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

CHICAGO, ILL., MARCH 17, 1906.

VOL. 33.

THE LAW OF CORRESPONDENCE And Its Relation to Health and Happiness.

In the studies occupying the attention of thinkers to-day, there is none of greater importance than that which pertains to the law of correspondence. In life's great things, and in its small things, abundant evidence of this truth abides, and may be easily -traced by earnest searchers.

Ever and always does it demonstrate the inter-relation of the seen and the unseen, the inner and outer

the spiritual and the material.

It has been well said, that "the active plastic principle is the soul—the true man, of which the body is but the external expression and instru-

This law has for us peculiar significance, when we consider the claims made for it by certain philosophers, claims which may all be proved by those who will search in the realms of their own spiritual nature. .

Samuel R. Wells in a work on hysiognomy, says, "It is every-Physiognomy, says, here the indwelling life which dermines the external form of things. Swedenborg, the Swedish seer, naintained the law of correspondence as existing between the mind and soul of man and his physical organism, ex-

tending to the minutest details. W. F. Evans, an eminent exponent of this philosophy, says: "Every or-gan in our bodily structure is only the outward manifestation of a correspondent part and function of our nature. Consequently our mental states affect the condition and action of the various organs, in fact are the body's health or malady. They first influence the spiritual body, then the brain and nerves, and then the va-

rious organs.' Every organ within the body serves the spirit of man. The brain with its cerebro-spinal centers, connected as it is with the entire body, is constantly sending and receiving messages from all the provinces of its kingdom, near and remote.

Not a thuoght, nor emotion, nor mental state, but is faithfully registered in its proper place.

If the inner attitude be that of grief, or depression, the body is bowed or bent, if joy and hope prevail, the body is upright, expectant, vigorous in attitude; whilst the functions of all the organs correspond to the ruling condition of the internal nature.

A wonderful instrument is the human face, adjusting its every fibre to the direction of mind, and reflecting every shade of human emotion.

Fear, jealousy, anger are all destructive forces, and affect the body, just as surely as a blow from the out-

Sudden fright quickens the action of the heart and there is a sinking sensation at the pit of the stomach, caused by the relaxing of the diaphragm, all coming about by reason

of the brain and its telegrams. This proves beyond doubt that many seases originate, primarily, from mental causes, and that good health may be secured through the harmony

of the interior nature.
Prentice Mulford says: thoughts shape your face, and give it its expression. Your thoughts determine the attitude, carriage and shape of your whole body.

The law for beauty, and the law for perfect health, is the same. Both depend entirely on the state of your mind, or in other words, on the kind of thoughts you must put out and re-You are every day thinking yourself into some phase of character. and facial expression good or bad."

This is an eloquent sermon, on "beauty culture," and introduces a power before which creams, lotions, cosmetics and "wrinkle eradicators" retire into obscurity.

The Auto-Suggestionists use the same law of correspondence, declaring thought to be a positive dynamic force, expressing itself through physical forms.

If we would change our condition for the better, we must heed first of the truth that influx is always into forms that are correspondences. To simply will a change, may in itself intensify the present ill by imaging it with added strength.

As is suggested by the Orientalists: If you would control a certain wave of feeling, think of its opposite; if you are angry, think of love, and anger will cease to be. The same force holds in all the relations of mind and body.

If you are nervous, agitated and imnelled by the destructive spirit of hurry, assume the opposite bodily attitude. Let your movements be all slow and measured, and in a short excitement will time the interior cease, the inter-relations of body and mind, will be harmoniously adjusted, and you will be conscious of a victory over yourself, which becomes

This law holds true of all emotions, and becomes of great hygienic value when used in the matter of wholeness or health, and is one of the ruling agencies in the restoration of strength and bodily vigor.

As forcefully said by H. W. Dresser "Life itself becomes easier and happier when we make this grand discovery, that within each human soul there is a sufficient resource for every need along the line of the individual career;" and again. "Our deepest life is a continuous incoming of renewing, sustaining power, welling up from the heart of the universe into the spirit of man, a continuous divine communication, engaged in the rearing of a The deepest Self is not physical nor even intellectual. It is spir-

By the application of this principle, we have it in our power to change, mend, and make our own lives what we will, and also in some measure, add to the universal world-betterment. ELLA DARE.

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

Not every love is generous or noble or merits high encomium, but that love which prompts and impels man to live generously and to act nobly.-Plato. Let us not burden our remembrance With a heaviness that's gone.—Shak-

speare. The dependence of liberty shall be loyers; the continuance of equality shall be comrades.—Walt Whitman. The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman

ALWAYS A GLEAM OF HOPE.

The Editor of the Toledo (Ohio) Times Expresses It in a Brief Editorial, Though He Alludes Despairingly to the Fraud in Our Ranks.

The most fascinating yet baffling uestions of human existence are those relating to life beyond this world. Scarcely debatable any longer is the once mooted question, "If a man die, shall he live again?" This is almost puiversally accepted, even in the non-Christian world.

Efforts to pierce the veil of the grave have been many. And on grounds by which every other phenomenon of human experience is tested. All of them have been fruitless. THE CLAIMS OF SPIRITUALISM ARE MANY OF THEM SO TAINTED WITH PALPABLE FRAUD AS TO CAST DISCREDIT OVER ALL.

However, it must be admitted that cult, are beyond ordinary explanation at present. Achievements have been wrought that defy our understanding. It will not do to dismiss them as mere trickery and sleight-of-hand.

The recent death of Dr. Richard Hodgson, secretary of the American Society for Psychical Research, and the making of an ante-mortem agreement between him and a number friends to communicate with them, has aroused fresh discussion. . Among others with whom the spirit of Dr Hodgson is said to have communicated is Dr. Isaac K. Funk, one of the edit-ors of the Literary Digest.

Even through Dr. Hodgson's spirit should, through some medium, as has been claimed, have made use of some prescribed formula to authenticate the communication, it is pointed out by the New York Tribune that this agreement necessarily being known to at least one living person, might have been gained by the medium by telepathy and hence not have come from

beyond the grave at all. We are pretty well agreed that we live in this world to undergo develop-ment. This development takes place along lines that we are only dimly conscious of and takes place regardless of time. We do not know whether we appear on this mundane sphere once only or many times. We do not know why we come or why death strikes as he does. Yet we cannot believe that he comes or we are born at

random. No man lives or dies before his time is a corollary to the axioms, God is good: His universe is law.

No one believes that our life was evolved out of nothing. Somewhere, sometime, some way, this being of ours must have been existent in a former sphere. Yet no one thinks of going backward to communicate here. The step is manifestly absurd, impossible, inconceivable.

Perhaps, nay, more than likely, what we see as death is but the obverse side of a birth into a new, high-er, freer sphere. We have the change of blind, helpless, ugly larvae into beautiful winged creatures, the devel-opment of the caterpillar into the butterfly to give us a hint of what may be in store for us.

Does anyone suggest that the butterfly should talk to the caternillar of an existence which must manifestly be incomprehensible to the worm?

ORDINATIONS.

Bible Directions.

The controversy between Rev. Dr. R. E. Coon and President Barrett, which adorned the columns of your excellent paper, No. 846, seems to be happily closed with diplomatic "distinguished consideration," to the honor of both contestants. In reading it, however, my thoughts were directed to the subject it treats-to some ex-

tent-ordination. To a man whose Spiritualism has no prefix, all such ceremonies group themselves into this: "The selection of certain men and women to ride on railroads at half-fare." To Bible Spiritualists and Christian Spiritualists it indicates the setting apart or consecrating certain persons to be priests, whose duties consist mainly in acting as attorneys for the Lord in all spiritual affairs. For the former I believe the best plan of selection is by vote, just as a chairman is selected at a conference or caucus. For the latter, I see no reasonable ground for departing from the ceremony and directions given in "holy writ. can read those directions in Exodus, 29th chapter. It is true, they are somewhat tedious and involve much expense, but all Bible believers know they are given by Divine inspiration, and hence should be scrupulously

obeyed. Briefly those ceremonies consist in washing the candidates with water and then greasing them with oil. They must wear peculiar belts and head-gear-the latter called "bonnets for glory and beauty." Two beeves and two rams must be after the candidates have placed their hands on the animals' heads. The emboweling process follows, and the kidneys, caul, and a large portion

of the tallow must be burned. The final act, however, is more solemn and impressive than all the rest. The officiating clergyman dips his fingers in the animal's blood and deliberately places a drop of blood on, the candidate's right thumb, right ear, and the great toe of his right foot. It is presumed the beef and the mutton are to be given to the ordained ones

Our friend, Rev. Dr. Coon, I judge, is a Bible Spiritualist, from some extracts of his speeches I have seen, and hence in departing in his ordination from the requirements given to Moses has cast a shadow on the historic name, he bears. In childhood nothing gave me greater, pleasure than listen-ing to the melodies composed to per-petuate the name and fame of the jolly Zephaniah Coon, Esq. I wish his worthy namesake might find it wise to employ his lessure moments in letting this ordination business alone.

J. CLEMENT SMITH.

If you want to know the opinion of your neighber, you want his honest opinion. You do not want to be deceived. You do not want to be de-ceived. You do not want to talk with a hypocrite. Ingersoll.

Instead of the workers of each nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible. Hovenden.

