof that today they are simply running their cars over the gauge of Spiritualism. and the time is at hand when they must adopt it as standard, and so in thusiasm at high tide, with new determination and new inspiration to nobler efforts, with old pledges renewed with old loves closer cemented, with new loves formed, born of closer assoclation, with a new courage developed from knowledge of the co-operation of all workers, with health, cheered by loving messages from loved ones, the convention passed into history, marking an epoch in the growth and advancement of the Michigan State Spir-

vancement of the itual Association.

Itual Association.

E. W. WHITE.

HONOR TO THE FAITHFUL.

Mr. and Mrs. T. M. Locke Gratefully Remembered by Friends.

Mr. and Mrs. Thos. M. Locke, of the Philadelphia Spiritual Society, - were made the recipients of a beautiful lov ing cup by the members and friends of the society, on Sunday evening, Feb. 11, 1906. The presentation speeches were made by Mr. and Mrs. Kates, who conducted the affair in a very unique manner.

Mr. Kates after a few introductory

remarks, invited Mr. and Mrs. Locke

to-the platform, stating that he would

like to see them occupy seats on the rostrum as an honor which he thought they deserved for their long and faithful services in the behalf of the society as president and secretary. He requested Mr. Samuel Wheeler, president of the society, and Mr. Harry Shope, secretary, to escort them to the platform. Mr. Kates then produced the loving cup (which had been hidden from view) and passed it to Mrs. Kates who made a few touching remarks and then presented the cup to Mr. and Mrs. Locke. They were both surprised and overwhelmed, and it was with great effort that Mr. Locke could master his feelings before he could respond, which he did much appreciation and gratitude, and thanked the members and friends, and new management It being Mr. Kates' birthday also added interest to the oc-

The loving cup is of solid sterling silver and rests upon a beautiful ebony base, and was made by Caldwell & Co., Philadelphia, Pa., and bears this instription:

Presented to MR. AND MRS. THOMAS M. LOCKE by the friends and member's of the Philadelphia Spiritual Society,

as an expression of appreciation for their long services in its behalf, Sunday evening, February 11, 1906. The occasion will long be remem-

bered as a very pleasant affair. Mr. and Mrs. Kates are trying very earnestly to build up the society during their engagement, and quite a number have enrolled their names. The meetings have been very well attended. They will return in March of 1907, to serve us again.

M. HENDRICKS.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.
"Spirit Echoes." By Mattle E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with company. As the second circuit of portrait of the author. Price, 75 cents. the great hall was completed, a sud-Gloth, \$1. Cloth, \$1. "Science and the Future Life." By

James H. Hyslop, is one of the most valuable acquisition to the literature to attend the Grand Ledge, Mich., the annex, where amid exclamations of Modern Spiritualism that has appointfullist Camp. July 22 to Aug. 21, of surprise and delight they were peared of late years. It is selentille in its method, profound in its logic, and Write J. W. Ewing, Grand Ledge, ers laid for about one hundred and whatever it may be and wherever it may be and wherever it may be found. Price, cloth, \$1.50. 10 above all sympathetic to the truth

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of Blindness, Falling Bight, Ostar-acts, Granulated Lids, Gongested, Red or Soro Eyes, Pannus, Scums, Wask Eyes, Will Halrs, Ulcars or Boars on Eyes and all other eye diseases at your own home, by a safe and certain meth-od and at very little expense. BOOK TELLS ALL ABOUT EYE DISEASES and how to cure them with the Absorption Treatment, Describes all the various forms, shows colored pictures of how various diseases affect the eyes, and how they destroy the sight. Book contains eye testing chart and tells how to test your eyes for Cataracts, as well as for any weakness or disease.

Tells all about spectacles and why they should not be worn, especially by children.

Book gives all symptoms of eye diseases and what they indicate.

Tells how to keep eyes healthy and prevent

what they indicate.

Tells how to keep eyes healthy and prevent disease, and how to cure these diseases with the Absorption Treatment.

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The above books are beautifully bound in gray-green, raised cloth, stamped in deep old-green and gold, with glit top. Price, \$1.25. For sale at this office.

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With full page photograph of the Heroine Pearl from a spirit painting.

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From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts. 548 pages. Price \$1.50.

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A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists wished the society prosperity under its and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research; Philosophy, Spiritualism. a special contribution on Immortality from New Standpoints.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. A work of especial value, giving the

views of a large number of eminent persons. Finely printed and bound. Price \$2. For sale at this office. A Conspiracy Against the Republic

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THE GOSPEL OF NATURE If a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been reduced to 62, but the pitter now has been reduced to 61. It is a book that will interest and instruct. It contains 350 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the cleatial apheres.

KAREZZA Ethics of Marriage: By Alice B. Stockhain, M. Disarczzi makes a plea for a better birthright for children, and aims to lend individuals to seek a higher development of themselves through most sacret relations. It is jure in tone and sim, and relations.

# A Little Pilgrinn.

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.

"And do you get it out of books?

"The books are the records." he

much put down that was never in the

know. We found out about the

were serving; but even these we did

men were too great for us. We com-

prehended the evil sometimes, but

could we know the lesser things which

were working out God's way? for

some of these even the angels did

"Oh," said the little Pilgrim, with

The historian smiled. "It was my

The Pilgrim looked at him with

And then he turned over the pages

"You know." he said, "that we who

live here are not of your time, but

"I have seen such a child." the lit-

"But we made no account of him,"

said the historian. "The Lord of the

mained; and the town was saved, and

he became a great king. It was so

secret that even the angels did not

history would not have been com-

"And is he here?" the little Pil-

"Ah." said the historien, "that is

more strange still; for that which

saved him was also to his harm. He

The little Pilgrim's face grew sad;

"But you know," she said, "that he

"I know that our Father will never

"Is it well to suffer? Is it well to

He shook his head a little and

"It was a long time before I got

forsake him, and that everything that

but then she remembered what she

plete."

grim said.

is coming?"

tle Pilgrim said.

and showed her where the story was.

tears in her eyes, "I should like to

of us had discovered."

brother." he said.

you did not know him!"

Chapter II.—Continued.

ling together, with many great vol-The Pilgrim would have liked to umes stretched out onen upon the pause at every moment to see one tables. One of these who was seated levely thing or another; but the paint- alone looked up as she paused woner walked on steadily till he came to dering at him, and smiled as every a room which was full of sketches, one did, and greeted her with such a some of them like pictures in little, friendly tone that the Pilgrim, who with many sketches,—some of them always had a great desire to know. only a representation of a flower, or came nearer to him and looked at the the wing of a bird "These are all book, then begged his pardon, and the master's," he 'said; "sometimes said she did not know that books the sight of them will be enough to were needed here. And then he told put something great into the mind of her that he was one of the historians another. In this corner are the of the city where all the records of the world were kept, and that it was sketches I told you of."

There were two of them hanging tohis business to work upon the great gether upon the wall, and at first it history, and to show what was the seemed to the little Pilgrim as if they meming of the Father in everything represented the flames and fire of that had happened, and how each which she had read, and this made her event came in its right place. shudder for the moment. But then she saw that it was a red light like a she asked; for she was not learned, Stormy sunset, with masses of clouds nor wise, and knew but little, though in the sky, and a low sun very flery she always loved to know. and dazzling, which no doubt to a hasty glance must have looked, with said; "and there are many here that its dark shadows and high lurid lights, were never known to us in the old like the fires of the bottomless pit. days; for the angels love to look into But when you looked down you saw the reality what it was.

The country that lay beneath was great books they have kept there 'is full of tropical foliage, but with many stretches of sand and dry plains, and books we wrote, for then we did not in the foreground was a town, that looked very prosperous and crowded, kings and the state, and tried to unthough the figures were very minute, derstand what great purposes they the subject being so great; but no one to see it would have taken it for any- not know, for those purposes were too thing but a busy and wealthy place, great for us, not knowing the end in a thunderous atmosphere, with a from the beginning, and the hearts of storm coming on. In the next there was a section of a street with a great banqueting hall open to the view, and never fathomed the good. And how many people sitting about the table. You could see that there was a great deal of laughter and conversation going on, some very noisy groups, but not know; and it has happened to me others that sat more quietly in corners that our Lord himself has come in and conversed, and some who sang, sometimes to tell me of one that none and every kind of entertainment.

The little Pilgrim was very much astonished to see this, and turned to the painter, who answered her direct- have been that one!--that was not ly, though she had not spoken. "We known even to the angels, but only used to think differently once. There to Himseif!" are some who are there and do not know it. They think only it is the old life over again, but always worse, and they are led on in the ways of evil; but they do not feel the punishment until they begin to find out where they are and to struggle, and wish for other things."

The little Pilgrim Telt her heart beat very wildly while she looked at have lived and lived here till the old this, and she thought upon the rich life is far away and like a dream. man in the parable, who, though he There were great tumults and fightwas himself in torment, prayed that ings in our time, and it was settled his brother might be saved, and she by the prince of the place that our said to herself, "Our dear Lord would town was to be abandoned, and all never leave him there who could the people left to the mercy of an enthink of his brother when he was him- emy who had no mercy. But every self in such a strait." And when she day as he rode out he saw at one door looked at the painter he smiled upon a child, a little fair boy, who sat on her, and nodded his head. Then he the steps, and sang his little song like led her to the other corner of the a bird. This child was never afraid room where there were other pictures. of anything,-when the horses

One of them was of a party seated pranced past him, and the troopers round a table and an angel looking pushed him aside, he looked up into on. The angel had the aspect of a their faces and smiled. And when he had anything, a piece of bread, or an traveler, as if he were passing quickly by and had but paused a moment to apple, or a plaything, he shared it look, and one of the men glancing up with his playmates; and his little face. suddenly saw him. The picture was and his pretty voice, and all his pleasdim, but the startled look upon this ant ways, made that corner bright. man's face, and the sorrow on the an- He was like a flower growing there; gel's, appeared out of the misty back- everybody smiled that saw him." ground with such truth that the tears came into the little Pilgrim's eyes, and she said in her heart, "Oh, that I could go to him and help him!"

The other sketches were dimmer place came past him every day, and and dimmer. You seemed to see out always saw him singing in the sun by of the darkness, gleaming lights, and bis father's door. And it was a woncompanies of revelers, out of which | der then, and it has been a wonder here and there was one trying to es- ever since, why, having resolved upon cape. And then the wide plains in it, that prince did not abandon the the night, and the white vision of the town, which would have changed all angel in the distance, and here and his fortune after. Much had been there by different paths a fugitive made clear to me since I began to striving to follow. "Oh, sir," said the study, but not this; till the Lord himlittle Pilgrim, "how did you learn to self came to me and told me. The do it? You have never been there." prince looked at the child till he loved

"It was the master, not I; and I can him, and he reflected how many chilnot tell you if he has ever been there. dren there were like this that would When the Father has given you that be murdered, or starved to death. gift, you can go to many places, with- and he could not give up the little out leaving the one where you are, singing boy to the sword. So he re-And then he has heard what the angels say."

"And will they all get safe at the last? and even that great spirit, he know it. But without that child the

that fell from heaven-" The painter shook his head and said. "It is not permitted to you and me to know such great things. Perhaps the wise will tell you if you ask them; but for me I ask the Father in

my heart and listen to what he says." "That is best!" the little Pligrim is not here. He is Elsewhere." said; and she asked the Father in her heart; and there came all over her such a glow of warmth and happiness had been told. that her soul was satisfied. She looked in the painter's face and laughed for joy. And he put out his hands as if welcoming some one, and his countenance shone; and he said: is being accomplished in him is well."

"My son had a great gift. He was a master born, though it was not given live in that dark stormy country? Oh, to me. He shall paint it all for us so that they were all here, and happy that the heart shall rejoice; and you like you!" will come again and see."

After that it happened to the little said: Pilgrin to enter into another great palace where there were many people here; and as for suffering that matreading, and some sitting at their ters little. You get experience by it. desks and writing, and some consult- You are more accomplished and fit for understand what it was. When she

for nothing that we are permitted to wander; and sometimes one goes to the edge of despair-". She looked at him with such wondering eyes that he answered her without a word. "Yes," he said, "I have

there." And then it seemed to her that there was something in his eyes which she had not remarked before. Not only the great content that was everywhere, but a deeper light, and the and evil, and could see both sides, and understand all, both to love and to hate.

"Little sister," he said, "you have never wandered far; it is not needful for such as you. Love teaches you and you need no more; but when we have to be trained for an office like clear through all the generations, reagon is that we should see everything. and learn all that man is and can be. These things are too deep for us; we stumble on, and know not till after. But now to me it is all clear."

She looked at him again and again while he spoke, and it seemed to her that she saw in him such great knowledge and tenderness as made her glad; and how he could understand the follies that men had done, and fathom what real meaning was in them, and disentangle all the threads. He smiled as she gazed at him, and answered as if she had spoken.

"What was evil perishes, and what was good remains; almost everywhere there is a little good. We could not understand all if we had not seen all and shared all.

"And the punishment too," she said, wondering more and more. these things, and they can tell us He smiled so joyfully that it was much, .for they saw it; and in the like laughter.

"Pain is a great angel," he said The reason we hated him in the old days was because he tended to death and decay; but when it is towards life he leads, we fear him no more. The welcome thing of all in the land of darkness is when you see him first and know who he is; for by this you are aware that you have found the there, and called to them: way.'

The little Pilgrim did nothing but question with her anxious eyes, for this was such a wonder to her, and she could not understand. But he only sat musing with a smile over the things he remembered. And at last

the room where we have laid up our and he said: . 6: own experiences, in order to serve for . "I think every hour that perhaps great wonder. "Your brother, and but now it is clear."

"You mean your brother? And you are happy though you are not sure if he is happy?" the little Pilgrim

caid. so soon as we have found the way."

She would have asked him more. but that he was called to a consulta- life of the old time; but of this they tion with some others of his kind, and had to leave her, waving his hand to smiling eyes, as at the curious quesher with a tender kindness which him with great respect, scarcely asked, but refrained when she looked knowing why; but it seemed to her at them, feeling as if she did not yet of darkness, and made his way out of forth suddenly in a louder voice, and it, must be more wonderful than any said: .

She looked round for a little upon the great library, full of all the books days. She has not learned the mysthat had ever been written, and where | teries, and what Love is, and what people were doing their work, exam- life is." ining and reading and making extracts, every one with looks of so much interest, that she almost envied round her with tender looks, and bethem .- though it was a generous delight in seeing people so happy in their occupation, and a desire to associate herself somehow in it, rather than any grudging of their satisfaction, that was in her mind.

She went about all the courts of this palace alone, and everywhere saw the same work going on, and everywhere met the same kind looks. Even when the greatest of all looked up from his work and saw her, he would give her a friendly greeting and a smile; and nobody was too wise to lend an ear to the little visitor, or to answer her questions. And this was how it was that she began to talk to another, who was seated at a great table with many more, and who drew her to him by something that was in his looks, though she could not have, told what it was.

It was not that he was kinder than the rest, for they were all kind. She place you can call home. stood by him a little, and saw how he worked and would take something this season, and the grounds are befrom one book and something from another, putting them ready for use. And it did not seem any trouble to do nished. The hotel has been furnished this work, but only pleasure, and the very pen in his hand was like a winged thing, as if it loved to write. When he saw her watching him, he looked up and showed her the beautiful book out of which he was copying, which was all illuminated with lovely pictures.

"This is one of the great volumes of the great history, he said. There are some things in it which are needed for another, and it is a pleasure to work at it. If you will come here you will be able to see the nage while I write."

Then the little Pligrim asked him some questions about the pictures, and he answered her, describing and explaining them; for they were in the middle of the history, and she did not

greater work in the end. It is not said, "I ought not to trouble you, for A GRAND MID WINTER MEETING. preclative manner, Dr. Warne, acting you are busy," he laughed so kindly that she laughed, too, for pleasure. And he said: 36

The state of the s

"There is no trouble here. When we are not allowed to work, as sometimes happens, that makes us not quite so happy, but it is very seldom that it happens so."

"Is it for punishment?" she said.

And then he laughed out with a sound which made all the others look up smiling, and if they had not all looked so tenderly at her, as at a pir of a judge who knew both good | child who has made such a mistake as it is pretty for the child to make, she would have feared she had said something wrong; but she only laughed at herself too, and blushed a little. knowing that she was not wise; and to put her at her ease again, he turned the leaf and showed her other pictures, and the story which went with this, to make the way of the Lord them, from which he was copying something. And he said:

"This is for another book, to show how the grace of the Father was beautiful in some homes and families. It is not the great history, but connected with it; and there are many who love that better than the story which is more great."

Then the Pilgrim looked in his face and said:

"What I want most is, to know about your homes here."

"It is all home here," he said, and smiled; and then, as he met her wistful looks; he went on to tell her that he and his brothers were not always there. "We have all our occupations," he said, "and sometimes I am sent to inquire into facts that have happened, of which the record is not clear; for we must omit nothing; and sometimes we are told to rest and take

in new strength; and sometimes-"But; oh, forgive me," cried the little Pilgrim, "you had some who were more dear to you than all the world in the old time?"

And the others all looked up again at the question, and looked at her with tender eyes, and said to the man whom she questioned: "Speak!"

He made a little pause before he spoke, and he looked at one here and "Patience, brother," and "Courage,

brother." And then he said, "Those whom we loved best are nearly all with us; but some have not yet come."

"Oh," said the little Pilgrim, "but how then do you bear it, to be parted so long-so long#! Then one of those to whom the

"If this is so interesting to you, you first speaker had called out, "Pashall read it all in another place, in tience" rose, and came to her smiling;

the history afterwards. But we are she will come, and the joy will be so still busy upon the work of the earth. great, that thinking of that makes There is always something new to be the waiting short; and nothing here discovered. And it is essential for is long, for it never ends; and it will the whole world that the chronicle be so wonderful to hear her tell how should be tull. I am in great joy be- the Father has guided her, that it will cause it was but just now that our | be a-delight to us all; and she will be Lord told me about that child. Ev- able to explain many things, not only erything was imperfect without him, for us, but for all; and we love each other so that this separation is as nothing in comparison with what is to

It was beautiful to hear this, but it was not what the little Pilgrim ex- of critical investigation. "The public "It is not to be happy that we live," pected, for she thought they would said he; and then, "We are all happy have told her of the homes to which further recognition of the value of the they all returned when their work was over, and a life which was like the said nothing, only looking at her with tions of a child. And there were went to her heart. She looked after many other things she would have that a man who had been in the land | understand; when one of them broke

"The little sister knows only the little language and the beginning of

And another cried, "It is sweet to hear it again;" and they all gathered gan to talk to each other, and tell her, as men will tell of the games of their childhood, of things that happened, which were half-forgotten, in the old

(To be, continued.)

THE GRAND LEDGE CAMP. Its Favorite Features Pointed Out.

The Grand Ledge Spiritualist camp, Grand Ledge, Mich., opens up July-22, and invites the Spiritualists and their friends to attend and make this camp one of the-finest in the country. The camp is situated on the beautiful Grand River, one mile from the city of Grand Ledge, and is an ideal resort. The auditorium is one of the largest and best appointed in the United States. The water is unexcelled. and the campers have always noted for their hospitality and friendship to all strangers. Here is one

The verytbest speakers are engaged ing put inothe best shape. The dining-room will berunder splendid management and the very best meals fur will be under the management of a 

The amusements this season will be better than ever good music, dancing, and dimost Jinightly entertainments of some land, such as circles, speaking, Tomusicul entertainments,

Those who have attended the camps before, all speak, of Grand Ledge Camp as one of the pleasantest camps they have ever visited. This is one camp that strictly believes in brothers ly love.

Friends, make your arrangements to attend the Grand Ledge, Mich., Spiritualist Camp, July 22 to Aug. 21, and you will say you have never attended a fluer camp in your life. Write J. W. Ewing, Grand Ledge, Mich., president of the camp association, for programs, and he will be pleased to send them.

Grand Ledge, Remember, the Mich., Camp.

Michigan Steps to the Front and Maintains Her Position Nobly in the Ranks of Spiritualism The President of the State Association ing the Meeting and Making It a Success-Dr. G. B. Warne's Address Captured the Audience.

The Michigan State Spiritualist Association has just closed the most successful and enthusiastic annual convention, (commonly known as the mid-winter meeting) in its history as a state organization. The convention was held in Colonial Hall in Detroit, Feb. 9, 19 and 11. Central Spiritual Union and the Earnest Workers combined their efforts in the capacity of host of the convention, and right royally were their guests welcomed and entertained. The meeting opened at 10:30 a. m.

Feb. 9, and in the absence of President Walton, was called to order by the state secretary, Miss Rena D. Chapman. Mrs. Dr. Fish of Detroit, delivered an invocation, after which an informal reception was tendered he visitors from outside the city, and the glad hand was extended to all. A very active reception committee consisting so far as your scribe could see of every member of the two societies who acted as hosts, soon made every stranger within their gates forget that he was a stranger, for every heart and every house was opened, and no effort was spared to make each guest feel at

At 2 p. m. the meeting was formally opened by the state president, Dr. Julia M. Walton of Jackson. Dr. Burrows of the Central Spiritual Union welcomed the guests in a very eloquent, ten-minute speech. Our worthy president responded in one of her characteristic bursts of eloquence.

After president Walton's address, resolutions of sympathy and condolence for the widow of our arisen brother, G. M. Stanley, formerly of Jackson, but late of Detroit, were adopted. This was followed short address by C. E. Dent of Vicks-burg, one of the wheel horses in Michigan, and one of the founders of the M. S. S. A., who gave us some very interesting scraps of the early history of the association and the early work.

E. W. White, state missionary, followed with some suggestions as to how best to reach our neighbors with our truth, and called attention to the fact that the younger element had been left to the teachings of the orthodox church, while we labored to convert their parents.

Mrs. E. W. White, state missionary, followed with messages. The evening session opened at 7:30

with beautiful music and an invocation by Rev. Laura Crawford, pastor of the Church of the Soul. Following came the real treat of the day, an address by E. W. Sprague, subject, "After Death, What?"

Mrs. Marion Crowell followed with a beautiful recitation from Longfellow, "Phantoms." Then came messages from Mrs. E. W. Sprague. Mrs. Nellie Metcalf followed. beautiful readings, and the large au-dience dispersed amid smiles and congratulations.

Saturday, February 10, at 10:30 a. m., the meeting was called to order by President Walton. At the suggestion of the president the regular program was suspended and a symposium followed, led by E. W. White, Dr. Burrows, Mrs. Marian Crowell, and Dr. Geo. B. Warne, vice-president of the N. S. A., followed with very edifying remarks. Mrs. Crowell, speaking remarks. Mrs. Crowell, speaking upon True Spiritualism, said "True Spiritualism is to be true, to be good.

Dr. Warne advocated a thorough and systematic purging of our ranks of all that would not bear the light family circle and of parlor meetings as means of advancing the interests of the state organization and the cause in general, and gave us much needed advice.

Dr. Burrows said that he believed the time was near at hand for com-munication between the earth and spirit realms; that he himself was going to produce (he knew not how) an instrument no larger than a table pepper shaker, that one could set upon their table and hear in ft, or through it, an intelligible message ticked off, the same as in telegraphy. Session closed with benediction.

At 2 p. m., the meeting was called to order by President Walton. beautiful solo by Miss Mamie Stein, daughter of Mrs. May Stein," If You Only Knew." Mrs. Walton followed with a beautiful inspirational poem. Subject from the audience. dreams we dream, and dreaming know we dream," thus was the way paved for an excellent address by Mrs. May Among other good things she said, It matters not whether a medium comes from the ranks of wealth or poverty, whether tney have graduated from a college or from the street. If the angel world sees fit to use them, and the truth comes through them, we should receive it with gladness.

Mrs. E. W. White, Mrs. Lou Abby of Fenton, and Mrs. Laura Crawford followed with messages, which were well received.

Saturday evening, 7:30, the meeting opened with invocation by Presi-Walton, after a vocal duet by Miss Mack and Mr. Metcalf, "Oh! Angel, Tell Mother I'll Be There." President Walton introduced Judge Calkins of the Jackson county Juvenile Court, who gave us a very interesting and instructive address upon the theme, "Suggestion and Crime."

At the close of Judge Calkins' address, Brother Sprague and Dr. Warne, by a very earnest appeal, raised about \$50 for the Goff will case fund. At the close of the service Presi-

dent Walton announced that all the officers of the State and National Associations present, also all local and visiting mediums and workers and friends were requested to remain after the dismissal of the meeting, as some very important business of interest to all was to be transacted. They waited after the audience had dispersed. All who had remained were asked to arise to their feet and form in couples in the aisles in marching order, the company being headed by President Walton leaning upon the arm of Vice-president Geo. B. Warne, the orchestra struck up a march and the worthy officers led off in a circuit of the hall, followed in good order by the smiling but much-bewildered company. As the second circuit of the great hall was completed, a sud-portal of the annex opened as if by magic and the company were led into the annex, where amid exclamations of surprise and delight they were fined up around a banquet table some. one hundred feet in length, with covers laid for about one hundred and fifty, and groaning under such a re-past of good things as would have caused Porthus, the Prince of Gour-mands, to extend himself beyond his

s spokesman for the Central Spiritual Union and Earnest Workers, made everyone feel welcome to this surprise party. Dr. Walton in her apt and pleasing way, responded, accepting the proffered hospitality on behalf Showed Marked Genius in Conduct- of the guests, and soon all were seated and enjoying a feast of things, good for the physical man. And I onine that a more pleasurable and joyous hour will never be spent by that com-

pany. February 11, at 10:30 a. m., the meeting was called to order by President Walton, who introduced Fred J. White, who addressed the meeting upon the necessity of organization among the youths. His address was well received, and his ylews seemed to meet the hearty approval of the audience.
Miss Genevera Spaulding of Lan-

sing followed with a thrilling recita-tion of Will Carleton's famous poem "The Bridge of the Tae. feetly was the thought of the grand old man depicted in every gesture, and so clearly did it ring from every sentence, that ere she had ceased there were few dry eyes in the house This young lady is a graduate of the Morris Pratt Institute, and continues in her finished work, an honor to the school and its able corps of teachers E. W. Sprague followed with a stir-

ring address upon the education of Spiritualists. Mrs. Lou Abby of Fenton, Mich, followed with messages which were well received. Session closed with benediction by Dr. Walton.

The afternoon session opened a 2 The beautiful ceremony of floral christening of children was conducted by Rev. Laura Crawford, during which Mrs. Nellie Metcelf rendered a beautiful solo, "Take These." This service was followed by an address by E. W. Sprague, subject, "The Sweetness of Death." Mrs. Sprague followed with messages.

Sunday evening, 7:30, Fred J White gave an address along the same lines of those followed in the morn ing, and arrangements were made for perfection of an organization of young people representing every

President Walton then introduced Dr. Geo. B. Warne, and the address which he delivered was one long to be remembered by those privileged to dred people listened with rapt attention, to one of the most scholarly and able addresses ever delivered in Michigan. Oratory, logic and rhetoric, backed by earnestness and an enthuslastic belief in the justice of his cause combined to make a profound impres sion upon his audience. An attempt to carry to the readers of this paper any idea of the force and power of this address would be futile, and I shall content myself with quoting from one passage. The speaker called attention to the fact that some years past all railroad companies united in adopting what is known as the standard gauge, so that in the remote sections of the West you may see cars from the Atlantic sea-board that have been run to their destination without transferring their loads, and the much vaunted reform teachings of the churches are but proof that today they are simply running their cars over the gauge of Spiritualism, and the time is at hand when they must adopt it as standard, and so in a hurst of splendid effort, with en-thusiasm at high tide, with new determination and new inspiration to nobler efforts, with old pledges renewed. with old loves closer cemented, with new loves formed, born of closer association, with a new courage developed from knowledge of the co-operation of all workers, with health, cheered by loving messages from loved ones, the convention passed into history, marking an epoch in the growth and advancement of the Michigan State Spiritual Association.

Detroit, Mich. E. W. WHITE. HONOR TO THE FAITHFUL.

Mr. and Mrs. T. M. Locke Gratefully Remembered by Friends.

Mr. and Mrs. Thos. M. Locke, of the Philadelphia Spiritual Society, - were made the recipients of a beautiful loving cup by the members and friends of the society, on Sunday evening, Feb. 11, 1906. The presentation speeches were made by Mr. and Mrs. Geo. W. Kates, who conducted the affair in a very unique manner.

Mr. Kates after a few introductory remarks, invited Mr. and Mrs. Locke to-the platform, stating that he would like to see them occupy seats on the rostrum as an honor which he thought they deserved for their long and faithful services in the behalf of the so-clety as president and secretary. He in their progress towards the light requested Mr. Samuel Wheeler, president of the society, and Mr. Harry Shope, secretary, to escort them to the platform. Mr. Kates then pro-duced the loving cup (which had been hidden from view) and passed it to Mrs. Kates who made a few touching remarks and then presented the cup to Mr. and Mrs. Locke. They were both surprised and overwhelmed, was with great effort that Mr. Locke could master his feelings before he could respond, which he did with much appreciation and gratitude, and thanked the members and friends, and wished the society prosperity under its new management It being Mr. Kates' birthday also added interest to the oc-

casion.

The loving cup is of solid sterling silver and rests upon a beautiful several heads of Science, Psychical Reebony base, and was made by J. E. search; Philosophy, Spiritualism. With Caldwell & Co., Philadelphia, Pa., and bears this instription:

Presented to MR. AND MRS. THOMAS M. LOCKE by the friends and member's of the

Philadelphia Spiritual Society, as an expression of appreciation for their long services in its behalf. Sunday evening, February 11, 1906. The occasion will long be remem-

Mr. and Mrs. Kates are trying very earnestly to build up the society during their engagement, and quite a number have enrolled their names. The meetings have been very well attended. They will return in March of 1907, to serve us again.

M. HENDRICKS.

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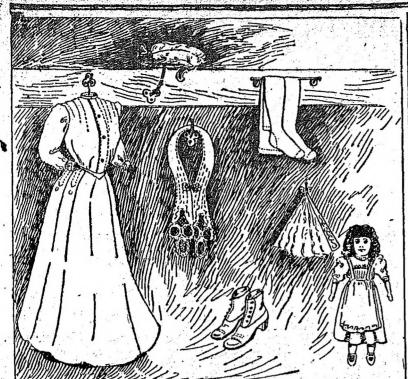
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# SPECIAL THOUGHT CHANNEL.

# SYMPOSIUM.

The Question 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 mathem to her home in spirit life, and then at will mamy head the bitter wrath of many of
the "commercial mediums," but as
God hath said, "let there be light,"
and where it concerns the soul or continue doing so indefinitely?

A COMPREHENSIVE ANALYSIS.

The Question Under Discussion Considered by Mrs. Clara Watson.

I-read the report of that "fine demonstration" (?) of spirit power, (minus names) as published in recent ssues of The Progressive Thinker Readers are asked if they can supply omissions? I cannot; I am not good at guessing; but whoever the so-called medium is that palmed off the mess of "rot" in the name of Spiritualism, representing that the cabinet spirit was minus clothing, carrying the interence that the spirit came from the realms of bliss in a state of Adam-Eve-Garden-of-Eden "original purity and innocence," and came begging an outfit of raiment of earth texture to cover her person, and wanting a doll baby to fondle in the place of the real live thing-whoever palmed off this stuff as a spirit seance must be either insane or demented.

But what of the people who submitrag-baby and all!

It seems to me there is no plane of intellect among Spiritualists sufficiently low and crude with which to connect-them. People who can be thus easily duped are certainly lacking in brain structure, and maybe de-serve pity instead of censure; or is the whole thing a hoax?

But we shall see what we shall see. Really, Mr. Francis. yours is a big work you have undertaken, to rid present known spiritualism of "fakelsm"; but you are possible. seem to be getting along famously.

Let the good work go on. Let us because we have never known it to oc-

ly-duped superficial thinkers.
Seriously, the problem of the dark seance seems perplexing. Of course workings of nature we recognize the importance and utility of darkness. Nature holds a "dark seance" every twenty-four hours. Vegetation germinates in darkness. hours. Human and animal life gestate in darkness. Darkness that we call the night is conducive to rest, quietude and repose. There are processes in chemical action requiring darkness. Our son has quite an extensive laboratory, and often goes into the darkness to produce results. In photography darkness forms an important factor, and so all through nature darkness is just as essential as light, of us believe—and some of us knowand no one thinks of scoffing at it, or that the subtle chemistry of spirits thinks that nature is working some can produce for temporary purposes fraud upon us because darkness man-

But in Spiritualism it seems different. People seem suspicious that We have then, first, the actual disap-darkness covers the role of the dedarkness covers the role of the de-nearance of matter from the organic ceiver, and judging from recent pub-form to the inorganic form, and sec-

dark cabinet work has been quite lim- in the second case under the manipuited, but some of the most convinc- lation of man (spirits). Therefore ing evidence of spirit power or return, evidence of spirit power or return, such occurrences as those narrated in me, has been received in "pitch the communication under considerablackness." Then again, on other oc- tion do not seem to me to be inhercasions fraud and deception were ap- ently impossible. parent through the darkness.

and ought we to close up the dark se-ance? Can we do otherwise than use cautiously, however, in these days of our best judgment and reason on all let it alone?

attended were thrillingly fascinating, at work, and the Augean stables are and those where fakeism shone being cleansed. Pray earnestly, good and those where fakeism shone through the darkness were disgusting. In the especial line of materialization I am hardly capable of discussing the question, having had but little exinvestigation I have never witnesse

perience therein; but in my meager anything startling or very convincing. On one occasion I could not see any chance for trickery, and yet no "spirits" appeared that I recognized, and Peebles, M. A., M. D., Ph. D., Contains so it did not count much to me, but the address rejected by the Philosophisome in the circle claimed recogni- cal Society of Great Britain, with Introtion of friends.

The subject is a perplexing one and 10 cents.

tutions that expect to reap rich harvests of "tainted money" on the passing of Rockefeller may be sadly disappointed, for the cunning, rich old fellow may spring a death-bed surthe position that in many cases it is the
prise on them by taking all his sordid parents that need the training more possessions with him to his heavenly than the children, and advises parents home, and lay them at the feet of his to look to themselves. Twenty-five

But, seriously, again, Mr. Francis, keep the light turned on on all frauderative Systems and the Happiness and ulent manifestations, and expose the Ennoblement of Humanity." By E. D.

turning preconceived notions in more

ism, it is time to call a halt! Keep up

CLARA WATSON.

Jamestown, N. Y. LET US MOVE CAUTIOUSLY.

the good work!

Such Occurrences Are Not Inherently Impossible.

The conditions under which the alleged disappearance and reappearance of the material objects mentioned in the communication, took place, are not sufficiently described therein, so that persons not present at the ances can form an adequate judgment respecting the occurrences.

In my opinion mediums for phenomena of so remarkable and unusual a character should be placed, and be willing to be placed, under the strictest test conditions; otherwise they necessarily and naturally subject themselves to suspicion. Extraordinary occurrences require extraordidinary evidence to establish them; ted to such an imposition and even and alleged spiritistic phenomena of supplied the various articles called for the character enumerated in this communication are so far beyond and outside of the ordinary spiritistic phenomena, that one cannot justly blamed for doubting them until they witness them themselves, or until such time as they are proved by some stronger evidence than the tes-

timony of a few though credible witresses. The only question to be considered in the absence of such proof, then, is whether or not, in view of our present knowledge, such phenomena

If we say we do not believe a thing have no more rag-baby shows gotten up to deceive the over-credulous, easing nothing that the most ignorant man might not say, and add nothing to the sum of human knowledge or human philosophy. The possible is to be limited, for us, to a reasonable distance from the horizon of the known; that is to say, it must be reasonable to us who judge that reason able which either has come within the range of our experience or so near it that we can see no difficulty in its oc-

currence. Matter, we know, may be disintegrated by the processes of change in nature, and we also know that matter in elemental form may be organized-that is, molecular matter pass into molar matter by the law of organization. As Spiritualists most matter so as to represent the spirit form. This we call materialization. lished reports of "exposures," we are ond, the appearance of inorganic matiustified in our suspicions. Personally, my experience with eration in the first case of nature and

There are many things not yet What, then, are we to do? Can we dreamed of in our philosophy that are chicanery and humbug, for great phenomena connected with Spiritual-the lust for wealth. Time only will lsm, and if we get "bit," try again, or bring knowledge, honesty, purity and spirituality to our ranks, and through The successful dark seances I have us to the world at large. Hercules is Spiritualists, that the task may be over, that we may set our faces joyfully toward the supernal world of

ight, love, truth and progress. A. M. GRIFFEN.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. duction and Explanatory Letter. Price

gators will accept.

If "spirits can take solids to their "History of the Christian Religion to spirit home," as the reporter of the remarkable (?) seance declares, then those earth friends and church form. ernment. An important work. Paper,

25 cents. "How to Train Children and Pa rents." Mrs. Elizabeth Towne takes lesus, or on the costly throne of his cents could not be better spent than in Surely Spiritualism is over buying this little book. Anyone that

Price 25 cents. "Social Upbuilding, Including Co-ontricksters if possible.

Babbitt, LL. D., M. D. This comprises the last part of Human Culture and n the name of spirits and of Spiritual- Cure. Paper cover, 15 cents.

PURIFY SPIRITUALISM.

Most of "Materialization" Is Nothing but the Basest Fraud, the Writer Claims.

The question is frequently asked, can material articles be dematerial-ized, and thus sent into the spirit world, and then again be material-ized and brought back to earth? I have invariably answered, NO! I am well aware that many mediums put forth the statement that articles of earth can be and are dematerialized and passed into the spirit world. for one cannot believe this, but at the same time my knowledge of these things is very limited. That being the case I am compelled to use common sense, which is a very good com-modity to call into action on almost

I am ready to accept etherealization, and believe that nine-tenths of so-called materialization is nothing more than etherealization, and I am ready to admit that even this is a grand thing of itself, giving us indisputable proof of the spirits' existence in another state of being, a fact that can be most readily established to the satisfaction of any unbiased mind But when it comes to materializing a spirit form, so that it can walk out on the stage and shake hands all round, sit on people's laps, hug and kiss, and all that kind of thing, I must admit that it is too much for my credulity to assimilate; I cannot believe it, and nave been repeatedly told that I was no Spiritualist at all, simply because I have expressed my serious doubts about all this—what shall I say, legerdemain? I presume that will comabout as near expressing my thoughts as any word I can use.

Now, understand, I do not pretend to say that there is no such thing as materialization, but I do say that most of it is nothing but the basest fraud, and I have never seen any of it that I have had the faintest doubt about its quality, fraud pure and sim-ple. I am well aware that in making this statement I am calling down on spirit, I feel that we cannot have too much light even if it does cut short the receipts of some of the fakers. True Spiritualists should join hands

with The Progressive Thinker in its grand work of exposure, and never cry quit until Spiritualism is thoroughly cleansed. It needs it just as badly as Christianity does, and even more so, for Spiritualism is FACT, while Christianity is faith only. Spiritualism is positive knowledge, We do not see as through a glass darkly, but clearly.

But when it comes to dematerializing any article of this earth and sending it into the spirit world, I fear that the fakers have reached too far entirely, and that they will have to be pulled up with a round turn that will make them the laughing stock of even

the super-credulous.

I do not see how anyone of ordinary intelligence can for a moment entertain such a statement as that put forth by Mrs. Keeler and Clara Collingwood. Why, my dear sir, those people are really dangerous, they are liable to take the dear Progressive Thinker in hand and dematerialize it, and send it into spirit land. Think what a loss that would be to the cause of Spiritualism, and also what a boon it would be to the frauds. Why, I wonder that they do not dematerialize your linotype work and make it into pi." They could just pick up any of us and presto, change," and there you are.

It is of no use to say that it requires a cabinet to do genuine work in, for many, many manifestations have been performed in the open, without any mystery or darkness at all. No doubt a cabinet is of much help, but my experience has been, that you must have the very best of conditions (which cannot be obtained in an opera house with a miscellaneous crowd) and even then failure is often at hand with the true medium, but the faker does not fail on any stage, they thing that is demanded. Why do we as Spiritualists tolerate such things?

Is it not time for all true Spiritualists to come out into the light and pro-claim the truth of Spiritualism, and put their shoulders to the wheel, and aid in ridding our ranks of such frauds and bogus mediums as each of us know? Put them in the light, and let the finger of scorn be pointed at them, publicly, so that all may know them as they are; and if they move, try to follow them up with their

records in the public press. There is no one that has a higher respect for the genuine medium than myself, for are they not standing on the threshold of that other brighter world, ready to give us messages of love and advice from our dear ones? Then all love and veneration to the genuine medium; but ostracism to the fake, and that in all ways possible, for they tamper with our most holy aspirations, with that which is the most sacred of our being. Let us rise up and be doing the work that is ours to Let us prosecute when it is possible for us to do so, those that are taken red-handed in fraud. Give them their just deserts, to the full extent of the law. Purify Spiritualism. C. E. INGRAM.

Danville, Ill.

ARE YOU AN INVESTIGATOR?

If So, Post Yourself on the Methods Used by Fraudulent Mediums.

The frequent exposures of fraudu lent so-called -mediums, posing as Spiritualists, is ample evidence to any intelligent person that very much of what passes for "spirit phenomena" is simply SLEIGHT-OF-HAND WORK— RANK FRAUD. Such being the case, those who are interested in the nhe nomena and desirous of obtaining the truth would surely be wise to post themselves upon the means by which these bogus "manifestatione" are produced, and thus be able to detect

any fraud that may be offered them. More than twenty different meth-ods of producing "materialized" forms, flowers, etc., dozens of ways of producing "independent slate-writproducing ings," including the most wonderful examples in gold and colors, on your own slates, etherealized forms, inde pendent voices, music, etc., the "fire test," the levitation of articles, and all the mysterious doings of the dark circle; in fact, all the tricks formed by some of the most prominent phenomenal mediums of the world, are thoroughly explained in "Mysteries of the Seance," a book of 64 large pages, written by a sincere Spir-itualist after a careful and impartial investigation of several years. author and publishers have been threatened with all sorts of penalties in an effort to suppress the sale of the book, but it is still to be had for the small sum of 25 cents, or six for \$1. by mail prepaid. Get one, read it, and "spot" the fakes. Address ED. LUNT, Station A, Boston, Mass.

# Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

Egypt From the Earliest! Times to the Persian Conquest," to;; which

brings the light of the translations of hieroglyphs, made possible by the last twenty years advance in their study. The one feature in this remarkable

book to which I would call attention is the conclusive evidence it gives of the Egyptian origin of portions of the Bible. The translation of the psalmoof Ikhnaton, "the first prophet," shows how remarkably the psalms of to God. In the Bible psalms there is nothing of the loving fatherhood of Jehovah. It is his terrible might and wrath; His constant demand for adoration. Ikhnaton sings of his goodness and fatherhood, anticipating that thought supposed to have been first enunciated by Christ, by nearly if not quite, two thousand years. This great prophet flourished in the

reign of Amenhotep IV, when Egypt was at the full tide of her greatness. Psalm CIV is considered a master-piece of inspiration. How closely it copies the work of the Egyptian prophet may be seen by the following quotations. Psalms: "Thou makest darkness and it is night, wherein all

the beasts of the field do creen forth

The young lions roar after their prey, they seek their meat from God." Ikhnaton writes: "When thou setfest in the western horizon of heaven, the world is in darkness of the dead. They sleep in their chambers, their heads are wrapped up, their nostrils are stopped up and none seeketh the other. Every lion cometh forth from his den, all serpents they sting. Darkness reigns. The world is in si-

lence. He that made them has gone to rest in his horizon," Again: "The sun riseth, they get them away, and lay them down in their dens. Man goeth forth with his work and to his labor until the even-

Darkness reigns.