SUGGESTIVE STATEMENTS

With Reference to the Legendary Beliefs Are Not Historical Facts.

One of the curious inconsistencies among otherwise intelligent Spiritualists, is the persistency of their belief in Bible stories and Roman Catholic legends attached thereto; and this in the face of the many exposures of their origin found in The Progressive Thinker in late and early numbers. W. S. Franklin's article, "A Glance at the Misty Past," in No. 846, is a striking example of this persistent willingness to accept unauthorized tradition

for historical fact.

Brother Franklin recites the story of the death of those mythical personages, Matthew, Mark, Luke and John, and of John's remarkable "preservation in oil," as though they were historical facts, whereas, in contem-poraneous history we find no evidence that they or their leader ever lived.

I shall not be surprised, to learn that our credulous brother also really still believes that wonderful fake of all fake stories, the birth of a male child from the womb of a virgin mother in contradiction of a fixed law of nature, never abrogated before or

If he believes the legends he re cited he must certainly, helieve the legend of all legends, the immaculate conception of the Virgin Mary; and right here I am reminded that he has left out one important story in the list, to-wit: What became of the Virgin Mary?

I think Brother F. should read a little further in Roman Catholic liter-ature and learn that her real earthly body left this planet and was carried into space, "up" into heaven—the same as was her fatherless eldest son's body.

A noted scholar and investigator, M. D. Conway, is the author of the following statement in regard the story of Jesus.

"The world has been for a long time engaged in writing lives of Jesus. But when we come to examine them one startling fact confronts us; Al of these books relate to a personage ist a single scrap of contemporary information-not one. By accepted tradition, he was born in the reign of Augustus, the great literary age the nation of which he was a subject In the Augustinian age historians flourished, poets and orators, critics and travelers abounded; yet not one mentions even the name of Jesus, much less any incident of his life. O Jesus we have not one notice not the faintest, slightest sentence or word on which history can fix as certain evi-

dence that he ever lived at all." Spiritualists, Brother Franklin, pride themselves in a belief founded on facts derived from reliable his tory and personal experience, and not in "legendary lore." We need facts in this world—proven facts. D. W. BRAINARD.

Grinnell, Iowa.

SPIRIT MEDICATION. Psycho-Magnetic Healing as a Spirit Manifestation.

Reading the article . "Psycho-Magnetic Healing as a Spirit Manifesta-tion," by Dr. J. A. Marvin, I would like to say that what he has written is true, concerning psycho-magnetic They Should Conform Strictly to treatments. It is so little understood by all Spiritualists that it cannot be truly appreciated until they unfold the clairvoyant power so as to be able to see the powerful magnetic currents and emanations charged with chemical and medicinal properties that flow directly to the parts affected. Clairvoyance fully developed reveals this. As these currents flow through the medium they can be seen to flow from the ends of the fingers in a vapor, colored according to the conditions required by the patient. As for instance a patient suffering from imflammatory. rheumatism and is one of material force has a crimson and merging into grey or black, has to be counter-charged by a current of magnetic ether of pink merging into white, which eradicates from this aura that dark crimson and grey by the electric forces of the divine healer's influences that are sent through the organism of the medium by the band of spirits which are formed to accomplish this

> By the mediums or sensitives educating and unfolding their powers into perfect adeptship, they thus bring all phases of development into service

in psycho-magnetic healing. With Brothers Tuttle and Marvin I believe that more attention should be given by all Spiritualists and investigators to this phase of phenomena of spirit. It is bringing more good to suffering humanity than any other manifestation of spirit influence, whereby those who suffer are also convinced by these divine powers and are brought to a realization of the truth of spirituality or true Spiritualism.

As to fakes or partially developed mediums who are posing as magnetic healers, I will say that they should be required to show their diploma for the practice of psycho-magnetic or divine healing, the same as any physician in the material plane or world to show that they have given the tim and made the true conditions required to perfect this phase of mediumship through the colleges of divine science. Only through education in the phil-

sophy of divine healing can phase of spirit manifestation of spirit be made perfect. For it dicting as Dr. Marvin states, that no one can expect intelligent scientific spirits to cooperate for a great work conearth plane unless ather medium through which they may work them the time and proper conditions. and this can only be accomplished by persistent effort and a settled determi-nation of will to have the best or none—the truth or nothing—thus drawing into the magnetic current forces that power of magnetism that will overcome all diseases and detach all obsessions, becoming a savior to all mankind as the Nazarene of old I am only a young-medium in this work, but my labor is crowned with success, and I intend to devote my life to this divine psycho-magnetic-healing

through the co-operation of any spirit band of physicians and healers. MRS. L. WHEON Martin's Ferry, Ohio. So long as we love, we serve So long as we are loved by others, I would almost say we are indispens-

able; and no man is useless while he

has a friend.—Stevenson,

SPIRIT POTENCY.

It Is Beautifully and Comprehensively Illustrated in Homeopathy, as Set Forth in "Medical Talk."

The homeopaths claim that their drug, in addition to its gross, or matedrug, in addition to its gross, or material elements, has a spiritual essence. This spiritual essence they call its potency. By triturating a drug with sugar of milk they divide the gross or tangible elements of the drug, and this liberates the spiritual essence of the drug. The finer it is triturated the more the spiritual essence is thereted. more the spiritual essence is liberated.
If the process of trituration is continued through the first, second, third, fourth and fifth potencies, there is still some trace of the crude drug left. But by continuing this process of retrituration, each time dividing the

which contains no trace of the orginal But the homeopaths claim that the spiritual essence of the drug has per-vaded the triturated material, and now, instead of having the trude drug, they have the spiritual essence of the drug, which is the drug's real remedial efficacy.

In giving the thirtieth trituration or dilution of any drug, the homeqpaths know that they are not giving drugs at They know very well that the drug disappeared entirely before the thirtieth dilution was reached. They do claim that the potency of the drug has been preserved and even intensified, by the diluting processes.

A true homeopath, therefore, is not drugger. He does not give drugs while he is practicing homeopathy. He may give drugs occasionally, on the side, in contradiction to the teachings of his school, but any homeopath who limits his prescriptions to the teachings of his school is not giving drugs. He never gives drugs, person could take with impunity an overdose of a homeopathic remedy. If one were to drink all the medicine a homeopath leaves for a patient, to be taken through the day or week, it

would have no effect whatever. This is saying nothing against homeopathic remedies at all.... It is only an attempt to explain what they claim.

The spiritual essence of a drug, or what the homeopaths call the potency, has no effect upon a well person. Its operation is only manifested when it meets in the system some, diseased condition to which it is applicable. If a person does not happen to have the disease for which any homeopathic potency is adapted the taking of such potency in unlimited doses would have no effect whatever. But if he happen to have the disease for which the notency is a remedy its curative effect would then be manifested. It is a maxim of homeopathy that a remedy taken into the system produce no other effect save the removal of the symptoms for which it was adminis-

AND AZREL BADE THEM LOOK.

Tears Flecked the Eyes, and as the Filmy Lace and Fine Linen Were Raised to Wipe Away the Pearls of Sorrow the Fingers Were Like Unto Gleaming Pointers of Light."

Sitting before the fire I, pondered er the seeming inconsistencies and hypocrisies of life, and pondering thus, I passed through the gates of sleen.

The Angel Azrel stood before me and said, "Come; let us look for a brief time upon man and his ways." We stood before a stately church whose minarets and spires seemed almost to reach into the abode of Him

in whose honor it was builded. many colored windows reflecting the beams of the morning sun, flashed in a blaze of glory like jewels magnifi-

Inside the organ rolled and thundered a triumphant pean of praise to the creator of man and the universe, while with eyes raised in adoration men and women robed in costly raiment sang, "Lord, I care not riches, neither silver nor gold." And then a pause; an expectant hush, as the leader stepped forward, and in an exquisitely modulated voice addressed the people on "The Fatherhood of God and the Brotherhood of Man"; and ever as he discoursed did the concourse of men and women listen with apt attention, while the attempt to stifle their emotion caused the lewels on their bosoms to flash and sparkle like a thousand suns. Tears flecked the eyes, and as the filmy, lake and fine linen were raised to wipe away the pearls of sorrow, the fingers like unto gleaming pointers of light, so encrusted were they with brilliants Outside the wind now shrieked and moaned like a soul peering into the depths of hell for the day was one of

And as we gazed there came along the wind-swept, ity street, a being that the world calls woman. Pinched hunger was the face, and cold to the bones' marrow were the limbs that the scanty garments could not pro-

"Oh. God. had I but shelter; but warm place in which to die." Hark; the Vox Humana and Tremolo stop in the mighty church organ. t seems like angels' voices singing, 'Come, weary one, rest."

'Yes, they call me; the blessed sons and daughters of God call me. Inside is warmth and rest, but the steps are many and my strength is gone "Look," said Azrel, and looking

Slowly she drew her poor perishing body up the marble steps and into the vestibule of the temple of glory; but sinking at the door that shut the worshipers in with their God, she could

not open.