Ikhnaton says: "Bright is the earth when thou risest in horizon. When thou shinest as Aton by day, the darkness is banished. When thou sendest forth thy rays, the two lands (Egypt) are in daily fertility, awake standing on their feet for thou hast raised them up."

Again the Psalms: "O Lord how manifold are thy works! In wisdom ast thou made them all; the earth is full of thy riches." Ikhnaton: "How manifold are thy works! They are hidden from before us, O thou sole God, whose

fore us, O thou sale foo, whose power no other possesseth. Thou didst create the world according to thy desire." "Thou art in my heart." "By Thee man liveth." "The world is in Thy hand."

The study of this subject has only just begun on the present line of important artitlement and the subject as the contract of the study of the subject has only just begun on the present line of important artitlement artitlement.

partial criticism and unbiased scholarship. Dr. Breasted brings not only unequaled knowledge, but that free-dom from theological influences quite as essential for the reception of the truth and its interpretation. The Christian religion; has been

held as absolutely distinct from any and all preceding systems; a creation without affiliation with a' past, and when historic facts indicated that it have been rigorously denied or ignored. The impolitic student who into silence.

The researches into the archives of The researches into the archives of subject passed out of the control, he Egypt and Assyria have confirmed became his old self, subject to his old what history, rightly understood, has desires and passions. In fact he retaught, that Christianity is a continuity of paganism by the Jewish stock.
The line of demarkation between the two is difficult to determine, but may portunity, he became a chronic subbe placed at the reign of constant letter to the anxious seat.

HUDSON TUTTLE,

"Messages From the Unseen." In regard to the Hodgson affair, the editor of the Boston Globe made some wild and unsupported statements which require at least a passing notice. Of the communication purporting to have been received from Hodgson from spirit life, the editor says: "Like all other alleged communications from the unseen world" was pitiable, uninteresting and insignificant."

Again this is affirmed of communications in general: "In the complete mass of reported statements from the denizens-of the spirit world during the whole period of human record. there as not one sentence of real information, and few that evidence what we regard as average intellectual in-

Does not this convey an erroneous view of the vast amount of material which is gathered under the vague term of psychic phenomena? We are all, or should be, as "little children," awaiting the truth. If there is no spirit existence, if there is no evidence of a life beyond, we must bow to the inevitable. If there is, if this life is only the beginning of an infinite hereafter, it is the most consequential and priceless fact in human existence.

Those who have most earnestly studied this subject well know the difficulties of receiving a perfect communication. The first messages by wireless telegraphy were imperfect, or wireless telegraphy were imperiect, or take transfer to Hazlewood car, and attempts to send them failed. The get off right at the temple. transmitter and receiver were not perfectly attuned, and the best form of ly. So in the transmission of a spirit once, and have their delegates present message, the medium—the receiving at the opening session. All sessions instrument—must be attuned, or in harmony with the spirit—the transmitting instrument' who'o wishes to send the communication. In If this condition is not fulfilled, the message cannot be sent, or will prove weak and unsatisfactory,O1.

As to failure or success of Dr. Hodgson to communicate from spirit life. interesting as it may be, it is only one of countless similar instances, whether failure or success, it is scarcely logical to draw a final conclusion therefrom.

That satisfactory messages have been received is provemily the fact that there are inethe United States more than three millions of persons and as many more in Europe have heen convinced thereby. These are not of the ignorant, but plmost without exception of the superjor thinking class. If the messages from Dr. Hodgson is not satisfactory, it counts for little against the many successes.

There is strong evidence made by the editor of the Globe, that "During the whole period of human record, there is not one instance of real information, and few that evidence what we regard as average intellectual interest." This sentence covers the span of history, and embraces the Bible, which in its vital part is a rec-

ord of spiritual communion. The Bible makes spirits and angels equal and the same. Luke (xx:36) son Davis. We have a few copies of says of spirits: "Neither can they die this work by the celebrated seer. Cloth, any more for they are squal to the an- \$1.10.

Source of the Psalms,
Dr. James Henry Breasted, Profestor of Egyptology in the University of the Bible contains examples of every Chicago, has published aq"History of phase of manifestation known to Modern Spiritualism. To Christians, surely these spiritual evidences must be regarded with even more than "average intellectual interest," for they

form the very foundations of their faith. The manifestations of to-day cannot be eliminated without carrying with them all the spiritual records, sacred and profane, of the past.

A Hopeful Sign.

When ministers in high standing in their respective churches come boldly out against the methods of evangel ists and erotic excitement of "revivals," it indicates a notable advance in religious thought. Revivals have been believed in, and the hysteria of crowds excited by the lurid language of evangelists been accepted as downpouring of the Holy Ghost. Weak and failing churches have employed revival preachers to increase their member ship, and this kind of preacher has be come a distinct class.

They are usually ignorant enthusi-

asts or cunning knaves, with free use of language, depending on exciting the emotions. To be successful they must be magnetic, and employ well-known means to hypnotize their con-What is called the power of the

Holy Ghost is this hypnotic influence Sam Small and Sam Jones may be taken as types of these mountebanks Their language is coarse, their rhet-oric lurid with hell, devil and damnation, their ideas such as humanity would gladly relegate to the past. The leaders in the churches feel the disgrace of this method and would

gladly keep free from its shame. The Rev. Morgan of the M. E. church, voices this fact in his comments on a recent revival, in which he is joined by distinguished ministers of other churches. He said: "Evangelism is not new.

same old thing. We have it in our church, but I never allow it in the edifice, as I have never approved of the system. It is medieval. It has had its uses, but is played out. I do not see how I can in decency and consistency join the movement \* There is always a great reaction \* \*and the experience was singularly unhappy. I think some of those brought in had better remained where they were until they gathered more common sense and ability.

"But the onslaught upon popular amusements (by evangelists) is medieval \* \* for a man to condemn harmless amusements struck me as a terrible anachronism • • Some of the stories told were old chestnuts. • The sermons preached not edifying to me. Some of the stories told were ques-tionable and I would hesitate to tell them at my dinner table, with women present."

Rev. Morgan thinks revivals

good enough to be allowed in his church edifice! The souls "saved" had "better remain where they were, in momentary danger of damnation than to bring shame to the church by joining and soon backsliding. In short, revivalism is "played out!" For all these centuries ministers and laymen have been deceived. They thought when an assembly became crazed with excitement, shouted fainthad roots in preceding, paganism, they ed, and with horror of their sins fell on their knees at the altar, pleading nored. The impolitic student who for mercy, it was the spirit of God, put forward such ideas was badgered while it was hypnotism! When this influence was withdrawn; when the

> lect, first to go forward for prayers Editor-at-Large N. S. A.

INDIANA SPIRITUALISTS

Annual Convention of the State Association.

The second annual convention of the Indiana State Association of Spiritualists will be held at the Madison avenue Temple, Anderson, Ind., Friday, Saturday and Sunday, March 9, 10, and 11, 1906.

There will be a meeting of the official board Friday morning, at 10:30, and the first session of the convention will be Friday at 2:30 p. m. Friday and Saturday evenings and the entire day Sunday will be devoted to lectures and messages.

The workers will be Dr. Geo. B.

Warne, vice-president of the N. S. A.; W. V. Nicum of Dayton, Ohio, and Mrs. Anna Throndsen of Indianapolis. We have secured a special rate for coom and breakfast for the delegates at the Harter Hotel, corner 8th and Meridian streets., and the ladies will serve dinner and supper at the temple.

Anderson can be reached from neary all points in the state by interurban lines. Delegates coming from the West can get off at Madison avenue, and walk one block to the temple: those from the East, stay on interur ban cars till they reach Madison avenue, and those coming by other lines.

We would urge all societies to send in their reports and credentials at public.

All Spiritualists are urged to attend this convention, and especially those interested in organization and in the state association.

We would be glad if those societies that are now chartered with the state association would send representa-tives that they may better understand its aims and objects. Programs for the convention will be

out in about a week, and anyone wish ing these, or any other information address the secretary.

MRS. CARRIE H. MONG, '415 S. Franklin street, Muncie Ind.

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A NEW THEORY OF ELECTRICITY.

A Philosophical Analysis of Solar Energy and Its Results.

That which is generally called electricity is only the effect of manifestation of energy.
Where or what is the source of this

power or energy? The sun-solar en-In what manner does this energy operate to produce the phenomena of

By its operation of chemical action on so-called matter, i. e., the aerial elements. Different rates of vibration produce different manifestations -heat, cold, light, so-called electrical effect, sound, color, small plant growth, blood, etc. Air breathed into the arteries (air carriers,) unites with the mineral base of the blood, the inorganic salts of food, and is thus cally changed into blood by the same law (infinite intelligence) changes these elements into vegetables, fruits, nuts, flowers, grass,

The organic portion of food, oil, albumen, fibrine, etc., is consumed, chemically burned up in the stomach and intestinal tract, to set free its stored up energy for motive power to run the human laboratory or machine. So the process of inhaling air, raw material for the blood, may go on. By this combustion the mineral or cell salts of iron, lime, potassium, magnesium, sodium and silica are set free and enter the blood vessels by transmosis and form the negative pole of the chemical formula called the blood. Thus blood is the product of energy operating upon matter (which may be energy in concrete form) and proves the ancient statement true that "God made of one blood all nations that dwell on the earth." This is literally true, for there is only one substance to make anything from.

Then do we consider solar energy and electricity one and the same? Yes; there is but one energy, one source of power in the universe. It is

the one and only dynamo. This energy is neither heat, light, darkness nor cold, but produces all these and all other phenomena by its work in the world, in whatever line it word, will or operation, or vibration. lies-flow from this talented woman's There is absolutely no proof that the pen. sun is hot, but there is abundant proof that it is a mighty center or dynamo of energy, force or power, constantly radiating its waves of energy through out the solar system, and the action of this force or friction on the aerial envelope of the earth causes heat tr different degrees according to the di-

vine creative will. Two clear days in August, the temperature one day is 95 degrees, the next day 75 degrees. Cause: Different rate of vibration in

nite intelligence. very continually complain about the weather?

How does electricity or energy pass along a wire? It does not pass at all. Electricity is a myth, so far as being a substance is concerned. So-called electricity is an effect. That which causes the effect is stationary-"the same yesterday, to-day and forever.' It is substance (the body of God vibrating or in operation). Etheric atoms are everywhere, therefore the universe is solid—solid as ocean or air is solid. Disturb this body of atoms at any given point and all is disturbed. This disturbance, jar, motion, quiver or vibration records itself when it impinges upon a resistant point sensible or delicate enough to

cognize or respond to its operation. Wireless telegraphy is thus explained. Place your hand upon a piece of timber and you will instantly feel a jar or a vibration, but nothing, no substance passed from one to the other. The molecules or particles that compose the wood or metal vibrate each other and thus produce the same motion at the opposite end. This explains the science of telegraphy, the telephone, etc. The vibration set every particle, molecule or atom of nature. the wire in vibration; thus character cloth, \$1.

or sounds may be recorded. Flesh, blood, bone, nerves and all fluids of the body are composed of cells, molecules or atoms, formed from the same universal etheric substance that composes the molecules that make the wire, and the rate of vibration set in motion by the dynamo is transferred to the human organism, and a jar or a shock is the re-

The reason that glass or rubber is a non-conductor of this jar, shock, motion, quiver or vibration is simply because the particles that make up these substances are not arranged in a manner to move or oscillate in their place-or at least very slightly. Wireless telegraphy is explained upon the same principle. There is a

universal substance everywhere in molecules between which is universal energy (the body and the spirit of the universe), and thus vibrations can be conducted through so-called air and recorded, providing a receiver corresponding with a sender is prepared. Is wireless telegraphy the last step in the science of communication? No. The brain of man (and woman) is both a transmitter and a receiver; and when the race awakens from its dream (hypnosis) of flesh, it will find that the brain is the only instrument needed and that the medium for transmission of thought is everywhere

present. DR. J. W. DINSDALE. Los Angeles, Cal.

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with every instrument. Many who were not aware of their mediumskic gift, have, after a few fixtings, been able to receive delightful messages at volume might be filled with commendatory \_\_ters. Many who began with it as an amusing to, found that the intelligence controlling it knew more than themistives, and became converts to Spiritualism.

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An Infamous A pamphlet of 82 pages, com-Conspiracy piled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villatious plot to over-

press charges unpaid.

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SATURDAY, MARCH 8, 1906.

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

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 Pennsylvania avenue S. E. Washington, D. C., at four cents each, postpaid, or thirty-five cts. per dozen. Every Spiritualist 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 othwise stated.

#### STATE OF MASSACHUSETTS.

It Has Come to the Front With an Act Wilch, if Passed, Will Prove of Creat Injury to Every Honest Medi-1 .: Said Act Is the Direct Out-Lowth of the Fraud Which Has Become Such a Prominent Factor in Our Ranks.

Section 1. The mayor and aldermen of any city except Boston, and in Boston the board of police, and the selectmen of any town, may license suitable persons to carry on the business of clairvoyants, mediums, palmists, card readers, astrologers, fortune-tellers and persons who claim to tell, give readings of or reveal the past, present or future, and shall charge for said license a fee of fifty dollars annually.

Section 2. Every such license shall specify the street and number of the building, or give some other particular description thereof, where the licensee shall carry on said business, and said license shall not permit such licensee to carry on said business in any other

place than so specified.
Section 3. Said license shall expire on the first day of February in each

Section 4. If in the opinion of said licensing board said licensee ceases to carry on the business which he is licensed to pursue, or if in the opinion of said lincensing board it is not for the public good that said licensee should carry on his said business as i, it shall immediately revoke his said license.
Section 5. No person shall adver-

tise or carry on the business of a clair voyant, medium, palmist, card reader. astrologer, fortune-teller or person who claims to tell, give readings of or reveal the past, past present or future, until he shall have first obtained a license from said licensing board.

Section 6. Whoever violates any of the provisions or any of the sections of fant in her arms, and holding a cross. this act shall be fined by a fine of not exceeding one hundred dollars for Section 7. This act shall take ef-

fect upon its passage. The above bill is the direct outgrowth of the fraud practiced under the name of Spiritualism. In Boston the fraudulent element is prominent; so it is in New York, Chicago and St. Louis and other large cities, and the HONEST MEDIUMS, THE EVAN-GELS OF LIGHT, OF LOVE, OF AB-SOLUTE TRUTH, have to suffer in consequence. Some method must be adopted to protect them from having to pay a license. They are nearer to God and the angel world than any of

### A United States Court Said It Is

the ofthodox divines.

Obscene. There seems to be a constant struggle on the part of churchmen, to replace the Bible in schools, from which it has been removed, and to retain it where it is already in use. Do such persons know that a party in Kansas a few years ago was heavily fined in a 1872. It was nearly perfect, and all United States court for having done nothing save making extracts from the Bible, copying them on a postal card, and mailing that card to a a cave dweller in Europe while yet in churchman who insisted the Bible is its semi-savage condition. His bones not an obscene book? The court de are associated with those of the cave cided to the contrary, and amerced the party in heavy costs additional to

And yet, with these well-established facts in their possession, there are Christians who labor in season and out of season to place obscenity in the hands of youth, and wish a book filled with it used as a text-book in our common schools. Is not that infatuation run mad?

#### They Disregard the Teachings of Jesus.

Now comes the report from Southern Illinois that there is an exodus of Methodist ministers from that region, to an extent that is really alarming. And all this because of the meager

salaries paid them. We are apprehensive our clerical friends have not read their inerrant Bible as carefully as they should. Jesus is reported, Luke 3:14, as say-"Be content with your wages." With this gospel ringing in their ears no minister should enter on a strike, or abandon his pulpit because the sal-

ary paid is too small.

Why will not the "cloth" observe the teachings of their divine master? Excellent. Price 10 cents.

Economy Demanded in Use of Bitter Epithets.

In a prominent editorial of February 2, under the head of "Buddhism-Was It the Parent of Christianity? Striking Parallels," we added some additional facts to the lengthy article of two weeks before by Baron Hickey. and gave it as our opinion, in closing, that with "The press, free and untrammeled the truth must come to the front, and falsehood will retire from the field, crushed by its own exaggerated fabrications.'

A correspondent in our issue of two weeks ago seems to have taken us to task, and while admitting a "Striking Similarity Exists Between Buddhism and Christianity," yet, after pointing out peculiar features in Christianity, makes the discourteous remark:

"We can show Christianity was derived from Buddhism without resorting to untruth."

The writer clearly conveys the idea that the "critics," in the plural, which must embrace Baron Hickey and this editor, were guilty of "untruths." We do not propse to be captious, nor allow a controversy in these columns; but we must urge correspondents to be more economical of such expressions, as they do not become The Progressive Thinker.

With regard to the . discrepancies pointed out between the two systems, learned scholars who have written voluminously on Buddhism, and have commented on the marvelous coincidences between the two systems have speak." declared: "They could not have been accidental." The late lamented Max Muller, whose Oriental scholarship was unequaled, in his "Science of Re-

ligion," p. 353, wrote: "Between the language of Buddha and his disciples, and the language of Christ and his apostles, there are strange coincidences. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian era."

This statement of Prof. Muller agrees with the quotation made by us from Eusebius, who claimed that the Essenes and Therapeutae had writings which "are the very gospels and writings of the apostles \* \* such as are contained in the Epistles to the Hebrews, and many other of St. Paul's Epistles."

Next we open to "Bunsen's Angel-Messiah," page 50, and read:

"The most ancient of the Buddhist records known to us contain state ments about the life and the doctrines of Gautama Buddha which correspond in a remarkable manner, and IMPOS-SIBLE BY MERE CHANCE, with the traditions recorded in the gospels about the life and doctrines of Jesus Christ. It is still more strange that these Buddhistic legends about Gautama, as the Angel-Messiah, refer to a doctrine which we find only in the Epistles of Paul and the fourth Gos-

That learned American scholor Rev. J. Freeman Clarke, author of "The Ten Great Religions," in his first edition, p. 139, says:

"So numerous are the blances between the customs of Buddhism and the Romish church, the first Catholic missionaries who en-countered the priests of Buddha were confounded, and thought Satan had been mocking their sacred rites. Father Bury, a Portuguese missionary, when he beheld the Chinese bonzes tonsured, using rosaries, praying in an unknown tongue, and kneeling before images, exclaimed in astonishment: 'There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome, which the Devil has not copied in this country.' Mr. Davis. (Transactions of the Royal Asiatic Society II, 421) speaks of the 'celibacy of the Buddhist clergy, and the monastic life of the societies of both sexes; to which might be added their strings of beads. their manner of chanting prayers their incense and their candles. Medhurst ('China,' London, 1857,) mentions the image of a virgin, called the 'queen of heaven,' having an in-Confession of sins is regularly prac-

ticed." Thus we might continue at great length, confirming the statement that these parallelisms could not have been accidental. And as Buddha is a historic character, died 543 years before our era, confirmed by more than 900 monuments which still remain in the Bombay district, and more than 500 years older than the Christian era, the reader shall be the judge which was the plagiarist, and copied from

the other. It is the opinion of many scholars that the founders of Christianity collated the teachings of the various religious systems in vogue at Alexandria in Egypt, and formed out of them an eclectic system, which was later developed into Christianity, with a hero located in obscure Galilee.

It is the TRUTH we all want, and he who suggests the facts as stated, is guilty of no "untruth" giving his opinion on the subject.

### The Oldest Human Skeleton.

A covern at Metone. France, revealed to modern man the bony skeleton of an ancient man, in March of that remains of a tall, well proportioned man, with an average skull and facial angle of 5 degrees of doubtless are associated with those of the cave lion, cave bear and other extinct animals of the pre-historic age. All the bones were in place, surrounded by flint implements and the remains of animals. Twenty-two perforated teeth, which may have been worn as a necklace, lay by the head. These bones, with the skull found in a cave at Engis, are believed the oldest human remains now extant. roding hand of Time, with the world, the animals, and the elements shut out, was inoperative in their case, only revealing a great antiquity, and evidence that in the very remote past humanity had brain power capable of

unlimited development. If human remains had been buried in the earth as now it is very probable fossil bones of man, as is case with other animals caught in

landslides, would be abundant.

It is probable the earlier races went down with the continents they occupied, while the Indian ocean, and that vast region, of which the Polynesian Islands are remnants, were possibly the home of primitive man.

"Materialization." By Mme. d-Esperance and Rev. B. F. AustinReally Interesting.

Prof. Geo. B. Foster, of the Chicago University, has published a handsoms volume entitled "The Finality of the Christian Religion." We have not seen the book, but judge it a production of real merit from the severe crit- in a heavy fine with bill of costs, is icisms it received from Rev. John B. frequently chided by the judge, and is Straton, a Baptist clergyman, as related in the Record-Herald of Feb. 12. Rev. Straton is reported to have said in a discourse on Sunday, the 11th:

"If Prof Foster's views were immediately accepted they would close every church in Christendom."

Rev. Straton says: "This author [Prof. Foster] who protests so loudly against 'dogma' makes the dogmatic statement—'No man with common sense can believe in the miraculous stories portrayed in the Bible \* \* An intelligent man who now affirms his faith in such stories as actual facts can hardly know what intellectual honesty means.' This is to say, any man who professes faith in the Bible narratives is either a fool or a rascal. \* \* I believe the Bible rather than Professor Foster and all of the infidel philosophers of the old world which he marshals to his aid."

The attorney always believes his client innocent, however pointed and positive the evidence may be to the contrary. The preacher is only an attorney of the church. Bishop Grafton, of Fond du Lac, Wis., sald, as heretofore cited in these columns:

'We of the clergy have been made NOT WHAT WE THINK IS TRUE. but what she puts into our mouths to

The reader should always keep that declaration in mind when he hears sermons, or reads them, defending the Bible or any dogma of the church. Prof Foster is sustained in his post-

tion by the best learned of all denominations. Indeed, it was the dun-geon, the rack and the fagot which originally enforced belief in the damnable teaching the great thinkers are now so ardently trying to eliminate from their creeds, and it is expected-"Error, wounded, shall writhe in

pain." Prof. Foster, interviewed in regard to the attacks of his critics is report-

ed as saying: "The Chicago University is one of the greatest in the world. It encourfree thought and free speech. have uttered those things which I believe to be so. In my mind I have spoken only downright truth."

And so say all independent think-

#### The Latest Hypothesis.

A new restatement of the old and ever recurring question of the origin of life, is that set forth by Dr. H. Charlton Bastian, in an article in The World Today. The Chicago Tribune in an editorial article under the caption, "Is Life Still Being Created?" says: There is perhaps no question an au-

thoritative answer to which would interest more people, learned and unlearned, than the old question as to whence came the living beings on the earth, and especially the human be-The belief once held universally was that every species was the result of a special act of creation by supernatural agency. Darwin thought that "all the organic beings that have ever lived on this earth may be descended from some one primordial form." Dr. H. Charlton Bastian combines something from each of these produces an interesting hypothesis. He believes living creatures are constantly going through a process of evolution, but he denies they are all descended from one primordial form. He thinks they are descended from many forms and that the creation of new forms-"archebiosis." he calls it -is still going on around us all the

No one ever saw a new plant or a new animal created. The reason is, Dr. Bastian explains, that living matter can only originate from primeval um and that the initial combinations would be invisible to the observer even if aided by the most powerful microscope. Whence come the teeming multitude of lower organisms bacteria, torulae, monads, amoebae. ciliated infusoria? The Darwinian would answer that they are degenerates from higher forms or that they are low forms which, from some peculiarity in their environment, have remained unchanged for thousands of years. Dr. Bastian answers that they are a few of the-many recent creations. - In every geological formation appear animals and plants unknown to earlier formations. The Darwin-ian explains that they have all descended and been evolved from creatures found in the earlier formations. Dr. Bastian maintains that they "have been the immediate products of ever-

acting material properties and natural laws. The World Today asked President Jordan of Leland Stanford University Prof. Jacob Reighard of the University of Michigan, Prof. Albert P. Mathews of the University of Chicago, and Prof. Edwin B. Wilson of Columbia if they thought there was any probability that living matter is now being formed by nature and their answers are published with Dr. Bastian's ar-While none of these eminent scientists accepts his theory none of them denies that it may be Prof. Mathews, however, thinks that if an accumulation of raw material from which living matter could be made occurred anywhere bacteria and other omnipresent living organisms would consume it before it could be-

Dr. Bastian's article is an interesting contribution to an old discussion As his theory, like all other theories in reference to the same subject, can neither be conclusively proved nor disproved in the present state of human knowledge, it leaves the question of the origin of life just where it has always been and probably always

### Spiritualism in a Nutshell.

Rev. Dr. Lyman Abbott, successor in the pulpit of Rev. Henry Ward Beecher, recently made this statement in regard to the late president of Chicago University:

"President Harper's life cries aloud to us that "There is no death." There is no long sleep awalting a mythical resurrection. Death is in itself the resurrection. Death was no enemy to him to be feared, no fearsome thing lying in wait, but merely on open door

to a new existence." That is exactly what Spiritualists are teaching. It is the distinguishing feature between Christianity, with its soul-sleeping until a general judgment, and the absolute knowledge sniritual investigators have on the 500 pages. Price, \$1.75 subject.

Marvelously Strange. He who enters a court of justice and attempts, to sustain his case by forged evidence, perjured witnesses, violence, or other unlawful means, the facts being showl, is usually amerced dismissed with dishonor.

The burden of Catholicism through all of the centuries has been to compel belief in the character Jesus, commencing with believe or be damned. promising beavenly rewards to a thief for believing, and then, installed in power, instituting the Inquisition, with all its barbarities, to enforce be-

lief.

Jesus; wasothe divine character they allege, and af the miracles credited to him were true, it would be supposed he left sufficient evidence of his divinity to not need extraneous aids to force that knowledge on the people.

Take the character Buddha: His-

tory tells us when, and where he was born, and relates much of his doings. This information is independent of those of his own faith, and is related by those who were contemporary with him, as by the immediate generations which followed; and, remarkable, is it not? his devotees twenty-five hundred years after his death, are found scattered all over those regions near where he lived, and taught, and died. Can the same be said with truth of the reputed founder of Christianity?

A Prayer Which Will Be Answered

Prof Ernest D. Burton, of Hyde Park Baptist Church, says Dr. Harper, late president of the Chicago University, on his death bed, and among his last utterances, prayed:

"And may there be for me a life be-youd the grave, and in that life may there be work still to do, tasks still before me."

#### ANOTHER ANNOUNCEMENT.

Dr. G. B. Warne to Be at Lily Dale.

Dr. Geo. B. Warne will lecture at Lily Dale on Sunday, July 15, subject, "ASPIRATION." July 17 he will speak on "TELEPATHY," and the 19th, on "THE VICTORS VANQUISHED."

Dr. Warne's lectures are Gems of Thought. He is intensely in earnest—a rousing speaker, skillful in apnealing to the deenest feelings: a superb orator, he gradually lifts his audience onto high planes and holds them there.

Saturday, July 21, will be National Spiritualists Association Day, in charge of Dr. Warne and Mrs. Carrie E. S. Twing, both members of the National Board. L. G. F.

PROPHETIC VISIONS.

Striking Clairvoyant and Clairaudient Experiences.

A have before me a pamphlet in German, about the secress, Miss Ferriem of Berlin, Germany, entitled "Mein Geistiges, Schauen," and I have also read the article in The Progressiv Thinker about the same person. It is very interesting to read all these incidents, how they occurred and how they were fulfilled, and the ability of Miss Ferriem is very remarkable I was induced by Prof. John Geor-

gen of Jackson, Mich., to give some of my own visions to be published in The Progressive Thinker. The visions I had in my earlier life I will omit, now speaking of disasters as Miss Ferriem does.

The night before McKinley was assassinated, I saw him lying under a

white sheet, and I heard the shot when it was fired at him. I said to my wife, "McKinley got shot." She laughed at me. One-half hour later we got the news. Another time I saw myself up in the air floating over Europe, and I saw a black cross over each city and town.

and the whole was covered thin gray fog. My guide informed me that this is pertaining to the Christian church, that war will be all over Europe. On the night of the last day in February last I saw the most remarkable vision I ever saw. I saw written in the heavens, with letters made of stars, the following: "Caucasus Zar destroyed M. 25, 1905." Now, as we know, the governor of the province

Caucasus was blown up the night from the 25th to 26th of May last spring. Right in succession to first vision. I saw the heavens in a wild-looking man with a sword in his right hand and a burning torch in his left. This was before the revolution broke out in Russia. JOHN J. SCHANZ.

Ann Arbor, Mich.

### THOMAS PAINE, THE PATRIOT.

His name is Highly Honored in Thi Twentieth Century.

Thomas Paine has many admirers among the Spiritualists, and some of his ablest defenders are to be found upon the platforms of the Spiritualof the Paine Memorial Association of the United States. It was through a notice in The Progressive Thinker that Miss Harlow, of Columbus, Ohio, became acquainted with the work of Miss Jones, who has been constant in attendance at Independence Hall on Decoration Day, with her Laurel Thomas Paine, placed there through our association, in 1875, at a cost of \$350, and sixteen years' constant agitation, with many defeats, and success crowning our final efforts. also presented the original editions of Common Sense and The Crisis, pub-lished in 1776 and 1777, where they are now on exhibition, tattered and torn as they now, appear after having done service by the camp fires at valley Forge during that dreadful cold and others winter of 1777, when The Crisis, was read to every corporal a guard, by General Washington's special orders ot JAMES B. ELLISK,

Philadelphia, Pa.

"The Universe" Dee pthought on Cosmic and Psychic Subjects. Price

ethics requisite to the most speedy re-

"The New Life" By Leroy Berrier. Grand Rapids, with Mrs. Spencer is Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, \$1.
"Beyond the Vall." A Sequel "Rending the Vall." Being a compilation with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of What We Shall Be," and a code of

alization of the highest and purest felicity attainable in the future life. A. very remarkable book, Large, octavo, account of the exposure:

# An Important Lesson.

Which Spiritualists Everywhere Should Carefully Consider—One of Michigan's Favorite Mediums Caught Posing as a Spirit while Dressed in Artificial Toggery.

" A SAD, SAD SPECTACLE.

As we have often said before, Spiritualism is PASSING THROUGH A A CRISIS which is shaking it from the very center to the circumference, and causing a commotion that is creating excitement among Spiritualists everywhere.

It has been found, we regret to say, that in the ranks of Spiritualism, all is not gold that glitters, and the fact that all materializing mediums exposed heretofore, were dressed in artificial toggery, some of it disgustingly dirty, imposing in a most cruel and heartless manner on their credulous followers, palming off on them bogus spirits for the genuine, and deceiving Maybee and his wife did not follow unthem in various other ways too numerous to mention, should set Spiritualists to thinking as never before. If anything can open their eyes to the enormity of the fraud being practiced in our ranks, this should.

Cape to Saginaw, was pleased by the police of that city last evening.

Quite a goodly company gathered Sunday night in the room used for the same of the large front room had a

The process of opening the eyes of Spiritualists to the GREAT WRONG BEING PERPETRATED IN OUR RANKS, has been long and tedious, but has at last been partly accomplished through the unremitting exertion of The Progressive Thinker.

To palm off bogus phenomena for the genuine; to dress as a medium in a wig and other artificial paraphernalia, and pose as a spirit before some one whose heart has been lacerated by the loss of a dear friend,-one who does such work or aids in it should be sent to the penitentiary. One of them has already been placed BEHIND at the pleasure of the medium. THE BARS, in Michigan, and others will follow. He was a great favorite in that state, and to question his genuineness at one time would have brought down upon the head of the person so doing the anathemas of the host of insatiate gullibles ,who gazed with distended eyes on his bogus parted also deigned to appear. spirits. They would have hurled their choice epithet or weapon at at all of that famous soldier knows him, "Oh, you fraud hunter, you des- that as regards his personal habits he picable grabber of pure mediums!" and they would have written at once to their rotten fraud organ in Chicago, extolling Maybee's many virtues, and al's habits in that respect for the betcondemning the one who exposed him. Read the following from a prominent Spiritualist of Michigan:

#### ANOTHER BOGUS MEDIUM.

John F. Maybee, One of the Most Prominent Materializing Mediums Before the Public, at Last Caught at His Tricks. Dressed in Artificial Toggery, Posing as a Spirit—He Is

Arrested and Sentenced to the back room and floated before the eyes Gang Ought to Be.

Two years ago I denounced John Maybee as an absolute fraud to the management of Grand Ledge Camp. Mr. Divine, the manager of the for speech might be made. In many grounds, became very indignant at me cases this was granted by a beckoning for daring to make a charge against Mr. M. Mrs. Russell, the business manager, admitted she knew he was a fraud, but says, "What can we do? He is bound to come here every year: and then Mr. Divine swears by Maybee!"

Mr. Ewing, the president of the association, said he "always thought the manifestations were genuine." explained to them how I detected the one thing, one of the women who took fraud. Maybee has a nervous, defiant eye that an observer could pick out and touch the flowing garments of a among a thousand; a "stubby" touch passing ghost. to the hand that once felt always remembered. He is naturally thin in attended. The voices of the "spirits" were all the same, disguised husky hollowness; but in spite of this disgusting shallowness to his seances the

medium" from year to year. "What can we do?"- Do without a 'materializer"-break up your camp, if necessary, in preference to putting before the investigating public, knowingly, such baseness as the juggling with the only sacred thing we have in life to give us nope of a future existence and spur us on to better things in this mundane sphere. My opinion of John Maybee has at last been confirmed as will be seen by the follow ng special to the daily press:

Lansing, Mich., Jan. 31.—Grasping what she thought was the spirit of a departed friend, a Lansing woman who attended a seance given by John F. Maybee and his wife got a wig of golden hair. The scene that ensued broke up the meeting. Maybee fled but was arrested at Saginaw, while his wife was arrested here. A charge of larceny has been lodged against the couple and their examination set for

Lansing, Mich., Feb 1.—John F. Maybee, the Spiritualistic "medium," whose latest seance here broke up in row because his wig came off while he was in the circle in the guise of a departed spirit, has been sent to the Detroit house of correction for 65 days.. Mrs. Maybee will be tried tomorrow.

Now do not mistake my purpose or meaning in this matter. I am not de-nouncing the system, but the practice of the system by an ARMY OF IN COMPETENTS WHO PERSIST IN ANY BENSE OF THE WORD.

most cost her everything she had on of his crime. earth, even to her physical temple. Now, let us be reasonable-above all things let us be honest with our selves; and being honest with our-O. V. LABOYTEAUX. Reading, Mich.

MAYBEE AND HIS WIFE ARRESTED

They Caused Gen. Grant to Appear, But Were Exposed by Feminine Curiosity.

John F. Maybee may lose his reputation as a medium, as well as his wig, the law deals with him severely on the charge on which he was arrested at Saginaw. Larceny is the charge, although the prisoner is not accused of picking pockets or robbing money drawers. He is accused of defrauding a company of Spiritualists who assem bled Sunday night in the Bennet block to hear him speak, and incidentally to bring back to earth the spirits of the dead. The story was told briefly in yesterday's Journal, but the arrest of til later. Mrs. Maybee was taken in yesterday afternoon, while Maybee himself, having made his escape to Saginaw, was picked up by

seance. The large front room had a smaller one opening out of it, and it was from behind the curtains hung before the arch between these rooms that the spirits made their appearance. It was noted by some of the women present that Maybee's dress was of a somewhat unusual character, and it is said his chest measurements were unnaturally large, leading to the suspi-cion that perhaps his coat concealed drapery that might be convenient for use in spirit impersonations.

The surroundings were well fitted to help on the illusions, although the room was not entirely dark. There was one light placed over the door leading into the smaller room, and this could be raised and lowered only

The performance began in the usual way, the medium going into a trance in the smaller room while those outside waited for the spirits to appear. These appeared in good time, and in plentiful variety, in fact not only did the ghostly friends of the men and women assembled come back to earth, but famous spirits of the great deably was this true in the case of Gen. U. S. Grant. Everyone who has read was inclined a little to carelessness in the matter of his appearance. According to the testimony of those present. death has not changed the generter, and that he came to the meeting Sunday night with his shoulder straps

distinctly awry.
Close observers also discovered that in the case of the spirits of friends habits of untidiness had grown upon them also. In the case of one young lady with golden hair, it is said this untidiness of hair was so great as rather to shock the women in the audience. Some of the spirit draperies,

House of Correction for Sixty-five of those looking for them, one after Days, Where the Whole Fraudulent another would recognize a friend and would ask if this were the spirit of soand-so. The answer would be a motion of the hand or head. on-looker who thought a friend had appeared, would ask if an approach motion. Then the friend would approach the doorway, converse for a moment with the friend, and go back and sit down. In a few cases, it is said, this permission to approach the spirit was denied, and it was further noticed that the denials were for those who had personal acquaintance with the medium. Nevertheless those so I then denied watched closely and saw, for part in the disclosure put out her hand

"I felt his coat," was the announcement made after one of these trips structure, but he resembled a stuffed This same lady was soon afterward toad at the opening of the scance I called to speak to a friend at the door and she not only spoke to but took hold of her ghostly visitant. Confusion upon confusion followed. THE GHOST FELL DOWN AND A FLAX management of the camp continued to EN WIG, NOT VERY WELL book Maybee as their "materializing COMBED, FELL AT THE FEET OF A WOMAN SITTING NEAR. meantime the first woman was holding her ghost and calling for those in the audience to come and help her. remainder of the assemblage was, ap parently, paralyzed, for no one moved until the wife of the medium made ber appearance and tried to calm the

> The details of the conclusion are mixed. While all were consulting what was best to do the small room was unvisited, the wife of the medium declaring that no one should go in without the permission of "Robert," the controlling spirit. When Robert's consent was obtained it was too late to make investigation, and the visitors. went away. It is said that Maybee has had

> trouble in other places; that four or five years ago he was mixed up in a

scrape at Haslett that caused him to discontinue his seances there. The complaint against Maybee charges the larceny of \$6 from the following ladies: Mrs. J. P. McBride, Mrs. Glady, Inez Glady, Mrs. George Glassbrook, May Ayres, A. Doan, Alvira Doan and several others whose names do not appear on the complaint.

For man years this man has been fleecing the public. He has been considered the peer, if not the superior, of any materializing medium before the public, yet his materialized spirits were the most CONSUMMATE ROT-COMMERCIALIZING A THING TEN FRAUDS THAT EVER AF-WHICH IS NOT A COMMODITY IN FLICTED A LONG-SUFFERING PUB-LIC-not one of them was genuine-The experience of Mrs. Bulman, of not one of them from the spirit world but a sample of thousands of other -all a deception, all a cruel sham, similar ones that the public never and now the chief actor is BEHIND hear of. Mrs. Bulman's credulity al- PRISON WALLS, paying the penalty.

Spiritualists of Indiana, you have had a lesson at Chesterfield which you will long remember, and now the selves we will be honest with the Michigan Spiritualists have their lesson, and we hope it will prove a valuable one. At Grand Ledge camp Now read the following from the Maybee was a decided favorite, just as Lansing (Mich.) Journal, giving an Mrs. Blake and others were at Chesterfield, and in neither case would the 50 cents.

tained by a class of materializing mediums under whose influence a PIECH . OF CLOTH CANNOT BE MATERIAL. IZED, much less a spirit form put on the physical, with its millions of brain cells; with its millions upon millions of blood corpuscles; with thousands of delicate nerve fibres; thirty or more feet of intestines; thousands of hairs; many pounds of bones; the stomach' with its diversified peculiarities; the spleen, the kidneys, all wonderfully constructed, and as to the lungs, it is stated that each terminal bronchus has nearly 20,000 air cells clustered upon it and that the total number is SIX HUNDRED MILLIONS; and then take into consideration the great variety of fluids in the system, the diversi-

fied forces, magnetic and electric,

management turn a listening ear to

the kind, conscientious fraud hunter,

who knew their exact status and sent

Better, far better, that every camp-

meeting discontinue, than to be sus-

forth a warning voice.

nervous energy, etc., etc. These fake mediums maintain that in their presence, the spirits can materialize the human form divine, and it will apparently dissolve in front of the cabinet-a clever deception! Ask them, however, to have the spirits materialize a little PIECE OF CLOTH. THAT WILL DEMATERIALIZE WHEN EXPOSED TO THE LIGHT, and they are unable to do it! They can, they assume, "materialize" a whole human form, including the ten toes and ten fingers with their usual appendage of nails, and also a whole dress, etc., but never will that dress dematerialize in your hand, if you can get hold of it before it is switched away to its hiding place by the medium or a confederate.

All these fakes that, like vultures and other birds of prey, have hung on to the ranks of Spiritualism for revenue alone, have been sustained by the Light of Truth, the dirty organ of the worst gang of tricksters that ever afflicted any class of people. Every rotten fake finds in it a champion, a defender. When the "spirit" artist Mr. Fallis, was exposed by the president of the Illinois State Spiritualist Association, the fake organ extolled him to the skies until he was driven out of business by the Police Judge. So extremely rotten, so deeply unclean and putrid has the course of that paper become in connection with King Solomon's mining scheme, and the sustaining of fakes, that every HONEST MEDIUM'S NAME BE-COMES BADLY TAINTED BY BEING MENTIONED IN ITS COLUMNS.

Here is a vivid picture of the corruption in the East, as related at the time. The audience was seated about the three sides of the room, and the meeting was OPENED WITH PRAY-ER. Miss French (the great materializing medium) in the darkness, stepped to the middle of the floor with a gown and cross covered with phosphorus. The gown would shimmer with a SUPERNATURAL GLOW in the eyes of 'the believers. Thus dressed in artificial toggery, posing as a spirit, the exposure was complete. > Her seance was opened with prayer! What a travesty on honest medium-

ship and a pure Spiritualism. Now, even the staid old Banner of Light is awakening to the enormity of the crimes committed by the vampires who have attached themselves to our ranks. It says:

"It is one of the unpleasant experiences of good folks to be taken in by spurious money. It may be only a quarter or a half dollar, but to have it nassed over the counter to you, and to be told it is no good, is a disconcerting surprise. We feel foolish and chagrined and hardly know what to make of it-as it was passed on us as the real article. It is not pleasant to

be taken in by a fraud.

"Neither is it pleasant to find you have accepted, say a Canadian quarter, which looks very much like ours, but which some storekeepers will not accept and others only take at a dis-

count. We don't like it.

"BUT WE ARE OUTRAGED IF
WE HAVE PALMED OFF ON US SO-CALLED SPIRITUAL MANIFESTA-TIONS THAT ARE NOT REAL, BUT TRICKS-or that are real, but have to be in any way discounted. We want sincerity and reality here. Spiritualists we have no use for the pretender, and we utterly renounce any forbearance with such FANELY AND WICKEDLY TRY TO PASS THEIR BASE COIN UPON US. They have reached the limit of meanness, and they are THE SWINE THAT TRAMPLE OUR PEARLS UNDER THEIR FEET. God knows such must be hard put for a living when they will play with the sacred and fine feelings of souls, and all for the

filthy lucre they grasp. "Spiritualism is like the beam of sunshine that comes to the flower and makes it grow; it may pass in the narrow, dirty alley where the thief abides-but it would come out pure. The gold coin is gold and good though by fraud it is imitated and some accept it."