Feebly the hand dashed against the massive oaken door; the perishing frozen hand, that thought perchance it could attract attention from the the worshipers. But no; the organ is again crashing

forth its liquid notes of melody, and the congregation in worshiping chorus sing, "Glory to God in the highest: on earth peace, good will to man."
And now to the quickened strains of the recessional, the doors back; the silks rustle and the sables and broadcloth nestle closely, as the worshipers turn to leave their palace

But there is commotion at the door. and indignant voices are raised in cen-sure; for a curious thing blocks the wav: a bundle of rags that wrap a corpse. Again the jewels flash as the bosoms

It Is in Relation to the Actual Condition of Affairs in China, Illustrating

LETTING IN A FLOOD OF LIGHT.

How That Country Has Been Tricked by a Base Forgery-The Nanchang Affair.

Inspired reports from Shanghal have made the Western nations nerv-Even lynching in China for some time to come will be referred to

The last and doubtless correct report is, that the missionaries had original drug more and more, they will very quickly reach a trituration started a law suit, and that the bishop had issued an appeal for church sub-scriptions, couched in the form and language of an official of the empire. It is, of course, deplorable that such things should cause riots and murder, but there are men living in this counwho remember the anti-Catholic riots in New England, and the burning of Charlestown convent by an American mob, and the burning to death of

a nun by the same mob. Let us be patient with the Chinese, remembering that we were so recently barbarians ourselves. The Protestant missionary societies of the world and the Roman Catholic Propaganda have it in their power to make permanent peace in China. A missionary, trusted to make the translation of the French treaty of 1860 into Manchu, abused the confidence reposed in him by forging into the treaty a clause to which China never agreed, by which the French missionaritis were, permit-ted to carry on their work in the Middle Kingdom, that is to say, beyond the treaty ports. Immediately the French Christians rode into the Middle Kingdom on the back of this forg-ery, and the Americans, English and Germans followed under the "favored nation" clause in the Chinese treaties

of their respective government.
China was tricked by a base forgery.
Every Christian missionary in the Middle Kingdom is there by virtue of a gross crime. He is despised as a hypocrite on that account by all intelligent Chinese, and is hated by the lower class. Now the fact of this missionary forgery is known and admitted by missionaries themselves. Let the Mission Boards and the College of the Propaganda immediately withdraw every mission that is founded on that, forgery, and ask France to cancel the forged clause. Then let them ask of their respective governments to cancel out of all their Chinese treaties every reference to Christians and Christian missions, and thereafter go as Christ went, to preach the gospel of peace on earth and good will towards men, with no government behind them except the kingdom of heaven.—San Francisco (Cal.) Call.

Influence After Death.

It is the belief of thousands of per sons that the spirit or character of a person persists after the death of the physical body, continues to exist as an intelligent entity in the more ethereal atmosphere of therearth, and influences for good or evil the thoughts and morals of humanity. The evidence proving this to be true is so strong that, after much investigation, such authorities in exact science as Prof. William Crookes, F. R. S., Prof. Alfred Russel Wallace and Camille Flammarion, to mention no others acknowledge that they are converted to a belief in immortality and spirit return. The Psychic Research Society, composed of the most advanced scientific minds of the day, has accumulated volumes of evidence showing how persons are influenced by their friends or enemies from the spirit side

of life. The murder of murderers by the state appears a double crime in the light of this theory that immortal characters do not lose their influence over mortals when they drop the physical form by death. If the mental body of criminal energy is set free by death so that it can act upon the subjective mind of characters predisposed by environment and education to crime, often overpowering them with sudden desire to murder or steal, then it would be wise for the state to keep criminals bound to physical life as long as possible in order that the perverted and undeveloped forces of their nature might be educated and trained to a high moral level.

When the necessity for this is seen someone will rise up with a method. History proves that people as a whole always manage to get that what they aspire after. Their prayers are answered by the power of the omnipotent Intelligence that is latent in all things, manifest in all things and superior to all things.
WALTER DE VOE.

of light are raised to apply to the quivering, indignant nostrils, cunning golden and silver flasks that give forth weet and invigorating perfumes

Come hither, sexton and helper; gather up that heap of wretchedness that profanes God's dwelling house: carry it from our outraged sight, and wash clean the entrance against our coming on another day."

Azrel touched me and said: "Come; the peace that they had acquired through the words of their goldentongued leader, and through their peans of praise, has been broken and shattered, and their hearts troubled thereat.

"They have shut their God in the temple of glory that they did build for him, and they may not go in again until the day set apart for his worship.' I awoke; and faintly came to me these words: "God's ways are not man's ways."

J. H. M.

Barely Escapes Burial Alive.

La Crosse, Wis., March 9 .- Mrs. W. R. Sherwood, aged 25, of Mabel. Minn., came to life hours after being opportunity. laid out for burial, and just before she was to have been embalmed, she was conscious the whole time of what was going on around her, but was without desire or ability to interfere. She had pneumonia, and early in

At three in the morning the watchers heard sounds in the room and rushed in just in time to see her arise with a shrick. Mrs Sherwood was given promut treatment and will reheave in wrath, and again the pointers | cover.

REPORT OF EDITOR-AT-LARGE.

For the Quarter Commencing Dec, 1 1905, and Ending March 1, 1906: To the Executive Board of the N. S. A

Respected Sir:—I have the pleasure of reporting the work for the first three months of the year. My attention was called by the Hon. R. A. Dague to a lecture given by Henry Frank, before the Psychical Soas part of a general plot against for- ciety of Los Angeles, in which he spoke of Spiritualism in language. I do caused by the British member of the not care here to repeat. My reply in extra-territorial court violating the Banner of Light called out a detreaty in sending a Chinese woman to nial from Mr. Frank. He asserted at Nanchang was widely reported, at first, as part of a widespread plot.

The last and doubtless and doubtless are not need been wrongly reported by Mr. Dague. It became a question of veracity between these two gentlemen, and Mr. Dague in his report. and Mr. Dague in his reply proved that his report was correct. Mr. Frank in a lengthy response admitted that Mr. Dague had reported correctly, and made his plea on that line of defense. My last reply was based on this admission, and was given in the Banner of Light. In that reply I held to the statement that I had first made,

> ualists to remain silent when their belief was libeled, or meekly apologize for their cause. The following articles have been furnished for publication: Review of Passing Events-Interesting to Flesh Eaters-Speak for the Creatures of the Wood and Field Who Cannot Speak for Themselves-A Comparison-Straws Show the Trend

that the time had gone by for Spirit-

of Rublic Opinion. In Banner of Light and The Progressive Thinker. Review of Passing Events—Devil-ism—Felix Schelling a Worthy Example—Magnetic Healing—Prof. Larkin Hits Out With His Shillelah. In Banner of Light, The Progressive Thinker and Sunflower.

Review of Passing Events-Bibles Scarce—An Outgrowth of Old Theology—The Great Church Trust. In Banner of Light and The Progressive Thinker. In Regard to Kellar. In Chicago

Record-Herald.
Response to the Evangelist Daniels. in Anaconda (Mont.) Standard. This reply was separately printed by that ardent worker, W. J. Hicks, and circulated. A Creed! In Banner of Light and

Sunflower. Spiritualism. Written by request of the Iowa State Association. Doctor Funk and His Critics. In the Sunflower. Growth of Catholicism in the United States. In Banner of Light.

Review of Passing Events-Illustra-

tion of the Test Proposed by Mr. My-ers—Atavism. In Banner of Light and The Progressive Thinker. Mr. Myers' Test Illustrated. In the Two Worlds, Manchester, Eng-

Messages From the Unseen. "Spiritualism-Do the Spirits of the Departed Come to Earth Again?" ply to Rev. McFarlane in the Saint

James Gazette, Minn. A Test of Little Importance to Spiritualism. In Boston Herald. Review of Passing Eevents-Source of the Psalms—Messages From the Unseen—A Hopeful Sign. In Banner

of Light and The Progressive Thinker. Status of American Spiritualism The Profound Wisdom of the

Christian Editor. In the Message of Life, Levin, New Zealand. I wish to say by way of apology to pings from Catholic papers. defamatory to the cause, that I have not attempted to answer, for such papers will not admit replies. Nor will secular newspapers admit anything opposing Catholicism. Although articles on Spiritualism find a more ready hearing since public attention has been awak-ened by the recent interest taken by several men of note, in psychical phe-nomena. Criticism of Catholicism is barred from every secular journal, and the Spiritual press offers the only means of publication. The most optimistic cannot fail to discern in this subserviency of the press, the stealthy hand of theocratic despotism.

I am respectfully. HUDSON TUTTLE, Editor-at-Large National Spiritualist

Association. COMMUNION OF SAINTS.

It Is Beautifully and Comprehensively Illustrated by Rev. W. T. McElveen of Boston, Mass-There Is in All Men a Nerve of Spiritual Sensation -In All of Us This Spiritual Faculty Needs Quickening, Educating, Developing.

Can men communicate with the world of spirits? Note the question reads world of spirits, not the spiritual world. The Christian church asserts the reality of the spiritual world. To Christians the spiritual world is as real, aye, more real than the vegetable or animal worlds. It is the highest world—the world of finest, fullest life. Where is it?

The ordinary view is that the spiritual world is in the next life. It is beyond the grave that the ordinary view locates the spiritual world. It is not only in the future and after death, but it is beyond the blue of the sky and in "It is up yonder," say. But the Chinaman's "up" is our "down," and our "up" is his "down." No. the spiritual world is not primarily a destination or a place; it is a quality of life, it is an attitude of the soul, it is a condition of being.

The spiritual world is where God is.

Where is God? Seated on a glorious throne in a place called heaven? That is a child's notion of God. God is spirit. God is universal presence. is the soul of universal presence. God is the soul of the universe. God is immanent in his world. God is here, there, elsewhere and everywhere. Whenever or wherever the soul is conscious of God there is the spiritual world. God is as much here as anywhere. He never was or never shall he in any place more than he is here. The ground whereon thou standest brother man, is holy ground. present passing moment is big with

How can man know he is In the

spiritual world? The light has the eye to perceive it, the sound has the ear to hear it, the beautiful has the esthetic sense within to enjoy it. Is there any faculty in man by which the the day doctors pronounced her dead, spiritual can be thus apprehended and friends laid her out. spiritual can be thus apprehended and appreciated? There is. a point in us where the spiritual reaches, touches and affects us. is in all men a nerve of spiritual sensation. In some men it is alive and actice, in others it is dormant, almost dead. In all of us this spiritual fac-

RAISE THE CURTAIN. Blow Away the Chaff, Leaving Only the Golden Grain.

To the Editor:—Permit me to thank you for the position you have taken in regard to fake materialization. Please raise the curtain on all the frauds connected with Spiritualism, Blow away the chaff out of the wheat, leaving only the golden grain. Let the brilliant truths of Spiritualism be polished with reason and demonstration until all forms of fraud are relegated to

the past. Our western country has been overrun with mountebanks and fakirs, our camp-meetings infested with materializing frauds. Time and again have they been exposed, yet they are al-

ways on hand.

How strongly we condemn the orthodox churches for errors, both in doctrine and teaching, while our speakers light their fires of sarcasm from the altars of religious folly, yet at the same time we have our camp grounds infested with fakirs. Even large publishing houses have been employed to spread broadcast those wonderful revelations that were only of earthly origin. Brilliant speakers and profound legal talent have given caste to this class of frauds.

What can be more humiliating than to see an old father or mother hugging to their bosoms a burly Winans or other trickster, thinking it was their loved, lost and immortal ones? I have paid one dollar per hour to see such things, and I did not feel like condemning the poor sinner who at the mourners' bench told the Lord to come right down through the roof and convert him. One is no more absurd than the other.

Many of our Spiritualists seem to think if a medium's clothes are taken off, and a black suit donned, that it would be impossible to produce forms dressed in white. To all such I will say that I can learn any person in an hour's time, so they can produce forms robed in garments white as snow, and weave yards of lace soft as silk, to the astonishment and delight of the wondering spectators. No confederates, every door bolted, and a man with a Winchester rifle to guard each entrance. Like our California prother, I would give one thousand dollars for one genuine materialza-tion. One thousand to take by the hand again that old father, mother, brother or sister whom we laid in the voiceless tomb more than fifty years ago. The same amount to grasp again in loving embrace that daughter who went down to death just as she was blooming into womanhood, and whose last words were, "Why do you call me back with your tears? I was just receiving a crown of glory."

Sheer nonsense to talk about fifty or sixty forms appearing in two hours' time, representing the dead of more than a dozen different families, and dressed in the different costumes of that period, and all recognized. Won-derful magician, indeed, who can evoke at will the inhabitants of the celestial spheres, causing them to appear in a moment, and dematerialize in the twinkling of an eye. What a marvelous chemist that can make five hudred muscles, over two hundred bones, respiratory, circulatory and nervous systems, atomic and cell structure, and all the complicated machinery of the human body, then enith life and intell dematerialize it in a jiffy!

Spiritualism indeed, worth a dollar as a show, but not a penny as Spirit-

I am an old man, have laid in the voiceless tomb every member of my father's family, am now standing in the sunset's glow, the amber, emerald and gold are piling mountain high around the closing scene. How much would I love to know that Spiritualism was true. How my old heart would beat with rapture if I knew that just across the Borderland, beckoning hands were waiting to welcome me. That warm hearts were throbbing with love, as in the golden childhood days, and that continuous life eternal progress in worlds celestial were the heritage of suffering humanity; but such knowledge is denied me. Trumpet and materializing mediums, light and dark seances, inspirational and platform test message bearers. have proved fakes, pure and simple. Then let us have humanitarianism for our religion, Intelligence for our guide, the sublime philosophy of Spiritualism for our hope—hope that when life is over here we may live where sparkling streams, through endless years flow over golden sands, and where the old grow young again, in

bright immortal lands. DR. MORRISON.

ulty needs quickening, educating, de-

You might call this capacity for the spiritual the sixth sense. It is a sort of window of the soul, a kind of chord that vibrates when we are sensible of the spiritual. As yet this or-gan of spiritual knowledge is in a rudimentary condition. Some men do not even know that they possess it. In almost all of us nine-tenths of this

organ lies idle. Perhaps when this organ of knowledge becomes keen and sensitive enough we can converse with those whom we have loved and lost awhile We are ridiculously ignorant of the powers in us. The spiritual world is not far away. It is all about us. The dear ones that have departed may be nearer than we think. They may wish to communicate with us, but we are too stupid. Many things are unknown to us, not because of the essential unknowableness of the thing, but because the faculty by which we might know the thing has not been

sufficiently trained and developed by An unexplored continent of truth is described by the old creed phrase of the church, "I believe in the commun-

ion of saints." W. T. McELVEEN.

Hold your thought, your mind, your will in principle and you will succeed. -Huling.

A ruffled mind makes a restless pil--Anon. Whatever we have dared to think that dare we also say.—Garrison. There is an inmost center in us all,

where truth abides in fullness.-Browning. The first test of a truly great man is his humility.—Ruskin.

Perfection is attained by slow de-

prees: she requires the hand of time.-

is a charming parrative 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 influences

Chapter II.—Continued. at length the poet said that she had and the beauty of her. brought many thoughts back to his mind, and how he had himself been seen these wonderful things, and her

mind."

And then they paused from this discourse, and the little Pilgrim looked around upon the beautiful houses and the fair gardens, and she

"You live here? and do you come home at night?-but I do not mean at night, I mean when your work is done. And are they poets like you that dwell all about in these pleasant places, and

She would have said the children, but stopped, not knowing if perhaps it might be unkind to speak of the chilfren when she saw none there.

Upon this the lady smiled once more, and said:

"The door stands open always, so that no one is shut out, and the children come and go when they will They are children no longer, and they have their appointed work like him

"And you are always among those you love?" the Pilgrim said: upon which they smiled again and said, "We all love each other;" and the lady held her hand in both of hers, and caressed it, and softly laughed and said, "You know only the little language. When you have been taught the other you will learn many beautiful things.'

She rested for some time after this, friends; and then there came into the heart of the little Pilgrim a longing to go to the place which was appointed for her, and which was her home. and to do the work which had been given her to do. And when the lady saw this she rose and said that she would accompany her a little upon her way. But the poet bid her farewell brought her into their villages rejoicand remained under the perch, with ing, and called every one to see her. the green branches shading him, and the flowers twining around the pillars, and the open door of this beautiful old-time, and had never rested; so house behind him.

her God-speed, and the lady by her soled her to see again two who were one. The lady pressed her hand in the city as they passed the end of the great street out of which they came. together hand in hand.

"It is not as it was." Ama said. "For all of us have work to do which is needed for the worlds, and it is no longer needful that one should sit at home while the other goes forth: for our work is not for our life as of old. or for ourselves, but for the Father who has given us so great a trust. And, little sister, you must know that though we are not so great as the angels, nor as many that come to visit us from the other worlds, yet we are nearer to him. For we are in his secret, and it is ours to make it clear.'

The little Pilgrim's heart was very full to hear this; but she said:

"I was never clever, nor knew much. It is better for me to go away. strangers who do not know the way." be."

"Whatever is your work is the secret too; for it is nature to you to know what the others cannot be sure of, that we must have the victory at the last; so that we have this between us, the Father and we. And though all are his children, we are of the kindred of God, because of our Lord who.

is our Brother." And then the Lady Ama kissed her. and bade her when she returned to the great city, either for rest or for love, or because the Father sent for her, and troubles they had known, all smil- day; and the figure that had been bent that she should come to the house by ing and radiant with pleasure; and and weary was full of a tender major the river. "For we are friends: for ever," she said, and so threw ther white veil over her head, and was gone upon her mission, whither the little

Pilgrim did not know. And now she found herself at a distance from the great city, which shone in the light with its beautiful towers, and roofs, and all its monuments, the secrets of the growth and of the softly fringed with trees, and set in a germ, of which they had been ignorheavenly firmament. And the Pilgrim thought of those words that described selves in choirs, and sang to her dethis lovely place as a bride adorned lightful songs of the fields, and accomfor her husband, and did not wonder panied her out upon her way, singing at him who had said that her streets and answering to each other.

were of gold and her gates of hearl, At this neither of them made any because gold and pearls and precious reply at first, but looked at her; and lewels were as nothing to the glory