The fact that Spiritualists are cleaning house has brought thousands to our ranks who otherwise would have remained away, and the outlook for Spiritualism was never brighter than to-day. However, the purifying process must go on. Spiritualists everywhere who have the interest of the cause at heart, are nobly sustaining the course of The Progressive Thinker in its efforts to rescue it from the hands of the fakes.

"Spiritism and Mrs. Leonora E Piper, and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.
"Principles of Light and Color." By E. D. Babbitt, M. D. LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to The result of years thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Commandments Analyzed," price 25 cents "Big Bible Stories," cloth,

# Important Information. A New Book by a Master Mind

Suggestion May Arrest Spirit Hovering Between Life and Death.

"When I entered the room she was unconscious, ness. These are distinguished as the objective, or supraliminal (above the dividing line between the two realms, rotic coats were visible; she was from a medical point and the subjective or transliminal (across the dividing line). The suof view boyond the pale of hope. As I looked on her praiminal world is that of our every an inspiration came to me. I took her by the hand, through the operations of someorgans, through the operations of some organs, the operation of some organs, the operation of some organs, the operation o learned her first name from the nurse, and said with great incisiveness:— 'Adele, what are you doing? World of sleep, in which spirit disports itself without bodily restraint. Of this all-comprehensive outside exponents. Come back at once!' on earth. Come back at once!"

at his office the other day, "as so many absurd inventions or misunderstandings of fact have been published about me ever since I delivered my lectures at the Entertainment Club the other

day. "Why, I have been deluged with letters from all parts of the country. Take a single one as an example. It ran 'All Chicago is laughing at the stories about you.' I promptly re-sponded:—'New York to Chicago, greeting-If Chicago really believes all the irresponsible tales about me that are floating around in irresponsibie papers then it is high time that Chicago should be reduced from its fancied metropolitan splendor to its proper status as a village.'
"I never asserted that I could raise

the dead. In regard to the young woman whom I call Adele, because I do not believe it proper or right to reveal her real name, I did not say that five physicians had pronounced her I merely said that the physician had given up all hope. My fundamental proposition is that the quality of suggestibility is singularly pronounced at the hour of dissolution, in so much that a patient not suffering from an incurable physical lesion may by hypnotic influence be called back from the jaws of death at the very moment when they are closing upon him. The moment they have closed there is no power on earth that can summon the spirit back to the body Hypnosis is as potent as medicine But suggestion may arrest the spirit while it is hovering between life and death and summon it back to life. I hold that the possibility of saving life in this rational manner should be understood by all who serve the sick and minister to the dying. "Every physician and nurse," he

is aware that drugs and procedures have a physical value based on the expectation of a special action, and that what is in the physician's mind may be conveyed to the patient subtly and powerfully. The physician really accomplishes more than his medicines. A cheerful assurance accentuates their action, pessimistic manner nullifies their The talisman is personality, and the cure is largely effected by the subjective mind of the patient, to which the bearing of nurse and physicians, the drugs employed and the general surroundings constitute powerful suggestions. 'An up-to-date physician, realizing

the force of mind as a therapeutic fector, exploits the spiritual as well the material treatment of disease. Petronius Arbiter long ago wrote, physician is only a satisfaction to the mind.' That is, he is only a suggester, but in this day he can suggest the output of psycho-physical control ade uate to the arrest of exaggerated estructive metamorphosis, the restablishment of the processes of repair, and thus the carriage of the pa-tient safely beyond the point of cul-mination which prognosticates recovmination which prognosticates recovry or death. And he can do more

#### When Death Impends. "As I announced in my address

suggestions given as death actually impends have a power unparagoned in the gamut of mental states. "I believe." was the next query that you explained this by the fact that the results of hypnotic inspiration bear a distinct relationship to the degree of isolation from brain and sensory activities, and that this degree climaxes at the moment when spirit has all but shuffled of this mor-

"Precisely. And now let me ex-in further. At that moment the "No, for days she was in a mental plain further. At that moment the ego is focussed in every phase of its personality and all the panoply of its A week later I brought her in a bou powers. Then it may respond to the quet of flowers. She took them and imperative call of confidence and seemed to be pleased. But last fall faith to reinstate its psyche in a body she told me that in fact she had been dying or practically dead, provided unable to see them. Her eyes were there be no such lesion of tissue or still incapable of sight—showing how organ as to preclude the fulfillment of any vital function.

"For the human spirit can be made and vigorous today." to do anything that is physically possible and morally right, if inspire act by a complementary personality in whom it centers respect and confi-To be sure it will not heed the cry of a fad-ridden dreamer or do the bidding of the scatterbrain who, ignoring the ravages of malignant disdemands a miracle. It is susceptible only to the suggestion of those who are acquainted with the possibilities of the case and the natural history of the disorder in question, and who, knowing these, know also how to ask for the intervention f the superior spiritual self in be-Lalf of a prolongation of its own earth life. It would be the part of the fool to demand of this self the reanimation of a frame rendered incapable of living by the necrotic changes of tuberculosis or the degenerated kidney

#### structure of Bright's disease." An Actual Case

"You gave the history of a case that happened in your own experience last June, and also referred to cases of two other moribund patients shouting in the ear, at the moment of dissolution, a command to return. Have you any other similar cases that

you would care to talk about?"
"None at present," returned Dr.
Quackenbos; "but the first case is one of great interest and, as it has been exaggerated and distorted, should welcome an opportunity to tell

the facts as they really occurred.
"I am quite sure," pursued the in-quirer, "that the public would be glad

two hours. And her condition on the scribing man as of a dual constitution of my patients now abroad, who pre-

"I am glad to be able to talk she had repeatedly insisted that if I through the 'Herald,' said Dr. Qaack would only come to her bedside she enbos to a Herald reporter who called would not die—clearly a subliminal style office the other day "as a same appropriate and the office the other day "as a same appropriate and the office the other day "as a same appropriate and the other day are a same and the other day are a same and the other day and the other day are a same and the othe apprehension, as she knew me only by reputation, while I was ignorant of

her very existence.
"Strangely impelled by what she had said, her friends sent for me. When I entered the room she was unconscious, her eyes were turned up so that only the white sclerotic coats were visible; she was from a medical point of view beyond the pale of hone. "As I looked on her an inspiration came to me. I took her by the hand, learned her first name from the nurse, and said with great incisiveness:-'Adele, what are you doing? You cannot die. Come back! You have work to do on earth. Come back at

"In answer to the summons the upturned eyes resumed their natural angle and looked at me intelligently. The voice that had for days uttered only the ravings of delirium now snoke coherently.

"'It is too late,' it murmured.
"'It is not too late,' I rejoined.
'I am Dr. Quackenbos, whom you have been calling upon to save you, and I have come here to do it. Do not dare to say it is too late, for it is not. Stay where you are. Assume immediate control of your physical functions and get well. You are going to recover. All this in an imperative, forceful

#### Her Strange Story.

"The directions were implicitly folpervened. Gradually the mental mist cleared away, the physical strength returned, and to-day the young wo-man is perfectly well, filling an important position. She gives a most thrilling account of her feelings and sensations in the purlieus of extraplanetary life, of the startling call that compelled her to return to objective consciousness—a call which she explains, it was impossible for her to disobey. And an impulse equally inexplicable constrains the one who utters such a call. Something, possibly the subliminal self, of the dying person, assures of success.'

"Could you give us some idea of the experiences she went through?' "Well, they were very varied and very numerous. She said she could write a book about the five weeks of her unconscious life, but most of it would be of dream-like substance. I cosmic land in which she found her-It was an undulating country, she went on, filled with the souls of persons wandering up and down in the evil-doer, if he withhold that best gift he can offer to his neighbor—himsons wandering up and down in the evil-doer, if he withhold that best gift he can expect no return to the evil-doer, if he withhold that best gift he can expect no return to the evil-doer, if he withhold that best gift he can expect no return to the evil-doer, if he withhold that best gift he can expect no return to the evil-doer, if he withhold that best gift he can expect no return to the evil-doer, if he withhold that best gift he can expect no return to the evil-doer, if he withhold that best gift he can expect no return to the evil-doer, if he withhold that best gift he can expect no return to the evil-doer. antly on the go. When asked if she had held any communication with them she said: 'No, I was merely an onlooker, and they never came in my way. I thought I was on the top of a high mountain, where the stars seemed very much nearer and bigger

cription was very vivid. When asked if she could remember the incidents connected with my first visit she said she could do so perfectly. From the mountain top she had heard my voice. The call had been expected. She knew at once that she must obey, and return to earth. Immediately she began to descend the steep sides of the mountain. As she. did so the stars receded farther and farther away, the spirits disappeared one by one and the darkness gradual-

the ly receded before the light of day."

"And was she immediately conscious of her whereabouts?" asked the

mist, as she afterward described it. still incapable of sight—showing how severe her condition had been. She

### As to Her Vision.

reality of her vision of the ever mov-

ing souls?"
"Well, I have no positive impression on the subject. You see, it is impossible to separate her real experiences rom the vagaries of a congested brain.

"Supposing they were real, do you think it would have been possible for her in the unconscious state which she described to have established communications with these disembodied spir-

its?"

"That again is a question i do not mildest sense of the word. I do not believe that a disembodied spirit has ever communicated with a spirit in the flesh. At the same time I do not believe it is impossible for such a thing to hannen. On this entire sub- genius to a full knowledge of its laject my position is an agnostic atti-tude. I hold my judgment in sus- "That is u were recalled from death by no evidence has satisfied me that man actors. I have had under treatment

Emerson calls the oversoul?" to hear the true story."

"And I am very glad to give them. The young woman in question had been ill in the house of friends. She "Transliminal" means 'across the "And actors a been ill in the house of friends. She "Transliminal" means across the "And actors and artists that passed through a series of infections culminating in pneumonia. For supposes a dividing line (limen) be-weeks she had been unconscious. For tween the everyday walking and work-days she had been delirious. I had ing mind, conscious of its own acts. Dr. Quackenbos led the way into tions culminating in pneumonia. For supposes a dividing line (limen) bebeen kept in ignorance of the state of and states, and an extended realm of the parlor and pointed to an excellent affairs until the attending physicians spirit beyond the region of sense and portrait of himself in oils, three-quarkept in ignorance of the state of and states, and an extended realm of had withdrawn from the case with the remote from man's objective ken: statement that the girl cound not live Psychology and scripture agree in de-

expression. The objective self represents spirit entangled with matter. ently of a physical environment. Every human being is thus continuous with a wider, immaterial cosmic self, which in its turn is continuous with

the primal source of life."
"The transliminal self, then, is the real man, is it not? dictator to the visible body?'

"Yes, what Immanuel Kant taught as the result of psychological insight I have proved by five thousand experiences with the transliminal natures of intellectual beings-the absolute lordship of the transcendental consciousness. Above the realm of nature lies the realm of free, self-consclous spirit, with its infinite attributes."

"And, if I understand von aright doctor, the transliminal self is susceptible to impression by other human personalities and kindred spiritual intelligences through hypnotic sugges-

"Right. Suggestion is nothing but a straightforward, -heartfelt, dynamic ppeal to the transliminal self, whereby the man in need is apprised of the lightened is inspired to come to his own aid and work out his own salvation. It is not more good advice, but rather a creatice communication, calling into action the godlike in the man and repressing all tendency to deviation from the normal type—physical, intellectual or moral. And the peculiar harmonious relationship which we call rapport is but a realization by the subject of sympathy on the part of the suggestionist, with confidence in his judgment, purity of motive and power to inspire." That confidence must, of course,

be justified?"
"Surely. Only a strong, rich, pure personality can animate the creative imagination, dispel melancholia and delusion, blot out criminal tendencies or sound the deep mysteries of soul life—a personality whom the impressed self can look up to and respect. A subject quickly discovers the hypocrite in an operator. A well meaning soul will revolt at the intrusion of a sordid or sensual self and spontaneously repel its advances. Hence the power of hypnotism to deprave is providentially limited. Mor-al injury cannot be inflicted through suggestional channels. As to moral benefit, that depends upon the worth asked her if she could describe the of the practitioner. If he be not an earnest and sincere believer in his generative force is measured by quality of soul in him who seeks to play the

> to what conditions the treatment is applicable?" 'It is invaluable in many cases of physical disease and is apposite and potent in the treatment of neurasthenic delusions, exaggerated worries and hallucinations of remorse for supposed unpardonable sins; of morbid fears, apprehensions and doubts: of unlawful infatuations and uncontrollable impulses; of hauntings by phantoms, persecutors and preposterous notions: of psycho-neurosis and incipient in-

"And now, Doctor, can you tell us

part of regenerator.'

sanity.

"My experiments have had largely in view the application of suggestive treatment in cases of moral obliquity and in the development and exaltation of mind power. Let me here insist that it is because supersensible ethical force is potential in every human being-it is because men are sinners by birth, not by constitution—that successful appeal may be made to the transliminal self in states of unstable moral equilibrium. It is because the image of God can not be obliterated in the man by the most revolting depravity that the criminal and the degenerate are alike susceptible to the quickening suggestion of who, to horrow the words of the Romade a gradual recovery, and is well man moralist (Seneca, "De Ira"), is angry with sin, but not with the sinner. Assuredly there is no man or As to Her Vision. woman, however desperately en"What is your impression about the thralled by wrong-doing, who is not capable of regeneration and of moral greatness. In the worst of characters

there lies embedded virgin gold that may be found for the seeking and fashioned into exquisite shapes. "Man's earthly nature is never in consistent with the indwelling of the divine, and to restore the image of life is the sole aim of my treatment for moral disease—and under the head of moral disease I would class the disturbed mentality of nicotine.

God to its full glory in the darkened alcohol and drug poisoning, kleptofeel myself capable of answering. I mania, habitual falsehood, hopeless am not a Spiritualist, even in the dishonesty, mania for swindling,

be potent in awakening talent or even

"That is undoubtedly true. I have pense, ready to receive evidence from myself found it of the highest usefuleither side of the argument. So far ness in cases of authors, artists and can penetrate, or at least has ever many ladies who have made a profess-penetrated into the spirit world. As ion of writing fiction. To these was to what the spirit world may be, imparted, in hypnosis, first a knowlwhat form we assume after death, edge of the canons of narration. For what are our relations with the world example, the law of selection, which of sense—as to all these questions I limits the story teller to appropriate profess to have no idea. The New characteristic or individual circum-Testiment itself leaves the matter un-decided." stances; the law of succession, which decided." "But you believe, of course, in what cidents in the order of a climax, and merson calls the oversoul?" the law of unity. After that some "Yes, the very word transliminal, idea must be given of the laws of con-which I used in the title of my lecture struction in the case of a novel, its functions and technic and its legiti-

"And actors and artists can be

ter length.
"That," he said, "was done by one

UNIVERSAL SPIRITUALISM. Spiritual Philosophyband, Spirit Com-

munion Among All Reoples.

In appearing once more before the public in a treatise undertaking to trace the history of human faith in humortality, and to present multiplied evidences which have led millions of intelligent people in all lands and ages to accept a spiritual philosophy of human existence, the writer is fully aware that much of the ground traversed in the following pages will be old to many but startlingly new to

some. The present marvelous century is indubitably a period in which every religious doctrine and philo-sophical belief is being resolutely hunted to its source, and because such is the temper of the age there has arisen a numerous and influential cult among us the members of which unhesitatingly claim that modern scienwe are spiritual entities clothed for a tinguished. brief while in mortal garments, or operating temporarily with material instruments, but destined ourselves to live on and work on through measureless ages of eternity, with ever widening vistas of actualizable possibilities continuously opening before us.

In selecting the title for this new volume the author has been actuated by a two-fold motive; first, to give to the public a work which describes its nature on its title-page. Second, to present as far as possible within necessarily limited space, the foundation upon which an edifice of rational philosophic Spiritualism can in these days

Much that passes for religion may e hypocrisy, much that is dignified religion live, thrive and grow despite does Spiritualism outlive and triumph over every outward attack and every inward weakness, so much though the very word has often been considered a reproach, not a year passes but a fresh lot of noble and inluential names have to be added to the 'illustrious company of Spiritual-

.There are in reality but three conceivable philosophies, viz.: Spiritualism, Materialism, Agnosticism. cerning the latter, it may well be said in the words of the learned and thoughtful Prof. Felix Adler, of Ethical Culture fame, "Agnosticism is no never been able to claim, such re-nowned philosophers as Herbert the truly vital bond of agreement. Spencer, Thomas Huxley or any othmade the 19th century illustrious.

and follies perpetrated in its name; unsatisfactory nature these, deplorable though they may be, ported spirit communications, pitiable weaknesses of undeveloped types of human character. No sensinies it before being transferred to the ters greatly shaken. mint for coinage or employed in the manufacture of articles of worth and beauty, so must the grandest, most inspiring and consoling system of philosophic properties of the writings of Prof. T. J. Hudson, whose name will always be associated with the "two minds" theory, have been erroneously construed by many commends itself to reason and to intu- confidence therein. ition, the two chief guides of humanity.

As the student journeys from period to period, and from clime clime, from ancient Egypt and India to modern Britain and America, one dominating conviction must lay hold upon the mind of every impartial thinker, and that is no less than the stupendous thought that the human

evidences of its immortality.

The great importance of the modcurrences at Hydesville in New York State, and elsewhere in America dur-European populations.

Liberal religious views were indeed prevalent in many distinguished cirthe audacious declaration that the gates were not only ajar, but in many instances wide open between the two states of existence we are still accustomed to call two worlds. This tremendous affirmation ought

not to have surprised Bible students or professing Christians of any denomination, for nothing is more selfevident than that the Hebrew and Greek, in common with all other venerated scriptures, distinctly proclaim the constant fact of the intercommunion of earth with spirit spheres. But every one who is the least acquainted with the sad tale of ecclesiastical bigotry and blindness knows

expression. With her coffsent I put her in a hypnotic sleep. A suggested to her the qualities of the great portrait painters, Sargent, Valasquez, Ti-tian. I pointed out to her that she could achieve like results by like methods. She awoke and in less than an hour she had caught exactly the ex-pression that had vaguely haunted You see, the expression is excellent.'

The reporter was fain to acknowledge that the likedess was really a speaking one. "And yet there are people who class hypnotism with all sorts of charl-

"Unfortunately there are. That is atanism?" why I suggested and propered the metaphysical evening for our Entertainment Club. I wanted to imsecond for opening the floodgates of ilpress upon my fellow members and lumination for the curious child who the public at large that hypnotism is a science, and an exact science, not a fad or a folly, like the vagaries of the Eddys and the Blavatskys, and to show that it is pursued as a science by thoughtful people all over the world. I was also glad to have anough the same and the wondering child has grown to be a wondering child has grown to be a widely translated by the grace and dignity of the orator and deeply impressed with the mighty import of the inspired and inspiring measurements. Years have come and gone and the wondering child has grown to be a widely translated by the grace and dignity of the orator and deeply impressed with the mighty import of the inspired and inspiring measurements. portunity to announce my discovery about the relation between death and suggestibility, because I believe that old basis was equivalent to a death —material as body, immaterial as sented it to me. She had it all done in the proper hands, this rational ever-to-be-remembered evening.

Warrant—temperature (107½), pulse spirit. He is thus the only spiritual except the face, which she could not method of treatment may result in the autobiographical narrative the saving of many lives. Which the writer has been importuned.

that organized religious parties fought desperately against the new revela-tion, thereby greatly weakening their own hold upon the masses and laying the foundation for vigorous iconoclas tic onslaughts upon creeds and churches, and diverting the tide of in-

spiration very largely away from all recognized denominational institutions. The early history of Modern Spiritualism has been copiously recorded in the standard works of Emma Hardinge Britten and other faithful chroniclers of the trials, hardships,

defeats and victories of the stalwart pioneers who often literally took their lives in their hands to proclaim the new gospel which was to them more precious than their earthly all. The work of the magnificently courageous men and women who stood in the front rank of the Spiritualistic propaganda during its earlier decades on both sides of the Atlantic and also at hesitatingly claim that modern scientific research, far from supporting materialistic conclusions such as Prof. Haeckel and other distinguished European "Monists" have reached, is hour and occasionally indiscreet, but they the Antipodes, can never be overestiaccumulating fresh proof of the did their work heroically, and the reality of our spiritual being, thus are light they braved everything to kindle we becoming increasingly assured that and to sustain will not easily be ex-

> In later years other movements, not Spiritualistic in name, have received much attention and have unquestionably succeeded to a large extent in enlisting the sympathy and arousing the interest of many intelligent persons to whom the name of Spiritualism was not attractive.