The little Pilgrim was glad to have

almost worsted when one like her mind was like a cup running over with came to him and gave strength to his almost more than it could contain. It soul. "For that He was on our side seemed to her that there never could was the only thing she knew," he be a time when she should want for said, "and all that could be learned oil wonder and interest and delight, so discovered was not worthy of naming long as she had this to think of. Yet beside it. And this I must tell when she was not sorry to turn her back upon next I speak to the people, and how the beautiful city, but went on her our little sister brought it to my way singing in unutterable content. and thinking over what the lady had said, that we were in God's secret. more than all the great worlds above and even the angels, because of knowing how it is that in darkness and doubt, and without any open vision, a man may still keep the right way. The path lay along the bank of the river which flowed beside her and made the air full of music, and a soft air blew across the running stream and breathed in her face and refreshed her, and the birds sang in all the trees. And as she passed through the villages the people came out to met her, and asked of her if she had come from the city, and what she had seen there. And everywhere she found friends, and kind voices that gave her greeting. But some would ask her why she still spoke the little language, though it was sweet to their ears; and others when they heard it hastened to call from the houses and the fields some among them who knew the other tongue but a little, and who came and crowded round the little Pilgrim, and

> about the old time. And she perceived that the village folk were a simple folk, not learned and wise like those she had left; and that though they lived within sight of the great city, and showed every stranger the beautiful view of it, and the glory of its towers, yet few among them had traveled there: for they were so content with their fields, and their river, and the shade of their trees, and the birds singing, and their simple life, that they wanted no change; though it pleased them to receive the little Pilgrim, and they

asked her many questions both about

the things she had been seeing and

And they told her that they had all been poor and labored hard in the that now it was the Father's good When she looked back upon him he pleasure that they should enjoy great resh-breathing fields and on the riverside looked back too and waved her side, so that there were many who hand, and the little Pilgrim felt tears even now had little occupation except of happiness come to her eyes; for she to think of the Father's goodness, and had been wondering with a little dis- to rest. And they told her how the appointment to see that the people in Lord himself would come among the city, except those who were stran- them, and sit down under a tree, and gers, were chiefly alone, and not like tell them one of his parables, and those in the old world where the hus- make them all more happy than words band and wife go together. It con- could say; and how sometimes he would send one out of the beautiful city, with a poem or tale to say to answer to her thought, and bade her them, and bands of lovely music, more pause a moment and look back into lovely than anything beside, except the sound of the Lord's own voice. "And what is more wonderful, the angels And then the Pilgrim was more and themselves come often and listen to more consoled, for she saw many who us," they said, "when we begin to talk had before been alone now walking and remind each other of the old time. and how we suffered heat and cold, and were bowed down with labor, and bending over the soil, and how sometimes the harvest would fail us, and sometimes we had not bread, and sometimes would hush the children to I do not know the higher speech, but sleep because there was nothing to give them; and how we grew old and

weary, and still worked on and on." "We are those who were old," a number of them called out to her, was the true name of a brother born with a murmuring sound of laughter. one looking over another's shoulder. And one woman said, "The angels say to us, 'Did you never think the Father had forsaken you and the Lord forgotten you?" And all the rest answered as in a a chorus, "There were moments that we thought this; but all to my little border-land, and help the time we knew that it could not "And the angels wonder at us." sald another. All this they said, best." the lady said; "but though you crowding one before another, everyare so little you are in the Father's one anxious to say something, and sometimes speaking together, but always in accord. And then there was a sound of laughter and pleasure, both at the strange thought that the Lord could have forgotten them, and at the

wonder of the angels over their simple And immediately they began to remind each other, and say, "Do you remember?" and they told the little Pilgrim a hundred tales of the hardships at every new account the others would applaud and rejoice, feeling the happiness all the more for the evils that | and life." And all that had changed were past. And some of them led her their relations in the other days and into their gardens to show her their flowers, and to tell her how they had begun to study and learn how colors were changed and form perfected, and ant. And others arranged them-

folk and the greatness of the others made the little Pilgrim wonder and admire; and she loyed them in her simplicity, and turned back many a time to wave her hand to them, and as it went further and further away. It had an evening tone of rest and quietness, and of protection and peace of Hecleadeth me by the green pastures and beside the quiet waters," she said to herself, and her heart swelled with pleasure to think that it was those who had been so old, and so

weary, and poor, who had this rest to

console them for all their sorrows. And as she went along, not only did she pass through many other villages, but met many on the way who were traveling towards the great city, and would a greet pheraysweetly as they passed,"and sometimes stop to say a pleasant word, so that the little Pilgrim was never lonely wherever she went. But most of them began to speak to her in the other language, which was as beautiful and sweet as music, but which she could not understand; and they were surprised to find her ignorant of it, not knowing that she was but a new-comer into these lands: 'And' there were many things that could not be told but in that language, for the earthly tongue had no words to express them. The little Pilgrim was a little sad not to understand what was "said" to her, but cheered hersett with the thought that it should be taught to her by one whom she loved best ... The way by the riverside was very cheerful and bright, with many people coming and going, and many villages, some of them with bridge; across other stream, some withdrawn among the fields, but all of them bright and full of life, and with sounds of music, and voices, and footsteps; and the little Pilgrim felt no weariness, and moved along as lightly as a child, taking great pleasure in everything she saw, and answering all the friendly greetings with all her heart, yet glad to think that she was approaching ever pearer to the country where it was ordained that she should dwell for a time and succor the strangers, and receive those who were newly arrived. And she consoled herself with the thought that

there was no need of any language but that which she knew. As this went through her mind, making her glad, she suddenly became aware of one who was walking by her side, a lady who was covered with a veil white and shining like that which Ama had, worn in the beautiful city. It hung about this stranger's head so that it was not easy to see her face, but the sound of her voice was very sweet in the pilgrim's ear, yet startled her like the sound of something which she knew well, but could not remember. And as there were few who were going that way, she was glad and said, "Let us walk together, if that

pleases you." And"the stranger said. "It is for that I have come," which was a reply which made the little Pilgrim wonder more and more, though she was very ion upon her way. And then the lady began to ask her many questions, not little foolish one, as he had done in waved his hand to her as if bidding peace and consolation among the about the city, or the great things she the dear Lord had given her to do.

"I am little and weak, and I cannot do much," the little Pilgrim said. "It is nothing but pleasure. It is to welcome those that are coming, and tell them..... Sometimes they are astonished and do not know. I was so myself. I came in my sleep, and understood nothing. But now that I know, it is sweet to tell them that

they need not fear this "I was glad," the lady said, "that you came in your sleep; for sometimes the way is dark and hard, and you are little and tender. When your brother comes you will be the first to see him, and show him the way. "

"My brother! is he coming?" the little Pilgrim cried." And then she said with a wistful look,""But we are all brethren, and you mean only one of those who are the children of our Father ... You must forgive me that only what is natural, for I have not been long here." "".".

"He whom I mean as called and here the lady said a name which whom the Pilgrim loyed above all others. She gave a cry? and then she said, trembling, "I know your voice, but I cannot see your face. And what you say makes me think of many things. No one else has covered her face when she has spoken to me. 'I know you, and yet I cannot tell who you are."

The woman stood for a little without saying a word, and then very softly, in a voice which only the heart heard, she called the little Pilgrim by she, and light, and full of force. And

her name. a . 604 tol ige "Mother!" cried the Pilgrim, with such a cry of joy, that it echoed all about in the sweet air, and flung herself upon the veiled lady, and drew it was she. . And with this sight there which had been old and feeble was old no longer, but fair in the maturity of esty, and the arms that clasped her about were warm and soft with love made the mother in her weakness seem as a child, and transferred all protection and strength to the daughter, who was gone for ever; and the little Pilgrim beheld in a rapture one who was her sister and equal, yet ever above her more near to her than any, though all were so near-one of whom she herself was a part, yet another, and who knew all her thoughts and what should come, and cheered the and come!" the way of them before they arose in anxious faces of some great lords and

her. And to see her face as in the days of her prime, and her eyes so clear, and wise, and to feel once more that which is different from the love of all that which is still most sweet. where all is sweet, the love of one, to listen to the lovely simple singing was like a syown to her in her happinession diffu me

The little Pilgrim could not think for joy, not say a word, but held this dear mother's hands and looked in her face, and him heart soured away to the Father in thanks and joy. They satdown by the roadside under the shade of the trees, while the river ran softly by, and everything was hushed out of sympathy and kindness,-and questioned each other of all that had been and was to be. And the little Pilgrim told all the news of home, and of the brothers and sisters and the children that had been born, and of those whose faces were turned towards this better country; and the mother smiled and listened and would have heard all over and over, although many things she already knew. "But why should I tell you, for did not you. watch over us and see all we did, and were not you near us always?" the lit-

tle Pilgrim said, "How, could that be?" said the mother; "for we are not like our Lord, to be everywhere. We come and go where we are sent. But sometimes we knew, and sometimes we saw, and always loved. And whenever our hearts were sick for news it was but to go to him, and he told us everything. And now, my little one, you are as we are, and have seen the Lord. And this has been given us, to teach our child once more, and show you the heavenly language, that you may understand all, both the little and the

Then the Pilgrim lifted her head from her mother's bosom, and looked in her face with eyes full of longing.

You said 'we,' " she said. The mother did nothing but smile; then lifted her eyes and looked along the beautiful path of the river to where some one was coming to join them. And the little Pilgrim cried out again, in wonder and joy; and presently found herself seated between them, her father and her mother, the two who had loved her most in the other days. They looked more beautiful than the angels and all the great persons whom she had seen: for still they were hers and she was theirs more, than all the angels and all the blessed life could be. And thus she learned that though the new may take the place of the old, and many, things, may blossom out of it like flowers, yet that the old is never done away.