The Theosophical Society founded in New York in 1875 and started by prominent Spiritualists-for such Col Olcott and Mme. Blavatsky undoubtedly were drifted at one time into seeming antagonism to the central doctrine of spirit communion, but has always been in reality an upholder of spiritual philosophy against materialism, and is now, in the persons of its most representative leaders, throwing with the name of science may be but much light, through study and practransitory speculation; yet science and tice of clairvoyance in particular upon the actual condition of the spirit all mistakes and errors. Likewise world which interpenetrates as well as encircles this material globe. The so-called New Thought move

ment, though not avowedly Spiritualistic in any pronounced degree, has al-ways numbered among its leading exponents distinguished men and women whose public writings leave no doubt as to their knowledge of the main facts for which all Spiritualists are steadfastly contending. The check-ered history of the Spiritualistic movement all over the world has presented many bright and more than a few dark features, and it is not seem ingly possible to unify all Spirit-ualists or to bring them into subfinality." Materialism is practically stantial accord any further than to dead in scientific circles, and it has acknowledge the one great essential of never been able to claim, such respiritual intercommunion, which is

It is not necessarily regrettable that ers among the exceptionally brilliant no uniformity seems possible on anymen of science and of letters who thing like an extensive scale, because It is the obvious mission of the great broadly interpreted modern spiritual revelation to break and divested of all abnormal excres-cences, is the only philosophy which set the individual spirit free. The has stood and still contines to stand idiosyncrasies of many individuals the searching test of impartial scru-tiny. Idle is it to point to the farces alleged phenomena, together with the detract nothing from the philosophy tinue to present a series of serious itself, but only serve to exhibit the difficulties in the path of many conscientious inquirers and investigators, and with the rapidly spreading acble person rejects gold or any pre-knowledgment of limitless telepathy clous metal because it is taken out of the old simple confidence in direct the earth mixed with alloy. Even as gold is sifted from all which accompa- and kindred has been in many quar-

osophy of which the human race has readers as undermining the fact of ever conceived, be stripped of all that is unworthy which accompanies it, evidences of telepathy can possibly do and be accepted only in so far as it other than strengthen reasonable

The enormous interest taken present in what is termed Psychical Research is only interest in Spiritual ism under a slightly different name: this every student must admit, especially after perusing that monumental work by F. W. H. Myers entitled "Human Personality—Its Survival of Bodily Death." A still more recent work by Prof. Hyslop of Columbia race has sought and found convincing University, titled "Science and a Fuevidences of its immortality."

Wolk by Fig. 11,1950

University, titled "Science and a Fuevidences of its immortality." of volumes by more or ern Spiritualistic movement, even guished authors, written in many difthough it be dated only from 1848, is ferent languages, all testifying to the though it be dated only from too, in the constantly accumulating proofs of your dispute that in consequence of spirit intercourse demonstrated in a narvelous and utterly unexpected oc- great variety of ways, and under a vast variety of conditions.

Though the old theory of the Saing that memorable year and in the tanic origin of spirit communications momentous years which immediately is no longer preached as formerly, followed, a complete revolution was there are still those among us who see followed, a complete revolution was there are still those among us who see started in the minds, not only of the American, but very shortly after of supernormal that does not conform with the antiquated and indeed barbaric notions of the unseen universe and apart from old school theologians les before the world was startled by who continue to employ old-fashioned terminology there are quite a considerable number of modern writers who do not hesitate to descant upon the perils attending mediumship and the dangerous ground upon which all are treading who venture to seek to lift the veil which divides mundane from supra-mundane existence.

Tennyson's warning in his beautiful lines entitled "The Angel Guest," a choice excerpt from "In Memoriam," are indeed applicable to all who would ek to peer behind the mystic curtain and commune with beings ordinarily invisible from the earthly standpoint. The poet truly sings:

"How pure in heart and sound in With what divine affections hold Should be the man whose thoughts would hold

An hour's communion with the dead." These stirring lines, and the three verses which follow, were sung at a great meeting in Brighton, England's most famous seaside resort, on the evening of May 24, 1874, when the writer of these pages, then an inquisi-tive child, was attracted to an "inspiational oration" delivered by Mrs. Cora L. V. Richmond (then Mrs. lappan) at a time when Spiritualism was exciting great attention in Great

That wonderfully gifted speaker in some mysterious way, while addresswas immediately fascinated by the has grown to be a widely-traveled lecturer and author, but never unmind-ful of the impetus received on that

MORE ABOUT MEDIUM BAILEY.

Mrs. Addie L. Ballou, a Prominent Worker in San Francisco, Cal., Is in Close Touch With Mr. Thomas Stanford, in His Investigations With the Medium Bailey, in Australia, and Sends to This Office Important Information as Follows.

To the Editor:-Mr. Stanford wrote o me, Jan. 11, 1906, as follows:
"I am glad that Dr. Funk wrote, and that you were to reply to his letter. I will send you some papers and cuttings by this mail, as I did by the last, for I want you to be posted in what I am doing, so that you may answer questions when asked, and con-tradict false statements as opportunity

offers. "The results in my circle are highly satisfactory, and steadily improving as harmony gets established. Apports increasing and addresses better. Bailey is by far the best medium I have sat with or heard of. He NOT BEING A FRAUD, is helpless without conditions such as the controls quire. He simply passes into the ab-normal state, and knows nothing about the manifestations till told at the close of the sitting. You would enjoy our circles, for there is no waiting, and business begins at once and continues for about an hour and three-quarters.

"I think I have told you that I employ a shorthand writer, who afterwards transcribes and typewrites full

particulars of each meeting.
"If I had twenty mediums like Bailey, I could keep them all employed, for a large number of very intelligent controls desire to make known to the world the more important truths of spirit philosophy. -The Hindoo controls are the only ones in MY CIRCLE WHO CAN BRING AP-PORTS. We have received six birds lately, a pair each sitting. Two pairs are unlike any I have ever seen. The birds are now in my aviary, and doing well

'At the last sitting, a plant quite new to me, was brought in; it is now in my green-house.

"The twenty members in my circle enjoy every meeting, and look for-ward to the evening with some impatience. They search Bailey every time, yet fail to find the LIVE BIRDS, LIVE FISH, LIVE SNAKES, BIRDS' NESTS WITH EGGS IN THEM, and the many other things, large and small; they even searched his hair, of which he has but little."

Mr. Stanford suggests that nothing less than the X-rays could discover any of these things, if they are se-creted on the person of Bailey in those ADDIE L. BALLOU.

A STRIKING SIMILARITY.

Christianity Was Not, However, De rived From Buddhism.

Christianity had a distinctive founder, who preached salvation by a belief in the atoning blood of a crucified Savior. While there are a few injunctions, here and there, in both of these religions that have a striking similarity, yet, fundamentally, they are altogether different.

Buddhism has no fall of man the-

ory, such as made all mankind sinners against a God; neither has it a Savior who was crucified to make an atonement for sin by the shedding of blood. It has no God in a heaven, sitting upon a throne surrounded by angels; no day of judgment; no Christ who arose from the dead and ascended to heaven and sat down at the right hand of God. It has no faith in either a God or in a Christ who will save, if men will repent and be lieve in him.

The Buddhist Karma and the Christian repentance are altogether different; by the former, a good deed must wipe out every bad one, and by the latter, all bad actions can be sloughed off by repentance. For ethical purposes the Buddhist Karma is superior to the Christian repentance, because that law makes it harder for evil doing must be paid by good works; it cannot be wiped out by a "God forgive me for Christ's sake."

How any one can see that Christianity was derived from Buddhism I can-not tell. Christianity, it can be seen, was derived from the Jewish barbarism of taking away sin by the shed-ding of blood. This is the whole argument of the apostle who preached 'the blood of Christ taketh away all sin," and "without shedding of blood there is no remission."

The objects of the critics who have said that Christianity was derived from Buddhism, was to show that it had no real foundation in fact. We can show this without resorting to untruth. By the science of evolution real sin against a God cannot be. There was no fall of man; there was no Christ who came down from heaven to die for sin; there was no Christ who arose from the dead and ascended to heaven; there is no right hand to the infinite where a risen Christ can sit down.

Christianity is like Buddhism only, in that it is sectarian, and unlike it, together with the other reason, in that it has the brazen audacity to exalt itself above every other religion.

JOHN MADDOCK.

to incorporate in the volume, personal

experiences are necessarily intro-

duced to illustrate the propositions

which it is desired to elucidate and to infold. It has been almost impossible to refer the reader in all cases to authorities which would further sustain the facts related in the various chapters of this book, but moderation as well as accuracy of statement has been the author's constant aim, and though conscious of many defects in style and limitations in subject-mater, it is confidently hoped, and indeed expected, that this comparatively numble contribution to the nous literature of Spiritualism will serve at least the useful purpose of providing at reasonable price, in not excessive compass, a text-book for inquirers and a work of ready reference for those who have not time or opportunity for searching massive records when destrous of taking a bird's-eyo view of the spiritual conceptions and experiences of widelyscattered members of the human

race.
Lights and shadows have alike been dealt with, but the tone of the work is avowedly and intentionally optimistic. To liberalize thought, to increase fraternal feeling, to relieve the depression which overhangs thought of passing into the mysterious 'unknown," and most of all to show now reasonable it is to have confidence in human immortality, have been among the prominent objects, the author has held constantly in W. J. COLVILLE.

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they state, termed the cases incurable.

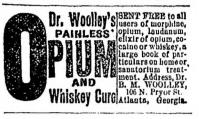
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### 849

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

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Aryan Sun Myths, the Origin of Religion. By Sarah E. Titcomb. with an introduction by Charles Morris, author of "The Aryan Race." Tice, cloth, 81.00.

# General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, belleving that the cause of truth can be best subserved thereby. Many of the sentiments utered in an article may be SENT TO THIS OFFICE. diametrically opposed to his belief, yet that is no reason why they should be suppressed: yet we wish it distinctly understood that our space is inade-quate 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 Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-sure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white with a typewriter, and only on one side of the paper. Please bear this

in mind. ITEM8.—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 generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

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

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

THIS GENERAL SURVEY DEPART MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL

Mission Chapel (Old 77), our meetings are increasing in attendance. ance. Conference meeting in the afternoon is very interesting. We spirit messages from a visiting medium. In the evening as usual we had a crowded house and the beautiful medium. a crowded house, and the lecture by our speaker, F. M. Stoller, was especially interesting." Emil T. Vaas writes: "The German

English society, Bund der Wahrheit No. 18, will give its second spiritual concert for the season on Sunday evening March 4, 1906, at Brand's Hall, 152 E. North avenue, beginning at 8 o'clock sharp. A very interesting program has been arranged, with Mr. E. T. Vaas as lecturer in English, and Mr. Frank Joseph as message bearer in German and English. Our last concert in January was a grand success, as everybody was well pleased with the evening's entertainment, and hall well filled, demonstrated the interest people take in Spiritualism, and the elucidation of its principles by the speakers, as well as the mesgages and tests as given by the medi-Come, and welcome to all."

R. Haeger writes: "Sunday, Feb. us good speakers and mediums to dogma. give tests and messages. We hope to R. Mitchell writes: "The Spiritualwill go home satisfied."

day. Last Sunday evening, Dr. Bevutes and made two stops, treating a this opportunity. patient in Benares, India, and one in San Diego, Cal."

L. S. Lowe writes from Clyde, Ohio: "On the evening of Feb. 18, our old, been actively occupied as follows: A friend and townsman, A. B. French, brief stay in Atlanta, Ga., (Psychologgave us one of the finest lectures we ever listened to. His subject was the 'Progress of Religious Ideas.' He did not confine himself to this thought alone, but followed the progress of man in all the walks of life. The only regret now is that this lecture Helen, Jacksonville, and Savannah, could not have been reported so the Ga: I would like to hear at once world could have the benefit of it. A from societies or camps, South or large audience listened with marked North, for a few more engagements attention from first to last."

Mrs. Grunwald writes from Lexington, Ky.: "The society, Church of the Soul, is progressing nicely. I am five years old in the work of Spiritualism, and from the start of my developnity is before me, and when the ripening thought is ours, one should sing people was the question. It was not the Spiritualists I wanted to reach; they were all right so far as I knew; it was the people who had never been made happy by the blessed spirit of truth. Well I went to work as pastor, organist and medium. The attendance was small at first but kept increasing. Miss Lizzie Harlow in a lecture delivered at Camp Chester-field, said that nearly all the people who came into Spiritualism were church members once and brought with them souvenirs from the creeds. Spiritualism is as broad as the universe and each and every one can do a work. I notice that every all are needed. Experience in my All are welcome at all services."

own city has taught me how to further the cause of Spiritualism and I I will conduct the services at 183 E. am making good use of my time. North avenue every Sunday evening During a discussion in one of the local commencing at 8 o'clock sharp, durpapers as to what a minister of the ing the absence of the pastor, Mrs. gospel should teach, I was asked my Hilbert, and we shall be pleased to opinion and what I taught. I an welcome old friends. All honest swered that I mingled with the peo- workers are invited. We are now lople and learned their needs and then cated at our new home, 2106. W. Conf pleaded for them with a blessed as- gress street." surance of everlasting life."

Wash.: "A fine of ten dollars was imposed on Mrs. Lundeen in last Frie all telegrams and letters to him at day's court. She appealed to the Walla Walla, Wash. He very suchigher court. The arrest of Mrs. Lundeen was due from her not paying Spiritualists of Seattle, Wash., Dethe license fee."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL WHATEVER KIND,

> 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 Saturday 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.

E. R. Kidd writes from Canton Ohio: "Charlie Barnes has recently been in Canton and held several very satisfactory seances. rick, of Akron, Ohio, made us a visit last week and will return to Canton for several days within the near fu-Mrs. Nina D. Challen of Toledo, Ohio, returned to Canton from her home in Toledo but was called to Delphos, Ohio Monday last to preach a funeral sermon. She will return to Canton, we have been informed."

Miss Pollie Delroux writes from Green Bay, Wis.: "Mr. Alex Dewarze-ger, who lived in Sturgeon Bay, Wis., and had a large congregation there has moved to Green Bay, and rented Odd Fellows' Hall, organized the White Star society, and gives excellent lectures every Sunday. He lives at 931 Elm street."

W. H. Flury writes: "The meetings at O'Donnell's College Hall, Paulina street, near Washington Boulevard, conducted by the Golden Rule Spiritualist Society (incorporated), have been interesting during the month of February. Several of the best speakers in the city have held the attention of large and appreciative au-NOT BE PUBLISHED, AS WE HAVE diences and many good messages have NOT SPACE SUFFICIENT FOR THAT been delivered by the mediums. you are not attending these meetings you are missing a treat. All are wel-come every Sunday afternoon and evening. Admission free. A social package party will be given Saturday evening March 3, at the home of the pastor, Mrs. Nora E. Hill, 705 West Madison street.

> missionaries, will serve Haslett Park (Mich.), Clinton (Iowa), and Delphos (Kansas), camp-meeting associations from August 2 to August 26 inclusive. They will close their services with the Delphos camp August 26, and are free to engage with other camps for the time following August 26, or for a part of July. Address them at 618 Newland avenue, Jamestown, N. Y.

J. E. Milton writes from Brewerton, N. Y.: "I have recently had the pleasure of reading Col. Ingersoll's lecture on 'The Devil' in your valuable paper of Jan. 20. It is one of the most reasonable articles I have ever read, and instead of being over-drawn or exaggerated, I am sure if you could hear the preaching that is given in our leading church, you would say that the Colonel put it very mild indeed. I am a man who has passed through the orthodox stage, and instead of delegating my think-25, will be concert day at Temple ing to a committee, I prefer to do my Light and Truth, 370 Wabansia avenue, near Robey. We will have with that upholds truth and crushes

see all our friends for we know they istic meeting of the Students of Naof the state of th Dr. Beverly writes: "Wonderful thopey street, had a very large and inmanifestations of spirit power are attracting the people to visit Arlington Hall, Thirty-first street and Indiana avenue, from 3 to 10 p. m. every Sunday evening.

Hall, Thirty-first street and Indiana avenue, from 3 to 10 p. m. every Sunday evening.

Hall, Thirty-first street and Indiana other mediums, demonstrated spirit return with messages. March 11, Dr. erly sent a medium's astral body G. B. Warne will have something very around the world inside of five minspicy to lecture upon, so do not miss

J. Madison Allen writes: "Since leaving Springfield, Mo., early in Oc-tober last for a winter South, I have Address Fort Myers or Palmetto

Lorenzo Worthen writes from Hillsboro Bridge, N. H.: "Perhaps Spiritualists in the West think that Spiritualists here in the East 'are ment have worked for the cause with most are municipal move. In New Hampshire, the bunatural gifts were revealed to me I realized what I had missed in the past, but to me—and t had a harmonious meeting, and planned their work for the next camp at Blodgett's Landing, N. H. It will or speak it, and make it a part of the commence July 29, 1906, and concerth's atmosphere. How to reach the tinue four weeks and five Sundays, closing August 26, 1906."

Hattie G. Webster writes from Co-umbus, Ohio: "Mrs. Susanna Harris lumbus, Ohio: "Mrs. Susanna Harris is meeting with unusual success as lecturer and message bearer in the West Side Church, where she has been holding forth for the past six weeks, lecturing to full houses and bringing the glad tiding of continuity of life to bereaved humanity.'

W. J. Elmo writes: "The Spiritual Alliance Society, conducting services at 3514 Vincennes avenue, Vincennes Hall, is meeting with great success. Every service grows in attendance. Prof. H. S. Fraser, who is assisting Mrs. May Elmo, is growing in favor, speaker and medium is different, but both as a lecturer and test medium.

irance of everlasting life."

M. H. Terryll writes from Spokane, Walla Walla Spiritualist society durcessfully served the First Bociety of cember, January and February.

The Ingersoll Edition. The edition containing the cele-

brates address by Col. Ingersoll on 'The Devil," has received widespread attention. Orders are still coming for it at the rate of about 2,000 each week. The lectures by Mrs. Longley, Judge North and Mrs. Cora L. V. Richmond, and the poems in the same paper will also be read by at least 200,000. Orders will still be received at one cent per copy. No order eceived for less than ten copies.

Mrs. G. Williams writes from Cleveland, Ohio: "The Ladies' Temple Fund Society of Fullerton street, Cleveland, Ohio, is progressing rapidly in their work for the fair to be held in March. Many beautiful ar-ticles are in evidence to be disposed of later at nominal price. The proceeds are to go towards the temple fund. Prof. W. J. Colville will lecture for the last time this Sunday at the Tem-ple. He will then go to Australia, by way of California. His departure will be a source of great regret to the members of the Temple, for the reason that his earnestness, eloquence and erudition have greatly endeared him to them. He will be followed by Mr. and Mrs. Kates."

Ferd C. Suhrer writes; "Sister Martha Price, after a long absence, was welcomed by the congregation of the Rising Sun Mission, 378 S. Western avenue., Sunday afternoon, Feb. The large audience enjoyed her remarks. Sister Lake added her servises as message bearer. In the even-ing Dr. O. E. Miller occupied our platform again and had for his subect, "Diet and Its Relation to Character." Our full choir was in attendance and the singing was beautiful. Sisters Dill and Kirchner gave some wonderful evidences of spirit return. Sunday, March 4, will be Mediums Nnght, and devoted to our message bearers and short talks. Mr. and Mrs. Webb of Philadelphia, and Sister president of a society in Elkhart, Ind., were welcome visitors, and they praised our work. The Rising Sun Mission held their third annual package party, at 378 S. Western avenue, Saturday evening, Feb. 17. was a success socially and financially, The beautiful baritone solo rendered by Prof. Mount was appreciated by all. The six sisters who engaged in

tears ran." The Brockways have moved to 2962 Prairie avenue. On Sunday, March 4, at 7:45 p. m., will commence a series of parlor test seances and electrical demonstrations, the link between the material and spirit-

the wood sawing contest worked hard,

and the on-lookers laughed till the

Will C. Hodge writes good news from San Diego, Cal.: "I wish the friends to know that I am once more in San Diego, having made the trip by steamer comfortably, and am glad to report improvement in my health, though by no means 'out of the woods.' My physician is of the opinion that another month will find me quite well again, provided no new omplications arise to prevent I wish to thank the many friends who have written me words of sympathy and good cheer, and hope at no distant day to be able to resume my work." Correspondent writes from Galves

Texas: "The Spiritualist Temple, of Galveston, Tex., stands a power of influence in the City by the Sea. regular services are always well attended; its reading room is visited by many to read and study of the occult, and when special meetings are announced the public freely responds with a full attendance, for they have learned to depend on the judgment of the society as to the reputable workers. From Feb. 14 to, and including Sunday, Feb. 18, Max Hoffman of Des Moines, Iowa, held seances for clairvoyant descriptions in the Temple, to large and interested audiences. Two meetings were held in Houston, where great interest was aroused, and on Wednesday, the 21st, the Temple was packed with a most appreciative Mr. Hoffman gave as a benefit to the Temple fund. People of every de-nomination and line of thought flocked to these meetings; and one Catholic priest sent for Hoffman that he might have a reading, with which he was perfectly satisfied, although dumfounded. Feb. 25 Miss Rosa Baumann and Arthur Behrends were married in the Temple, and March has promise of two other weddings. There are being elaborate prepara tions made for a proper-observance of the Anniversary the last of March Any one who will be kind enough to send articles for the bazaar to be held will assist in the worthy work of the Temple. Address in the care of Spiritualist Temple, Galveston, Texas, Mrs. K. McGraw. Mr. John W. Ring, regular speaker for the society, cause of having been appointed Na tional Superintendent Lyceum Work, has decided to accept a few campmeeing dates for the coming season although the society very much objects to Mr. Ring's absence from Galveston. Those desiring to secure his ervices should address him at the Temple, that dates may be arranged.

James Mulligan of Ioga, Wis., narrowly escaped being buried alive to-day. The funeral procession was on its way to the church, when the driver of the hearse heard groans from within, followed by smashing of the glass in the coffin. The coffin was opened and Mulligan, fully restored to consciousness, sat up and began to inquire where he was. He had been in a trance for three days.

Secretary writes: "The First Spiritual Religious Association of Clackamas County, Oregon, will hold its annual camp-meeting on its grounds at New Era, from July 7 to July 29 inclusive. As we have not yet procured our mediums we will be glad to communicate with a good platform medium who wishes an engagement for that time. We have good hotel accommodations, tents for rent and one of the most beautiful grounds in the United States, as nature has supplied us with natural shade of the mighty fir, and good water. The nights are always cool and one who needs rest and a change cannot do better than to join us during this camp. All who are interested in the spiritual work are invited to attend. Address all communications to Lidie Quint Irwin, secretary, or Rev. G. C. Love, presi-

dent, 427 Sixth street, Portland, Ore. Mrs. John Lindsey, in past years a vell-known medium, is at the Soldiers' Home, Grand Rapids, Mich. She is ill, and desires all her friends

to visit her, or write to her.
Mrs. Carrie H. Mong writes:
"Please add to the notice of recent" date regarding the second annual convention of the Indiana State Association of Spiritualists, that Mrs. Jose phine Ropp-Amos of Indianapolis, will assist in giving messages."