And then they sat together, telling of everything that had befallen, and all the little-tender things that were of no import, and all the great changes and noble ways, and the wonders of heaven above and the earth beneath for all werd open to them, both great and Small, and when they had satisfied their sodis with these, her father and mother began to teach her the other language, smiling often at her faltering, tongue, and telling her the same thing over and over till she learnt it; and her father called her his the old days; and at last, when they told her how to come to them when she was weary, they gave her, as the Father had permitted them, with joy and blessing, her new name.

The little Pilgrim was tired with happiness and all the wonder and pleasure; and as she sat there in the silence, leaning upon those who were so dear to her, the soft air grew sweeter and sweeter about her, and the light faded softly into a dimness of tender indulgence and privilege for her because she was still little and weak. And whether that heavenly suspense of all her faculties was sleep or not she knew not, but it was such as in all her life she had never known. When she came back to herself, it was by the sound of many voices calling her, and many people hastening past and beckoning to her to join them.

"Come, come," they said, "little sis ter; there has been great trouble in the other life, and many have arrived. suddenly and are afraid. Come, come, and help them,-come and help them!"

And she sprang up from her soft seat, and found that she was no longer by the riverside, or within sight of the great city, or in the arms of those she loved, but stood on one of the flowery paths of her own border-land, and saw her fellows hastening towards the gates where there seemed a great crowd. .. And she was no longer weary, but full of life and strength; and it seemed to her that she could take them up in her arms, those trembling strangers, and carry them straight to the Father, so strong was above all the gladness she had felt, and all her pleasure in what she had seen, and more happy even than the meeting with those she loved most, was hef happiness now, as she went the vell from her face, and saw that along as light as the breeze to receive the strangers. She was so eager that came a revelation which flooded her she began to sing a song of welcome soul with happiness.14 For the face as she hastened on. "Oh, welcome, welcome!" she cried; and as she sang she know: It was one of the heavenly melodies which she had heard in the great cffy; and she hastened on, her feet flying over the flowery ways, thinking how the great worlds were all watching, and the angels looking on, and the whole universe waiting till it should be proved to them that the dear Lord, the Brother of us all, had chosen the perfect way, and that over all evil and the sorrow he was the Conqueror alone.

> And the little Pilgrim's voice though it was so small, echoed away through the great firmament to where the other worlds were watching to see

THE SOUL AND ITS KINGDOM. A Great Lesson as Communicated by

monoHigh Intelligences.

up leidvie In the soul kingdom are the marvels and the miracles that in the human breed superstition, sentiment and sobriety, bestlaindans When we speak of soul kingdom we

refer to that distinctive part of nature which draws its esustenance and is from wwealm of substance too fine for mortil wision for the perceptive powers of many far in advance of mortalestate: and While the vibratory effects of soul

substance must be realized by many yet insthestiesh, it is because of the cognate quality within the individual sensing the impulse caused by the vibration; byet that impulse may present no definito consciousness of a new attainment, nothing except a sensation pleasurable and sustaining, to be compared somewhat to a gratifying supply of reinforcing food to the physical system and introd Soul forces are the builders of the human body, the selecting agencies, the materializing agencies, the inde-

fatigable toilers in individualization And the human alone does not confine the soul particles to its domain,allbforms have their relative soul atoms," functioning for expression through and by cruder material. The Soul of Whings't is an exact scientific expression, and in it lies the secret of all things, the God so much preached clalism is a scientific word also there is a social side to this great life question in which are blended in harmonious working order all the ele-

ments of being. Bybeing I mean all expressions of form organized specifically.

When we treat of expressed life are not including atomic masses as yet unorganized or that are in a state of thorough disintegration, although these have a sentient existence and will become parts of beings as Journey goes on!

more keenly manifest as the work of development progresses, that is, as the soul forces themselves, through effort and achievement reach to higher potentialities.

Nothing so defines and develops as industry? Activity is necessary for success in any line; and as utility is he great aim of the universe, the individual who is most active, achieves'most, rises in the scale of being most rapidly. This stater proves the ethical virtue of labor.

No nation has risen to place and stability without having its bases in the labor that brought forth achieve-

Soul assistance is from evalted minds when attracted through the vibratory forces of the soul individualized in form. Often the help is but desultory, the soul being largely selfsustaining or so environed as to need less assistance. Again surroundings and circumstances have so little in them to draw from, the call is for greater and prolonged help, and such seekings are never denied by those to whom the cry comes.

No one can do the soul's work; it is the master mechanic and seeks help only, not direction. Exalted minds ware of this fact, never attempt the usurpation of the soul's domain, knowing that in time they would have to yield to rightful ownership, knowing, too, that such usurnation is an infraction of a fundamental law of which will never be supported by any process that may be attempted to further schemes of unfoldment.

This fact does away with the procedure known as reincarnation, tempted but never to eventuate ultimate success, and for this reason: Every form is builded by the soul first formative processes, attracted by their impulse, and surrounding them tutes a part of the soul machinery. Into this aura is gathered such atoms as can best be reached and appropriated, this accounting for heredity. does occur at times when the soul atom is from a high plane of activity that it reaches to its own plane for accretions of force, relating itself thus to a high order of beings already well on the way of evolution, and the evidence of this soul process becomes apparent in an individualization of remarkable power on the higher planes of psychic expression, simply because they are correlated with exalted states of beings.

Earth has had many such among her human products, and will have more; as the advancing lines indicate. From these premises then it can be een that buccaneering in the soul kingdom is not to be considered as a scientific proposition in the evolving processes of individual growth.

"To uproot the fallacy is the work of intelligences in the exalted spheres. Reincarnation is taught from the spirit spheres of earth, that is by comniunities of spirits who assume that to be a legitimate process and assist in its application, yet never with satisfactory results.

To say that this is a fallacy peculiar to earth is to state what has been learned by exploration and investigation, and when it has been remove there will disappear a factor of great hindrance and drawback.

To entirely disrobe intellect after intellect of this which has been made a part of the teachings of centuries is no small work, but it is a work well under way by a powerful band who are under the instruction and guidance of intelligences from an older sun sys tem which have the great matter in hand of leading the people of the gen erations of earth out on to the broad plains of scientific exactitude in the laws of being. The work of myself and colleague

is as fast as possible to gather up and bring to earth people the material with which a reconstructive work can be carried on so that we have a true and basic system of teaching, produc ing uniformity and consequent har Join us who will; the door stands

open and none will be turned away. Signed: David Swing, R. G. Inger soll, James Buchanan, Cyrus W. Field, Olympia, Amarto, Esculapius. Per MRS. M. A. CONGDON.

Hoad River, Oregon.

princes far more great than she, who were of a nobler race than man; for it was said among the stars that when such a little sound could reach so far, it was a token that the Lord had chosen aright, and that his method must be the best. And it breathed over the earth like some one saying, Courage! to those whose hearts were falling; and it dropped down, down, into the great confusions and traffic of the Land of Darkness, and startled many, like the cry of a child calling and calling, and never ceasing, "Come!

-(To be continued.)

Vivid Pen-Picture of His Home and Life-"A Scholer of Polished Ability, a Lawyer of Great Legal Learning, a Philosopher Gulded by Insplrational Knowledge,"

A few short months ago A visited the home of this talented mall now living in one of the most beautiful cities of California, Alameda, I have known Brother Dague for twenty-five years. He is a model of splittual growth; rich in all of the accomplishments that tend to master the indeveloped conditions at life. His soul life is a world of love and beapity; his feelings are tempered with a kind and kindred spirit; which recognizes the feality and classes of man's brotherhood. His actions are guided always by a motive of justice and fair-

ness to all human kind. As an editor Mr. Dague stands foremost in the fraternity. As a writer upon miscellaneous audjects, he has but few equals and no superiors. Mr. Dague is an orator of exceptional power, magnetizing his listeners with his clear, lucid enthusiasm. As a representative of the people, helping to shape legislative conditions, his voice and pen have been constantly employed, regardless of compensation.

He is the author, of a Socialistic novel, "Henry Ashton"; a book dealing with the fundamental principles of Socialistic government. He has been in the past, and is now a steady contributor to various publications, both secular and religious.

Brother Dague is one of those souls from out which the goodness of divine light can pour its blessings; manifesting in all sympathy for his fellow-man. A scholar of polished ability, a lawyer of great legal learning, a philosopher, guided by inspirational knowledge, he is the embodiment of a world peopled with intelligence, whose sun of righteousness sends forth healing balm of love, soothing the sor rowing, unlifting the weak and mak ing glad the fleeting hours of time.

There is a charm in , Mr. Dague's personality that leads you to love him. it is the spirit of goodness manifesting through his every action the ancestral Christ which voiced the sentiment, "Do unto others as you would that they do unto you.