"Child Culture, According to the "Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price, 65 cents.

TOPIC FOR THE PP GRESSIVE LYCEUM.

Sunday, March 4, 1906: "Look for the Gem of Thought:-Think kindly, speak cheerfully and act helpfully; you will discover Good

all along the way For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spirituallsts Association conditions John W. Ring, Spiritualist Temple, Galveston,

OCEANIDES.

Oceandles is a psychical narrative by Carlyle Petersilea, author of The Discovered Country. This book deals with the question of soul mates, or of the completed ego. It is intensely in teresting. Price, paper cover, 50 cts.

KANSAS CITY, MO. Much Interest in Spiritualism Is Manifested.

To the Editor: - Spiritualism Kansas City, Mo., is arousing much interest. We have some excellent genuine mediums resident here, and sev-

eral places of meeting. Warwick Hall was crowded last Sunday evening. Mrs. Conolly gave a soul-inspiring trance lecture, followed by platform tests by Mrs. Inez Wagner, now of this city, being blindfolded by a skeptic. Names of spirits with questions were sent to the platform which were given with the writers' names, to the number of 40 at least, without a single failure, Then W. W. Aber was controlled by his guide, a lively and characteristic German, in an inimitable style and idiom, gave about fifteen tests, giving names and accurate descriptions without a failure; followed by Mrs. Conolly, who was equally successful. A lively interest was manifested and loud applause greeted all the tests

An article from the Kansas City Star was read from the platform in which it was stated that a private circle is being held in London attended by eminent scientists. Sir Oliver Lodge and Prof. William Crookes were named in the article. The medium has an independent will. Queen of England in attending the seances persuaded the king to invite, or rather command the medium to visit him. But orders were given for him to enter the palace by a secret door, and the medium flatly refused to bey the command.

The writer has in his possession a photograph of Prof. Crookes and the materialized form of Katle King, thus establishing the fact of materialization. It was presented by George P. Olmstead, 1024 Walnut street, Kaneas City. Mo. E. J. SCHELL HOUS E. J. SCHELLHOUS.

PASSED TO SPIRIT LIFE.

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

Passed to spirit, life, from his home, Florence, Ohio, Marcus Cable, in the 79th year of his age. He was one of the early pioneers and had from his fifth year resided on

the farm his parents selected from the wilderness, 15He was during his active life an exemplary neighbor and trusted friend. He thought for himself, and firmly believed that this life is only the beginning of an immortal progress, and that from the supernal realm the departed may come and manifest their presence. A large number of relatives and neighbors braved the storm to pay their last respects to one who had endeared himself to the circle in which he had passed his en-tire life. The funeral services were held on the 14th, Emma Rood Tuttle poem written for the occa sion, and Hudson Tuttle giving the

Passed to spirit life, Mrs. Garner Willett, aged 83. She had lived with her husband over sixty-one years, who, with one daughter and two sons is left to miss her gentle voice and tender care. The funeral was held at the Ridge Church, Fairfield, Mich., Mrs. G. B.Hoy of Morenci, officiating. MRS. G. B. H.

The infant son of Mr. and Mrs. John Miller passed away from the residence of its grandparents, Mr. and Mrs. Hiram Lolt, in Jacksonville, Fla., on the 14th of January. The writer officiated at the funeral: - AMY BUCHANAN.

Hiram Skinner passed to spirit life from his home in Orion, Mich., Feb. 17, at the advanced age of 75 years. He was a staunch Spiritualist, a worthy, citizen, happy, cheerful and kind to all. For some time before his departure he longed for the change, knowing that death had no sting and the grave no victory over his spirit. He leaves a loving wife and daughter. Services were conducted by Laura L. Crawford of De-

Andrew Johnson, a prominent Spiritualist living near Muncie, Ind., passed to spirit life recently under very distressing circumstances, having been the victim of the wrath of an insanely inebriated man who inflicted fatal injuries upon our arisen brother. Brother Johnson was generally loved by all who knew him, and leaves a host of friends and several near relatives to mourn his departure. The services were conducted by the writer in Maple Grove Dunkard church about twelve; miles from Muncie, Feb. The church was crowded with sorrowing friends and neighbors.

9 WILL J. ERWOOD. "The Infidelity of Ecclesiasticism A Menace to American Civilization.' By Prof. Wm M. Lockwood, lectured upon physical physiological and psy-chic science a Demonstrator of the Mo lecular or Spiritual, Hypothesis of Nature. Scholarly, masterly, trenchant

Price, 25 cents.

"Heliocentrio Astrology or Essentials of Astronomy and Bolar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price, by mail \$1.50. 135 V. "Success and How To Win It." A

lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Fi-nancial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angel Help. Price 25

"Mediumship and Its Development. and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

MARY ANN CAREW, Wife, Mother, Spirit and Angel.

By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

WINTERING IN CUBA.

Mrs. Marian Carpenter Writes Notes of Travel and Enjoyment.

spent two successive winters in Cuba, the find the desire to bask in the balmy breezes of this most delightful clime too strong to be regested.

5 cents each for nice large, juicy ones. We now have nine varieties of or anges, two varieties of lemons, one of the control of the clime too strong to be resisted.
We thoroughly enjoyed the trip via

year via Tampa, Fla., was very pleasant and interesting. However, we decided to try the New York route. Our party (consisting of thirteen persons) met in New York City at the office of the Munson Steamship line, on the morning of December 20, and completed the arrangements for sailing the same afternoon at 3 o'clock.

Strange to relate our road ship the Olinda began to move slowly down ing to those gathered on deck an in- trees and coffee trees.

Sam's domain gradually fade into the fast gathering twilight. We were brought back to a realization of our bers, etc. immediate surroundings by the sound of the dinner bell, and we lost no time in making our way to the dining-room where we were quickly assigned our places at the festive board, for the time that we were to make the Olinda our abiding-place.

1. My health is very much improved, and hope to be in a position to good things set before us by our fill my eight weeks of continuous Spanish waiter, whose poor efforts to camp work. Our cause is recognized interpret our English, were lost sight here, and is progressing slowly. of in his earnest endeavors to serve us bountifully.

After dinner we repaired to the upper deck to become better ac-quainted with our fellow-passengers and incidentally get bur sea-legs. All went well until about 9 p. m. The waves began to break about our good ship in a way that dispelled all hopes of a smooth voyage, and we land-lovers suddenly bethought our-selves of the fact that we were quite tired, and besides, we required the soothing influence of our berths to assist in retaining our equilibrium. However, notwithstanding all efforts a large majority of us were forced to part with the sumptuous repast of which we had partaken.

After about thirty hours of this squally weather, interspersed with occasional upheavings, we finally emerged into smoother waters, gradu-ally the passengers began to appear on deck, all looking the worse for the experience. The remainder of the

voyage was delightful. We saw a water-spout pass in the distance, and as we reached the more tropical waters of the Gulf - Stream, and Bahama Islands, we watched the silvery flying fish, and schools of porpoises, as they leaped from wave to wave. On Christmas day, about 5 p. m., we steamed into Buena Vista Bay, where we were to remain for two days while the lighters came out from Port Cabarlren, to take off the freight, and allow the purser to go on to Cabariren (about 17 miles distance) to obtain clearance papers provisi

When leaving the cold North with its leafless trees, the sight of the green shores, the distant waving palms, and the delicately colored skies certainly go to make up a most beautiful and interesting picture.

After casting anchor we filed into the dining-room to partake of our Christmas dinner, naturally turkey and cranberry sauce went to make up an important item on the menu card.

we were kept busy watching the sharks, that came to feed on the garbage thrown overboard. We saw some quite large specimens, also swordfish, sawfish, red snapper, gray snapper, and many other varieties that we failed to learn the names of.

On the evening of the 27th, we pulled up anchor and steamed down the coast for our destination, vit Pt. Nuevitas. We arrived at the entrance of the channel the next morning, and under the guiding hand of the pilot soon came to anchor in Nuevitas bay, which is a land-locked harbor with an area of shout 6000 acres. It is one of the finest harbors on the island. There is deep water within 150 yards of the shore, allowing all boats to approach within this

We lost no time in getting to shore, where after passing the rough customs inspection, we were fortunate enough to catch the train to Canet, situated 24 miles inland. The railroad passes by our very door, so that our transportation facilities are second to none on the island. The Puerto Principe and Nuevitas rail-road (upon which we are located) connecting at Camaguey (a city of about 25,000 inhabitants, situated 21 miles further inland from Canet) with the Cuban Central railroad, the terminus of which is Santiago to the ophy. Price \$2 per volume. East, and Havana to the West end of

We have twenty houses (American chase almost everything we require in two for 15 cents.

Books by Carlyle Petersilea. Owing to the great demand for these books, we have republished a new edition of Mary Ann Carew and Oceanides. We can now supply the Oceanides. We can now supply the friends that have long wanted these books. Price of "Oceanides," 50

> the way of provisions, and general merchandise We found our orange trees and

cents; "Mary Ann Carew," \$1.

other citrus fruits doing nicely Some of the trees are in bloom. We set these trees out two years next March. We have fruit setting on the orange, lemon and tangerine trees, and we have had the pleasure of sam-pling some of the fruit, and must say that we are unanimous in opinion that the flavor is unexcelled, the size large, color all that can be desired. The grape fruit here is delicious, and can To the Editor:—It may be of interest to you to learn of our experiences since leaving home. Having spent two successive winters in Cuba, we find the desire to bask in the

the varieties (the American wonder) We thoroughly enjoyed the trip via St. Louis, Mobile, and the Munson Line to Havana, also the trip last year via Tampa, Fla., was very pleasant and interesting. However, we decided to try the New York route. Our growing and fruiting four varieties of

We have a number of grape fruit Strange to relate, our good ship, the trees, also tangerine, satsuma, and kumquats, these are a species of or-East river promptly on time, present- ange. We also have pine apples, fig teresting view of that section of the berry plants brought from home seem greater metropolis passing down along to be growing nicely. Besides all the hattery past the statue of Liberty, tropical fruits mentioned, we have poand Staten Island, into the blue tatoes, ready to eat, and some that waters of the great Atlantic that was to bear us onward to our destination.

After the pilot had been taken off, we greatlest that we are accustomed to watched the chores of Harlest them. vegetables that we are accustomed to we watched the shores of Uncle at home in their season—onions, Sam's domain gradually fade into the peas, beans, radishes, lettuce, tomatoes, cabbage, beets, turnips, cucum-

> You will see that we are enjoying the summer luxuries that we have in the North. Interspersed with social parties, and horseback rides, the time

> We shall return home about April We enjoy reading The Progressive Thinker, and wish you continued suc-

MRS. MARIAN CARPENTER. Las Minas, Cuba.

A MEMORIAL TRIBUTE

To an Earnest Friend and Worker Passed On.

At the regular monthly meeting of Parkland Heights Spiritualists Home and Camp-meeting Association, held in Philadelphia on Saturday evening, Feb. 17, 1906, at the residence of Mrs. Augusta C. Volk, the secretary offered the following resolutions, which were unanimously adopted by the society in recognition of the high esteem in which we held our friend: In the passing to the higher life on the first day of February, 1906, of our dear friend and co-worker, Will-iam R. McGlenn, treasurer of Parkland Heights Spiritualists Home and Camp-meeting Association, the officers and members feel that the society has

sustained a great loss, therefore, be it Resolved, That we unite in expressing our appreciation of the true worth of this good and noble man, who was so faithful in the discharge of his official duties. Resolved, That we are deeply

grieved that we shall no more have amongst us his mortal presence to help, sustain, and encourage in the great work we have undertaken of building up a camp-meeting at Parkland, Pa.—a work in which he among the first to join with heart and hand.

Resolved, While recognizing the fact that he will be sadly missed in many ways in many places, we realize that the saddest loss of all is felt in his home. Therefore, be it -Resolved, That our love and sym-

pathy be tendered to his bereaved family, and may they be sustained by the higher influences through this While the ship was lying in the bay trying ordeal; and have the cheering realization of his continued compan-

Resolved, That we can honor the memory of our arisen friend and co-worker in no better way than by striving to exemplify in our own lives the principles of Spiritualism—the re-ligion of Humanity—through the rec-ognition of the Fatherhood of God, and the Brotherhood of Man; that we consecrate our lives to the upbuild-ing of Parkland, that it may become a center of high spiritual thought that shall radiate its light of truth far and near; that in this work we shall continue to have the co-operation of our dear brother, William R. Mc-Henn. Be it also

Resolved That these resolutions be published in the Spiritualist press; also, that two copies be framed in oak, one to be given to his dear wife, Ida V. McGlenn, the other hung upon the wall at the place of our public ELIZABETH M. FISH, Sec'y.

Floral Heights, Parkland, Eden, Pa.

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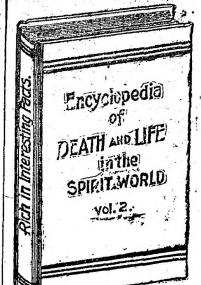
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This department is under the management of HUDSON TUTTLE.

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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 answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

D. Bates: Q. Please give definition or digest of "The New Thought, of which so much is being said in the

Itheral papers! The definition of New Thought has been given by individuals according to their understanding, and varies with their comprehending abilities. There has been no statement of its principles made by a responsible organization, and consequently it is exceedingly difficult to accurately define it. It seemingly is without circum-

ference and elastic as a rubber band. According to Prof. William James, it is made up of the four gospels, Emersonianism, Spiritism and Hinduism. To this should be added a goodly slice of Theosophy, and a larger slice of

The New Thought advocates are not pleased with this summary. According to them "New Thought is practical optimism." "It sees good in everything." Christian Science. car optimism. It sees good in everything." Evil must be set aside as a myth. It holds "that the superior part of man's higher nature, tends into the subliminal consciousness, and through the subliminal mind every individual is united with a universal mind"—God. Herein it is strongly allied to Christian Science, as it is to "suggestive healing." "All religions hold that there is something not ourselves, from which we can obtain help. New Thought practice systematically seeks help by way of the subliminal mind." As the existence of such mind is a guess, never having been proven, the "Unknown," it is really another name for God.

"New Thought advocates systematic mental relaxation and meditation.... the individual thereby draws on an in-

finite energy."
This relaxation and concentration esults in revelations of truth superior to that obtained by reason or the senses. These definitions are from Mind, advertised as a leading exponent of New Thought.

"Suggestion" is another "leading appoint," more especially in the medical or health appartment. There scarcely any difference between its views of disease and methods of cure ident introduced ex-Vice-president

w Thought lights, says: i think I am. Environment is that prosperity. Our new vice-president,

which I think it is."
Applied, this means, we are not Mrs. Eddy's sublime pathology. Carried further, thought is the basis of ail. If we were in the grasp of a. The afternoon services consisted of western blizzard and had the control of our thoughts, we could change the blast into a torrid breeze blowing this later which J. Clegg Wright was through orange groves. It is just this over one's thoughts that the New Thought teachers and schools propose and promise to give. This control is to be gained by concentrative meditation, the withdrawal from the outer and dependence on the inner or subliminal mind.

as old as Hindu civilization. The fakirs of India have carried "concento the last extreme, and in the squalor of filth and brazen rascal-ity, illustrate what are its effects when reason is ignored. To one unversed concentration. this reliance sounds like a paragraph of the old saw of lifting oneself by his boot-straps, but it probably has a secret or occult meaning which the uninitiated do not understand. No one disputes that concentration and control of the mind is a valuable acquirement. gain it is one of the chief objects of education. But it is not everything. Concentration is valuable only as it intensifies perception, and furnishes the means for spiritual impressions. The

will come! "Thought" will do this— pure thought. For "Thought" is power." says Mr. Brown. "Thoughts power. says and bright is one of are things," which probably is one of the most "catchy" and erroneous of sayings. Thought is vibration, as light, or electricity are vibrations-a manifestation of force. How can it be correctly called a thing?.
"The New Thought people" have

taken so much of their beliefs from Spiritualism, they strenuously oppose that cause. Had they taken more, and less from the obsolete mysticism of the Orient, it would be better for

In passing, it may be affirmed that "New Thought" is a "trade name," for in the whole range of its literature not new thought or idea is to be found. Its chief doctrines are older than his

"Just How to Wake the Solar Plexus." Elizabeth Towne. Valuable for health. Price, 25 cents.

"HOW SHALL I BECOME A MEDIUM?"

LAKE HELEN, FLORIDA.

Notes of Work at Southern Cassadaga Camp.

February 1, 2 and 3 brought quite a large number to our camp; among them were Prof. W. F. Peck and his niece, Miss Grace Hawtin, of St. Louis, Mo., Mr. Peck to fill his engagement as speaker and worker, and Miss Hawtin as soloist. Also Mrs. Duncan of Tampa, Florida, who is the organist, will also furnish the music for social functions, assisted by Miss Florence Hedrick.

Mrs. M. E. Clark, a speaker from Syracuse, N. Y., and Mrs. Carrie Curran and husband, of Toledo, O., have apartments in the Emerson-Bedell enement house just outside the gate. Mrs. Curran is well known as former president of the Ohio State Spiritualist Association.

Mrs. Colleen of Jacksonville, Fla., a well known writer on psychic subjects; Mrs. L. M. Hulburt, Mr. and Mrs. F. W. Marten, Miss Gertrude Marten and L. F. Farrell, all of Elyria, Ohio; J. W. Potter, Fredonia, N. Y.; J. O. and T. J. Robinson, Rochester, t.; Mrs. J. L. Bennett, Newark, N. J.; Charles M. Ruggles, Watertown, Mass.; Mr. and Mrs. D. Ramke, Or-lando, Fla., and W. H. Harrington, enoir, N. C., are registered at Hotel Cassadaga.

Late arrivals at The Spencer, are Walter McLane of Marion O.; Mrs. reland of Tampa.

Mr. and Mrs. L. C. Bishop of Ed-wardsburg, Mich., and their niece, Maude Edwards, of Gray's Lake, Maude Edwards, of Gray's Lake, Mich., are domiciled in the Kellogg Cottage, Bond street. Captain Elmer E. Smith of Spring-field, Mass.; F. S. Barden of Hinsdale,

Mass, were interested visitors for a few days. In a former letter your correspondent made the mistake of writing the name of Mrs. Fannie Spalding of Nor-

wich, Coun., Mrs. Ida Spalding, Mr. and Mrs. Woodworth of Montgomery, Ala., were obliged to return to their home because of the serious indisposition of Mr. Woodworth. They have the sympathy of many

The evening of Feb. 3, Mesdames Bartholomew and Norman tendered the Ladies' Auxiliary a benefit in the form of a pop corn social, which was a great success. The well arranged programme was carried out in a satisfactory manner. The receipts were a surprise even to the organization.

February 4, opening day, was a day to be remembered. Nature was all abloom. Mrs. Alger and her willing assistants had decorated the auditorium with roses, jasmine, palmetto and pine, and the flags of all nations, and the harmony of color and beauty of the surroundings made one think of

the word "Rest." A surprise awaited the audience Some weeks ago Mrs. Dr. J. H. Matteson of Buffalo, N. Y., had sent to the writer a large vase, nearly three feet in height and beautifully proportioned, the work of her own hands, to be presented opening day to the association, through President Hilligoss. Your scribe spoke of the little woman in "The Queen City of the Lakes," who, unlearned in medicine, a student of no school save that of the spirit, had healed thousands of the ills of the body, and who, unlearned in art. was the work of an artist, a mosaic that will delight the eye when the hands that created it are dust. Dr. Hilligoss responded in a few wellchosen words, thanking her in the name of the Association and expressing the hope that we may again see her at the camp who had so kindly remembered us with a token of her love.

After congregational singing, Mrs. Spalding of Norwich, Conn., offered an The morning hour was invocation. Henry Harrison Brown, one of the Herest in the camp, and said he would do all that he could for its continued H. S. Kellogg, said he could not talk Applied, this means, we are not but could work. Remarks were made sick, we only think we are, which is y Mrs. Wheeler, Mrs. Twing, Mr. Peck

introduced to the large audience. The trend of thought clustered around these words: "Faith is the substance of things hoped for." In part he said, Churches were invented to enslave the human race, and you will never have that liberty men are praying for, until r or subliminal mind.
This appears to be the foundation
This appears to be the foundation
Men fight about things they know inciple. It is far from new, for it is nothing about, but they never fight about the multiplication table. Truth is the savior of the human race.. Let us pray for mediums that can demonstrate there is a ghost-world. Let us pray for mediums, not parsons. When this great movement becomes a priesthood it will be dead. more upon the basis of 1848 when the rap awakened the world-know what you can, but "Faith is the substance of things hoped for." I have faith that way out yonder beyond the furthest imaginable limits of this marvelous universe of glowing suns and worlds lie spheres of unconceivable glory, such as no tongue can describe or imagination conceive.

I have faith that beyond the limits of time and sense, beyond the reach concentrated mind is more receptive. of human understanding exists an Inple, believe in the power of reiteration. They say repeat, "I am strong," in this mighty universe, shaping and direction. They say repeat, "I am strong," in this mighty universe, shaping and molding the lives and destinies of men and nations toward some wise believed, health, strength and riches and beneficent purposes but I do not know. I teach only what I know. I have my faith, but I do not teach it as a knowledge. Miss May Hedrick fola knowledge. Miss May Hedrick fol-lowed Mr. Wright with spirit messages which were all recognized.