Living in a beautiful city, a home embowered with roses, under a sky of perpetual sunshine, with an atmos phere redolent with the perfume of a thousand ever-blooming flowers, in sight of the great ocean whose expanse presents a panorama of never fading views, his surroundings are such that in communion, his soul winging its flight may reach beyond the temporal realm and read the mys tic language of the awe-inspiring si

Mr. Dague is very fortunate in his iomestic life. He has for a companion a lovable wife of rare attainments Mrs. Dague is in every sense a helpmeet and by her simplicity and spiritual development is of great assistance to her devoted husband. An only heir. a son by a former wife, constitute Mr. Dague's family. "By their fruits shall ye know them," is exemplified in the child. The young man Dague is master mind, possessing all the qualifications of his father. He is a leading student at the University of Oakland, and has won high honors in oratorical contests throughout the state of California

Brother Dague has passed the noonide of life. The shadows are falling towards the setting sun. That he may be permitted to continue many years in the mortal body, sowing seeds of goodness for others to reap, is my earnest hope.

I. N. RICHARDSON. Delphos, Kansas.

BOWER OF BEAUTY LYCEUM.

ary, 1906

Brothers and Sisters of the Lyceum Work:—Another year has around and with pleasure I submit our fifth annual report of the Bower of Beauty Lyceum, Monson, Maine. Beginning as we did in a small and very obscure corner, with many obstacles to overcome, I feel that our labor has not been in vain, for the interest has never been greater, and slowly but tion of all Spiritualists and thinking people in the good old "Pine Tree State.'

The outlook for the Bower of Beauty Lyceum is full of promise, because among our number are some who never know the meaning of the word fail; their hearts are stout and their hands willing.

During the year our beloved Grandma Drake, our best, truest friend, the founder of our lyceum, called home. Sadly we miss her physical presence, yet we know she still meets with us. and the inspiration o her noble, self-sacrificing life falls as a sweet benediction upon us. Others of our members have been called to the better life, but they will not forget us, they belong to us still.

Several new members have been added during the year, one being particularly worthy of mention owing to the fact that he comes with all purity, bringing the sweetest of lessons with him. Jan. 14, 1906, Baby Coy came, and was immediately voted a member of the lyceum, and we doubt not that the sweet personality hovering about his beautiful life will give to the Bower of Beauty Lyceum new strength. During the year we have received as our foster mother the First Piscataquis Spiritual Association Dover and Foxcroft, Maine, thereby we have been strengthened financially and spiritually.

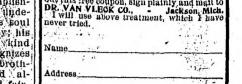
The Progressive Lyceum has been of great value to us, also membership cards, pins and merit cards. As a whole the Bower of Beauty Lyceum greatly appreciates the work done by he National Superintendent, John W. Ring. We would not falter in our work

and we could not, if we would, for our arisen lyceum members urge us on, because the world needs children developed into manhood and womanhood under the purifying, broadening influence of that truth which teaches right for the love of right.

One of our aged members, Mrs. I Marie Palmer, is now in the state of California and across the continent she sends her "flowers" for the Bower of Beauty flower basket, her financial offering and her love.
So with a great hope, we go on, giv

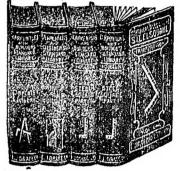
ing to the world our hearts' best love Fraternally, for the children, MARY DRAKE JENNE, Secretary

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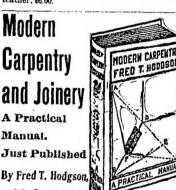


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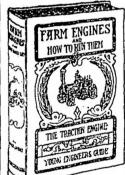
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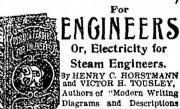
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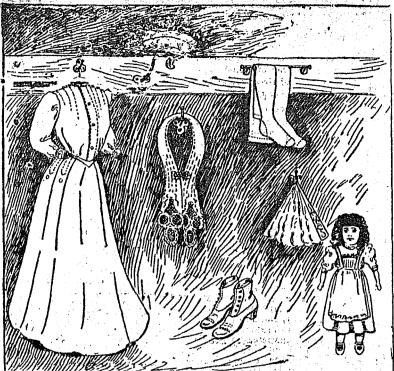
jects; also, Patanjafi's Yoga Aphorisms, with commentaries and a copious glessary of Sanskrit terms, Revised and enlarged 12mo. Cloth, \$1.55. Raja Yoga is an ancieni, system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom such perfection. Swami Vivelannan's became a familiar figure in several Americannatics during the three years following the Parlament of Religions at Chicago, he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings at ministersal in their application. The book is chease at 11.60. For sale at this office.

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Apollonius of Tuana Christian Jesus. A



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 materialize them, and bring them back to earth, and continue doing so indefinitely?

This SYMPOSIUM is teaching Spiritualists an IMPORTANT LESSON, carriest to investigate Spiritualism, Those who are expressing an opinion and it makes the fakes and insatiate

for action! action!! ACTION!!!

therein are LEADING LIGHTS in our gullibles shudder. Artificial toggery, Many of them are in close dirty wigs and dresses illuminated touch with the denizens of spirit life, with phosphorescent paint will not do and what they state will carry great in the dark cabinet. One business weight with the intelligent and house in this city which has grown thoughtful in our ranks. On the ros- rich by furnishing toggery of various trum they are teachers, and behind kinds to mediums to deceive the pubthem as inspirers are the wise sages lie, will have to close its doors for want of patronage. HONEST MEDI-The time has arrived in our ranks UMSHIP AND A PURE SPIRITUAL-ISM will effectually do the work.

Spiritualists have commenced in

IS IT POSSIBLE?

Too Materialistic for Him-Impressive Views of the President of the N. S. A.

The question of materialization and dematerialization is and will ever be, so long as unscientific methods of investigation are pursued, an open one William Crookes has given the world about the only reliable datain fact the only genuinely scientific Eation, while Count Alexander Ak-they were all playing the fuscinating 'skiof has been a painstaking student of dematerialization, and has fur-they really did not see. (No hypnonished the only data worth considering

sults with Florence Cook and Katy took this means to obtain the same King, if Aksakof obtained such as- Fourth, that it was a clever attempt to tounding manifestations with Madame becure some free advertising.

D'Esperance, then it is shown that there is a spiritual law behind both of earthly garments per se are ever wantthese expressions not understood by ed or required, in spirit life. If cloth-neonle on this side of the River of ing is wanted at all, the spiritual

The fact that Florence Cook has been detected in fraud in Berlin and is inharmony, which is unthinkable in Vienna within the past seven years, and the further fact that Madame D' of Aksakof's seances in full light) has also resorted to trickery may cause the over-credulous ones of earth. It many intelligent people to question is too materialistic for me. in any painstaking attention, and made such

If, as alleged, the notorious Anna Eva Fay, who is not a Spiritualist (much less a medium), never has been, and is only a trickster, self-confessed, who glories in her shame, succeeded in hoodwinking Sir William Crookes once again the question arises as to the possibility of deception in the case of Florence Cook.

For my own part, I think Prof. Crookes' most careful preparations, his absolutely fraud-proof conditions that he exacted of Miss Cook, precludes the possibility of deception and establishes even more than a working hypothesis in respect to dematerial-There is a law there that will yet be determined and made plain to all the world.

In regard to dematerialization, the very same questions arise and conditions appear. If flesh, blood and bones can be manufactured out of nothing in ten seconds, or ten minutes, for forty or one hundred different "spirits" (?) in the course of an evening, why cannot the same number of bona fide human forms be made invisible in the same evening? process is simply reversed; the "atomic particles" simply have to "countermarch," as it were, and lo! what were once a hundred human forms have

If Madame D'Esperance could have soul. white hat, a white dress, shoes, stockings, etc., to do the self-same thing? Isn't the one supposition as reasonable as the other? Does not the same 'law" (?) obtain in both cases?

In the case of Madame D'Esperance. however, her body came back after an hour's invisibility, and I have not heard of her repeating the experiment. In the case of the solid garments for the "dear spirit" who requested them, it seems they were taken to the realms of the spirit and kept there. Were they so much more "spiritual" than Were the body of Madame D'Esperance that they could be kept there ad infinitum to be used by the spirit in her invisible home, while the poor Madame had to become solid again, whether she wished it or not?

Are we not taught by our angel helpers that spirit is sublimated matter, so highly refined as to be beyond the coarser vibrations of this mundane world? If this be true, how could such coarse material become so suddenly sublimated and refined as to spirit who is alleged to have wanted duction and Explanatory Letter. Price hese earthly garments?

To the writer, the spiritual is higher than the material, hence the higher could not desire if expressing intelligence, anything less than itself, nor could it bé otherwise than painful for a refined spirit to assume material garments, even though they were "dematerialized."