On Tuesday afternoon, Prof. W. F. Peck took for his text, Mr. Stevenson's remarkable story of Dr. Jekyll and Mr. Hyde, as conveying a striking lesson of the conflict, between the angel and the demon in man's nature. Intelligent people no longer believe in the personality of God and the Devil, nor in evil as an entity or principle. Yet the old theory of the war between God and the Devil over the souls of men had a basis in truth. Love is the angel and Self the demon who strives for mastery over every department of mind and body. Under the guidance of the angel man's instincts are controlled to the highest and best good, while the demon uses him to degrade and demoralize him. Mr. Peck illustrated his points by citing a number of well-authenticated instances of

### AN IMPORTANT MOVEMENT.

The Coming Spiritists Congress in Mexico.

The Congress of Spiritualists to be held in Mexico City in March, should be of world-iwde interest to Spiritual-

ists.
The Central Society for Psychical Research, from its able President, Sr. congress of its kind to be held on the American continent a success and their endeavors should be supported by Spiritualists the world over.

I get so confused with my hurry.

oughly understand Spanish, For they will find here in Mexico a field of interest little short of astonishing, if that word may be used. Spiritualism has found a stronghold in the hearts of some of the most prominent members of Mexican society.

First of whom may be mentioned the highly polished and learned Min-ister of Foreign Affairs, Ignacio Mariscal, who as author and translator of Spiritualistic books, ought to known to every searcher along those

The Diplomatic corps and the army have disciples of no mean ability and The most remarkable medium on the American continent is perhaps Dna. Julia Zamora, wife of

the distinguished colonel.

This lady, who has figured in historical annals of Mexico, still delights personal friends with exhibitions of her phenomenal powers.
Years ago, in the soul-stirring, his-

tory-making days of Maximilian, a general, whose name I will withhold as I have not his permission to mention it, approached her on a difficult problem.

They sat down beside a marble table. She went into a trance, and while in that condition informed him in broken German, a language which she does not speak when in normal condition, that he would be shown his ultimate fate, if he persisted in his present course. Immediately there descended a bolt and shattered the marble table on which the General rested his elbows. there was not a single cloud in the sky, it was literally a "bolt from out The General did not stop to listen any further, but that night departed for Vera Cruz. The story is vouched for by the lady herself, and many prominent men, including F. R. Guernsey, the able editor of the Mexican Herald.

This is one story out of a million. Mexico, South and Central America abounds with them and results achieved through conscientious, persistent studies. How the natives of Guatemala were always informed of the victories in Yucatan in advance of their being won, is still too fresh in the memories of students to deserve more than passing mention. The person fortunate enough to enter some of the select homes of Mexico, will find among the most thumbed volumes on the shelves, the works or translations of Sir William Crookes

Hudson and others. The Spanish-speaking student of psychology, and only such should come, would find a wealth of material, authentic proof, for no matter how close an investigation, that would amply repay the expenses and journey, which in itself is of unbounding inter-

est and charm.
FRANCIS F. OGILVIE. Mexico City, Mex.

SEES DROWNED MAN'S BODY.

A Striking Incident of Clairvoyant Experfence.

a little below the bridge, and my father telegraphed to me to come. This was on Saturday evening. I was sage was handed to me. I leaned back in my seat and closed my eyes the better to think what to do, and that body was shown to me dressed in a bathing suit, as plain as day. It turned to the mayor and asked him to out a man in my place until I could go to Kankakee and get the man out of the river. He laughed at what he was pleased to call one of my freaks of fancy, and as I could not be sure of reaching Kankakee on Sunday, I rode the whole distance on horseback, changing horses at Wilmington. I arrivedat Kankakee on Sunday about 10 a. m., and had the man out of the river in twenty minutes after I got The river had been raked and watched ever since Thursday at about 4 p. m. When I started out at the upper end of the eddy with a fouroared boat well manned and a large pole with hooks attached, the people sent up a laugh of derision, but soon been shown the body. I hooked it up without a second effort, the laugh of derision was soon turned to a shout of

I have had several other like experiences, but don't feel able to write them now. DAVID I. MARTIN. Iowa Soldiers' Home.

double and antagonistic personalities occupying the same body, and said the question of individual responsibility was a most difficult problem. tained a record of generations past and gone, and the promise and potency of generations to come, yet no one without the aid of a most powerful glass could distinguish the germ of a man from that of an oyster.

A speck of dust, invisible to the naked eve may disarrange the move ments of a fine watch; what minute influences then may operate upon the infinitely more delicate mechanism of the human brain and wreck the whole man physically, mentally and morally. To attract the angelic influences, and repel the demonic force should be the aim of every one.

On Wednesday afternoon, Mrs. J. D. Bartholomew gave the seance which was largely attended, and very satis-

We have conference on Monday and Friday afternoons. Seance every Wednesday. Lectures Tuesday and Thursday. Services at the Indian illage every Saturday afternoon. Social functions: Monday evening.

progressive euchre; Tuesday evening, camp dance, with small admission; Wednesday evening, dramatic enter-tainment under care of Prof. Peck; Friday evening, a dance in the payilion with the best music obtainable The masquerade ball last Friday

evening netted the association \$55.
This is a Spiritualist reganization It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudburghous Leaves, Its Conditions and Cultivation, by Hudburghous Leaves, Its Conditions

# Etchings by the Hull Pilgrims VALUABLE LIBRARY

Earth's people as yet have their lim-itations, at least I have inine. If I could get along without sleep or rest, wild and weird scenery that can be and could work twenty-four hours out of every day for three hundred and sixty-five days in the year, I think I Enrique Baig to its humble member could somewhere near catch up and are working hard to make the first keep up with my many duties. As it

American Spiritualists indeed and in my multitudingous duties that I ited this place twice before, and Mrs. should endeavor to send representatives to this congress; they should be men and women, however, who thorgone to the other, after that I twice addressed the same letter wrong. It happened that in both cases I found it out in time to change the address. I

volumes. The "mistakes of Moses" were and are more numerous than the

late Robert G. Ingersoll ever knew. Our last days in San Diego were our I each were invited to take part in its at 11 o'clock, which was participated in by many.

point. At night I inflicted a nearly ley came to this country to tighten the chains by which King George held us. many in that large audience entirely Muntz. new, at least, so they said. I will Paine, all of which are to go into the as I have seen anywhere. Morris Pratt Library Vas soon as I can

When the meeting adjourned Mrs. Hull and I received farewell hand-shakes until we were thred out. Near-ly every one, as they shook our tired The world is calling largely to have This we have partiff proffised to do. followed each discourse with appro-Our pleasant home at Brel Orrin and priate remarks.

ego, for the no less beautiful and lovely Los Angeles, where we arrived a hall and advertising were taken out, little after noon. Los Angeles never appeared more in its glory than it did send to the institute. this year in January and February.

I wonder if this is the city the poet describes when he says, "December's as first vice-president, and still a members of the says, "December's as first vice-president, and still a members of the says," In 1853, when I was marshal of the city of Ottawa, Ills., there was a dear friend of mine drowned at Kankakee leagant as May

ary and February are surely as pleas-ant as May and June in Illinois and place. He has been so crowded with

Nettie Howell, secured halls and had us hold meetings on Wednesday and Sunday, day and evening; all of the meetings were well -attended except the one on Sunday evening. At that meeting the threatening aspect of the weather cut our audience down to a little over a hundred persons.

It should here be said that we went o San Pedro and held'a Friday night meeting. At this meeting the notice was very short, but we had the hall two-thirds full of as intelligent and earnest hearers as one meets any where. The only regret expressed was, that we could not remain langer. We shall hope to go there again, and people of this city by the Sea.

into an association, called the Semi-connection, except that of a friend, Tropic Spiritualist Association, and with the school. Perhaps I had bethave purchased. I believe, seventeen acres of fine ground, and are fitting it up for camp-meetings. These grounds are within the city limits, and are only about twelve or at most fifteen minutes from the center of the city. With intelligent management they can have the best and largest camp in the United States.

They are now selling lots, building cottages and an auditorium, and making such other improvements as will make this an attractive Mecca for Spiritualists of the far West to hold their annual "feast of tabernacles." Their camp this year I believe is to be put off until October, in order to give ample time to improve the grounds. There is one great drawback to Spiritualism in Los Angeles, and that is they are terribly divided. Meetings are killing meetings. If all of the small and struggling societies would unite and form one or at most, two, and all would make an effort to

make that one or those two societies worthy to be kept actively at work, Spiritualism would soon take Los Angeles; but with so manyi insignificant societies, and so many speakers and mediums, a majority of whom should never appear before the public except as listeners, many good and wise peo-ple are led to look upon Spiritualism with the contemptat seems to de-

Mrs. Lillie is a regular speaker in Los Angeles, but her meetings do not as yet, pay their expenses. II hope they will overcome the competition and gain the place they deserve, for she with her great talent, if the can get a hearing will do more good than all of the societies combined while they

work as they do now.
On this visit to like Angeles we spent more time visiting the beaches the mountains and other scenery than ever before. If I had the time and The Progressive Thinker the space I would like to make an effort to describe the wonders seen at the various beathes within twenty miles of Los Angeles. More than all would I like to talk of our visit to Mount Lowe.

wild and weird scenery that can be found in America. The highest point

that was enough. On Wednesday, the 7th, we left Los Angeles for San Jose, where we ar-rived about 10 at night. Here lives the twice bereaved Mrs. Dr. Dobson Barker, and her daughter Cora, and I get so confused with my hurry, son-in-law, Frank Ringlep. I had vis-

influence of the late Dr. Dobson, taken

up his work, and has for years had passing away of her mother, her now think it has, perhaps, reached its destination.

grandent and almost wish she was not in the work; but as the bitterness of destination.
In my last "Etchings" I wrote that in the work; but as the bitterness of her grief is passing away she again we had about four thousand volumes feels more inclined to resume with dil-in the Morris Pratt School library igence her duties. Dr. Dobson is with This is a big mistake; we have hardly her the most of the time, and declares, a quarter of that number in the libra- his intention to now put her into the ry at the present time. I should have field with more energy than ever besaid that when we get the Peebles II- fore. She is now again in the field as brary, which is not yet sent in, and a diagnoser and healer, and hopes to brary, which is not yet sent in, and a diagnoser and healer, and hopes to when I can get to my library to place do a better work and more of it than the most of it in the school, we will have somewhere about four thousand ters recently written to her, all of ,which praise the power conferred

upon her. It is through the efforts of Mrs. Dobson-Barker and her daughter, Mrs. best ones. The very last day was a Cora Ringlep, that we have been in Thomas Paine Memorial Day, and a duced to make this trip to San Jose. gala day it was. The lyceum met at Mrs. Ringlep seems to possess the 9:30 in the morning. Mrs. Hull and foresight and tact of her father; it really seems that the Doctor's power work. Then there was a conference is conferred upon the mother and daughter.

Our meetings here have been a per At 2:30, Mrs. Hull, Col. Dryden, Forf. Whipple and Dr. Peebles all made speeches which were right to the Day. The exercises began at 9:30, with a lyceum. I have seen hundreds My subject was "The Life, Public this one, but I never saw a better off-services, and the Writings of Thomas cered lyceum than this one. The offi-Paine." In this speech I compared cers were nearly all of them. two-hour speech upon the people of lyceums, very much larger than Paine." In this speech I compared cers were nearly all of them boys and the life, writings and public services girls. The conductor, Miss Merle of John Wesley with those of Thomas Muntz, is not yet sixteen years old. Paine. It is enough for me to here Other officers were still younger, but say that Thomas Paine suffered noth- I did not get their names. I noticed ing by the comparison. Thomas that all did their duties as if "to the Paine was the more religious man of manor born." A better conductor, the two; beside that he came here to old or young than Miss Muntz has no give the people a republic, while Wes- yet been seen. She took hold of this lyceum without ever having seen a lyceum in session, and she fits into her Many of the facts I gave in the lives place as if she had been made for it. of both Wesley and Paine were to The world will yet hear from Miss

The children and officers each had a here say that I have welve volumes of John Wesley's works, and what is Hull or myself. The marching and called the complete works of Thomas the wand movements were all as fine

The conference at 11 in the foreget where they are. 1

After I closed my discourse on Paine and Wesley, Dr. Peebles "took the bits in his feeth," and arose and with the permission of President Russ, is proved by all Bibles, and how even been always and how even the bits in his feeth," and arose and with the permission of President Russ, is proved by all Bibles, and how even Pract school, and took up to collection, which with the five dollars with which he started it, amounted to \$25. of room. I spoke on that discourse put in print. Mrs. Hull

Sister E. Gertrude Smith's will not soon be forgotten. The fact we were as much at home as we ger were in our own house. or own house. Total off and dark night, yet the pariors were On Tuesday morhing, the 29th ult., fairly well filled. At this meeting we At this meeting we we boarded the early Sgnta Fe train raised in private donations and all, and left beautiful and lovely San Di- about forty dollars for the Morris Pratt School. When the expenses of

In San Diego and Los Angeles Janu- Morris Pratt Institute Association Our friend of many years past, Mrs. to devote to the school since his re-lettie Howell, secured halls and had moval to California. He is now getting his business so arranged that he can and will take more interest in the school.

He delivered two telling addresses in behalf of the school, and now promises to go to work as the way may open, in behalf of the school. We are earnestly requested to return here next winter and spend two or three are in the year, on this coast next win-

Perhaps, before I close this letter I ought to say that I have a letter from get better acquainted with the good Stewart, which indicates that she has Many of the leading Spiritualists of sas City, Mo., which will so completely Los Angeles have formed themselves occupy her time that she resigns all ter give the letter. Here it is: Rogers, Ark., Feb. 10, 1906.

To the Executive Committee of the Morris Pratt Institute Association: -Knowing that my work for the school as financial agent, has not been a success since the first of November, 1905 and since, from the nature of my work I have been obliged to resign my position as secretary, and by vote of the board of directors, the other offices of trust which I have held since the incorporation of the association, with salary has been canceled, and feeling that I can no longer work with the interest of the school I have always, had, and as I cannot lend myself to that which I cannot give my entire sympathy and support, I tender my withdrawal from all official work which has any salary consideration The same to take place and be dated the first of November, 1905.

With sincere wish for the success of the school, and kindest feelings of regard for all who are associated-with its interests, and a hope that it will eventually be one of the leading institutions of the country. I am fraternally,

Clara L. Stewart. Mrs. Stewart has always been a true and faithful worker, and were it not that she has found more genial employment and, at better wages, I should very much hate to see her leave the school for work in other

Our trunks are now packed, and we are ready to start via San Francisco to Portland to make a temporary home among the "web-footed Oregon ians." Now I will lay my pencil down until I am again attacked with cacoethes scribendi.

MOSES HULL.

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# CONVENTION PROCEEDINGS.

## The Mass Meeting of the Illinois State Spiritualists Association.

No true medium who attended the mass meeting can easily misconstrue the sense of the audiences regarding the difference in standing between the false and the true in mediumship, and the necessity for a general purging. The signs of the times point in that direction and the laws of spiritual growth demand it.

It makes one glad to see new faces, But there's something in the old That lends new life to social places, And brings warmth to hearts grown

It is a noticeable fact that each year brings many new faces upon the scene of action at these meetings, until to-day the attendance from the world outside the ranks predomi-nates at some of our sessions; but the staid and cornect workers. staid and earnest workers of the state association still hold the reins. President Warne, with his perfect familiarity with the affairs of the association, and his executive co-workers, are assurance of the success of the association, in all its undertakings.

Tuesday Evening, February 20. In spite of the incessant downpour of rain up to the hour of meeting Tuesday evening, about 200 people gathered at Handel Hall to listen to the rendering of the excellent program arranged for the occasion, and which has been published in The Progressive Thinker, and the readers must consider it carried out, with the

usual emergency changes, for we shall not refer to it often.

The music furnished by Prof. Jos. Singer was always rich and sweet—a poem of harmony—and it was appreciated by all. It was far in advance of any furnished on previous

similar occasions. Rev. B. F. Austin's address was a masterly production and carried great weight with the audience. Indeed, his presence on the spiritual rostrum has lent new impetus to the cause

wherever he has been heard.

Mrs. Georgia G. Cooley did herself credit on this occasion in her work as message bearer, and received many appreciative demonstrations from the

One of the musical selections that raised the vibrations of the poetic soul of the reporter to its highest pitch was the 'cello solo by Paul Schoessling. It was simply sublime, and the thanks of the appreciative audience were due to Prof. Singer, the musical director, for the presentation of the

Wednesday, February 21.

Wednesday morning's brightness permitted a large attendance at the business session, where many vital were discussed, and reports of outside societies heard, and impressive words listened to. Mr. Willing spoke of the awful fight that the Iowa Spiritualists have recently plies," was delivered in trance.

A song by Mr. Arthur Hooper, a element, and commended the position few tests by Mrs. Georgia G. Cooley taken by The Progressive Thinker; and Mrs. Isa Cleveland, and one of the taken by The Progressive Trinker; most successful and most harmonious also telling of how the fake element is sessions of the association since its inorganizing to down this paper for standing up for truth. The applause given his remarks were plaudits for The Progressive Thinker, and the cleansing and purifying process should ticeable aid the Sunflower Club rendered the State Association during the go on. He is vice-president of the M. dered the State Association during the

Spiritualists have troubles of their out a woman in it to club. Each one own and we all believe it, and extend along without this club. Each one worked with untiring energy toward

Geo. B. Warne, president; Mrs. Ella J. Bloom, vice-president; Dr. H. A. Cross, secretary; A. M. Griffen, treasurer; Mrs. Carrie Francis, Chicago; W. E. Hammond, Rockford; Orrin Merritt, Genoa, trustees.

Wednesday afternoon, the address by Wm. V. Nicum was interesting and well received, as was that of Hugh S. Mrs. C. C. Pierce sang beautifully a It tells of a germ, light and heat—a

soprano solo, "Sing Me to Sleep," accompanied by Jos. Singer with a violin obligato. Mrs. Burland, Mrs. Barbara Hilbert and H. S. Fraser, as mes-

sage bearers, did good work.

In the evening, Rev. B. F. Austin's address upon "Can Any Good Come Out of Hydesville?" which he calls a quotation from the new bible—the spiritual bible—was an instructive, elequent and forceful presentation of eloquent and forceful presentation of the many good things Spiritualism is It speaks of a wealth of sweets subdoing and has done for the world. He wove in much of personal observa-

tion and experience.

Thos. Grimshaw started in slowly and deliberately, and rabidly and unqualifiedly denounced the fraud in the qualifiedly denounced the truth. His It Speaks of the great eternal ranks and eulogized the truth. His subject, "Weak and Strong Points in Spiritualism," gave him the license he accepted to crush many theological

strong-points and elevate Spiritualism. He said he had been accused of being against mediumship but it is the "pretenders" he would wipe out of exist-Here is a speaker Spiritualists never can get enough of. His wit is sparkling, and his common sense very much in evidence. He kept his audience in an uproar until his last words were spoken, with his pointed sar-casm and method of putting it.

The violin solo by Miss Lida Hatch and the songs-by Mrs. Pierce charming, and the messages by Dr. Burgess and Mrs. Kirchner were ap-

Thursday, February 22.

The morning conference, in which about twenty speakers and mediums, took part, was interesting and the conclusion to be drawn is that there is still a brilliant array of oratory, a stupendous measure of grit and a constellation of sparkling wit in the ranks of Spiritualism. Mediumship was well discussed by mediums, speakers and laymen, and perhaps a better understanding as a result Even Dr. Warne's position ought not to be longer misunderstood. The subject was upon mediumship

At the afternoon session; Rev. B. F. Austin delivered an address upon "Thought Power and How to Use It." The harp solo by Walfried Singer

was exceptionally good.

The messages by Mrs. Lichtig and
Mrs. Schwahn were received with appreciation and the cornet solo by Mr. Ray Moffatt, nephew of Mrs. J. R. Francis, was exceptionally fine.

A resolution was offered disapproving of the hanging of Johann Hoch. Spiritualism is not in favor of capital punishment, and upon that ground the resolution was adopted.

Messages of cheer and congratulation were received from the Wisconsin, the Indiana and the Missouri State Associations, and from Mrs. M. E. Cadwallader of Philadelphia, Pa. At the evening session, Mrs. Cora

L. V. Richmond delivered an address upon "The Spiritual Outlook and Foregleams for 1906." She reached out into the whole world with the outlook and foregleams for the present year, showing the undercurrent of spiritual manifestation in all that science is finding and in the progress of religions and nations.

The duet by Joseph Singer and Mr. E. Carlson upon the violin and cello,

was sweet and beautiful. Thomas Grimshaw's address upon "Spirit Communion and What It Im-

ception, came to a close. These notes would be very incom-

V. S. A., and an able lawyer.

Mr. Grimshaw said the St. Louis

Spiritualists have troubles of their seems like trying to keep house without a woman in it to think of getting The election of officers resulted as the success of the meetings. It is an important auxiliary to the Illinois State Association. And these thoughts and the activity of these ladies of this important auxiliary inspire these

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# Spiritualist Meetings. every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues;

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

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pas-tor's address, 3802 Ridge avenue, Rog-ers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents. First German Spiritualist Society on the West Side. Meetings every Sunday

at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Confer ence at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meet ing Thursday 3 p. m. Mrs. Jeffery Bur

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

The Kenwood Spiritual Church will-hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.
Spiritualist services will be held

every Sunday evening at 183 E. North avenue, corner Burling street, commencing at 8 o'clock sharp. ducted by Mr. and Mrs. Howes. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every

Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-863 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 81st street and Indiana avenue. Admission to after-noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer Dr. Beverly, president, No. 44 East 81st

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every zer-

vice.
The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall an be reached by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. L. C. Koehler and others.

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

The Golden Rule Spiritualist Society

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

Temple Light and Truth, 870 Waban-

sia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Hyde Park Occult Society holds regular Sunday ovening services, 7:45 colock, at 819 E. 56th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th

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

The Rising Sun Mission Will hold services until further notice, Sunday af-ternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western ave nue. All welcome.

every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets

street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

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

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