There are several conclusions possible in settling the question asked by our valiant editor. First, 'that 'the whole story is a huge joke, gotten up by the so-called medium, to have some good natured fun at the expense demonstrations in respect to material- of her willing victims. Second, that tism in this, thank you!) Third, that for that side of the subject. the medium (?) or her confederate,

"If Crookes secured such splendid reor both, wanted some new clothes, and

counterpart of the material is what the spirits must have, otherwise there

respect to a plain proposition like this The whole story is sordidly materi-Esperance (since the reputed partial alistic, so materially gross as to be materialization of her body at one sensuous, hence too absurd for credence except possibly, on the part of those phenomena to event, and I must class it with those which Crookes and Aksakof gave such other attempts to obtain gold, silver and diamonds from heart-broken mortals for their dear spirit friends,

with the result that the so-called me dium is suddenly flush with money or his wife blossoms out in diamonds in some city a few hundred miles away It is the old dodge of trying to ge something out of the mourning ones of earth, without returning an equiv alent. In this instance, its very sordidness is so apparent as to deceive no one who is not blinded by credulity

and prejudice. The alleged spirit photograph is too palpable to require argument. socalled materializer and the so-called photographer "stood in," the other in the trick, and sought to continue the deception in the manne described. They succeeded in doing so, it seems, else the party who wrote Editor Francis would not have said that this very trick, as it is in reality had convinced him of spirit photogra-

phy and dematerialization. No one prizes phenomena of a gen unine character more highly than doe the writer. No one is more desirous of having palpable proof of life beyond the grave furnished for all honest investigators. Such things as these under discussion cannot fail to cause reasoning people to turn from us feeling that our beloved Spiritualism offers them only husks in place of the sweet and wholesome bread of the

a portion of her body vanish, as if by Let me ask in closing: If clothing magic, yet retain all of her vital organs including speech, why could not wear, why cannot the philanthropic a more powerful medium (?) cause a spirits cause garments to be material-white hat, a white dress, shoes, stock-ized for mortals to wear? Then the shivering poor in our large centers of population, our aged and infirm brethren, and some of our speakers and mediums now at work for Spiritualism in an honest and upright manner would be warmly clad, and possibly

could have food enough to eat. Brethren let us be rational men and women. Let us spend our money where it will do good, and ceas throwing it away upon tricksters, mountebanks and knaves HARRISON D. BARRETT.

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

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SHOULD FORTIFY THEMSELVES Immovably Against Every Temptation to Deceive.

Concerning certain phenomena reported, you ask several questions which do not seem to apply to the case as stated. Perhaps they were not in tended to. "If a dress and other tog-gery can be dematerialized at will, then materialized again in a flash, what prevents any dress or thing in spirit life from being materialized and worn by mortals?!! After careful reading and re-reading of the report of said seance, I find nothing that implies that anything was "materialized again in a flash," It appears from the account, that the spirit could not manufacture the things she wanted for a Christmas, present; but required the help of earthly friends to furnish earthly goods—"hat, dress, shoes, stockings, scarf, fan and doll"—made from nature's materialized products which were not "materialized in a but by a silent process continued for many months, and then re constructed by mortal hands into gar The only hint of their being re-mate-rialized "at a flash," is the photograph, representing the spirit clothed in these Christmas presents. But that is no proof that those identical articles were materialized and worn

by the spirits in the spirit world: The goods may have been "spirited away" and lost to the beholders, without being taken to any "spirit home," or away from the earth. Photographs of forms have many times been taken when the object was not visible to mortal eyes. Photography catches and holds stars whose light has been hundreds of years in transit, and cannot be detected by the natural, eye with the aid of the most powerful telescopes. From all we know of spirit phenomena, we have abundant, reason for believing that spirits can so manipulate the psychic atmosphere, in the presence of a good medium, as to produce the appearance of human forms, with any clothing they choose, which may "dematerialize" with a fiash," but such apparel could not be utilized, and worn by mortals, and even if they could alt would not follow that spirits could without a proper medium. "supply clothing, this way for the proper medium." the poor mortals of earth."(i) alors:
But I suspect that "ye heditor" is

suspicious that the phenomena reported are not of super-physical origin. There is a hint of doubt about it the genuineness of the whole affair. Thus far I have written as if this particular case was correctly reported, and the phenomena indisputably genuine. Undoubtedly the reporter, so regards them. He (or she) may have stated all the facts he observed, and as they appeared to him. and we at this distance, cannot determine that matter. There may have been a score of hap-penings too trivial in appearance to engage his attention; or if observed, they may have seemed to him of no consequence in estimating the seance Yet these very insignificant, appearances, may have been the open door for the introduction of fraud.

I have witnessed hundreds of cases which seemed to satisfy nearly, all present, that no deception was possi-ble, when it seemed to me that deception was easy and a thorough analysis of the whole affair convinced me that spirits in the flesh were responsible for 60 per cent of all we had there witnessed. But if 60 per cent was fraud why not the other 40 per cent? Here is the "stumbling stone" of most investigators. But I am convinced that, in many cases, spirits and medi-um co-operate in producing phenomena, which neither could accomplish

That spirits can cause solids to disappear, in defiance of the watchful senses, and elude the most vigorous search, and then reappear, as mysteriously as they vanished, I am thoroughly convinced. But I have no idea that they left the earth, and set up business in a "spirit home," to be utilized as clothing for angels. As this case is reported there is a lack of definite detail, that leaves it open to many queries and suggestions.

Thus: "The articles were presented to her for a Christmas present, and were taken away somewhere by the spirit messenger, not one of them being left in the seance room." This may seem sufficient to those who witnessed the same but an outsider needs to know more before he can decide. Was the seance room light all of the time? Were all the acts of the medium open to inspection and carefully watched? Was there no possible chance for confederates to help spirit things away? Under what conditions were they conveyed to the seance room, and by whom? Where was the medium immediately before and immediately after the goods; were placed at her disposal? But the limits allowed me are exhausted, and I must leave much to be inferred. conclusion the gist of this matter seems to me to be expressed in about

1. None but those who witnessed the phenomena are qualified to determine the value of the facts as evi-

dence. If any part of the seance had conditions that made fraud possible, skeptics are justified in suspecting that fraud was practiced.

3. Any seance representing extraordinary phenomena to be accepted as evidence, should have conditions in every detail that render fraud impossible.

But fraud produced by the cooperation of spirit and medium, may be impossible of detection, while appearances may be such as to cause critics to charge it all to the dishonesty of the medium.

5. Hence, the importance of all

true mediums fortifying themselves immovably against every temptation to deceive, and defiantly resist all influ nces and persuasions from spirits that lead to any kind of fraud.

Allowing all of this account to be strictly true, and the facts all of spirit origin, they only prove that spirits can so manipulate solids as to cause them to disappear from a room and can make up a cabinet form to represent them, but not to convey solids to their spirit home to be worn at will forever. LYMAN C. HOWE.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting vol-ume, of decided value. A narrative of wonderful psychical events in the au thor's experience. Cloth, 560 pages, illustrated, \$1.25.

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In the Bear Propitious Row.

be in spirit dumb

Build a temple, build a college, or a

Build a home for mothers, fathers, or

the daughters and the sons Who are victims of misfortune, of dis-

use of money as you will.

out fuss or legal row, Is to do it while you're with it, in the

dear propitious NOW.
DR. T. WILKINS.

with your wealth a mighty good

home for helpless ones,

ease or accident,

Do you know what you are gaining by To still cling to earthly riches, and to your work for truth and right? Do you know what you are gaining by If they know the veil is falling o'er your valor in the fight?

your valor in the fight?

Do you know what you are gaining by your arder and your leve,

And your labor for upliftment, in the justice courts above?

They should use their means while with it lest its virtue fade away.

Build a toronte. justice courts above? of

Do you know what you are losing by not holding to the vow To build up the cause you fove so, by 'your strongest; effort now?

Were the gold the wealth substantial And in conscience in the future know in the future as the now, your money is well spent.

It were better to obtain it and no mat
Do not wait in will to leave it till

ter where or how; You make your final now;
But the roll of evolution, and the Would you use it, for good purpose, many changes here; you should use your money now. Tell us plainly that such riches, at the There are ways prepared by schemers border disappear, And the good that folks accomplish by to destroy a codicil.

But they can't prevent your present

Will be wealth to their in spirit when There are ways and means for doing from earth possessions freed. Oh, how foolish seem the creatures For the cause you hold so highly, and who are loaded down with gold, the fact is understood, the fact is understood, That to do a thing with money with

their thought and word and deed.

And who know the time is coming, as the form is growing old, And they fully know the passing is a thing so sure to come,

Manner.

that spirit power was the only way of

accounting for the phenomena.

I notice materialization is even less

than it was in the earlier days. Then,

we were told of those who came and

AN IMPORTANT MESSAGE.

It-Comes From the Realm of Souls,

State Association of Spiritualists.

ship first manifested itself through my

clairaudience and clairvoyance made

of the Temple and society in this city, and this was written: "The Temple

and this was written: "The Temple will stand, but in the society, disinte-

gration has already begun. A few

earnest souls will hold it together.

Galveston will come into the wave of

reform, and old things will be swept

great spiritual upheaval, but before

t comes the evil must grow till it is a

giant, menacing all spirituality. Then

men will awake to the seriousness of

progress, and a reaction will come.

We are working with all the forces at

our command to bring about the

deliverance draweth night.' In the

strife and turmoil all the chaff and

driftwood will float away on the bosom

of that great ocean you call cause and effect, and the clear water of the

River of Life' will flow serenely.

sparkling under the sun of spiritual

knowledge, in whose rays man may warm his soul after the chilling

blasts and cold comfort of supersti-

tion and faith. Greeting to the friends on earth! Greeting to Gal-

veston, Queen of the South-Island

"TOM KEATS."

"THEKLA."

City of my love, Greating, greeting!

"It is well! Already the bell has begun its tolling for the mountebank displays and sleight-of-hand perform-

ances that have worn the cloak of

Spiritualism. / Already, has the leaven

begun its work. Already care the forces of earth combining with the forces of spirit, and us they unite

more and more they will sweep these

things out, out into eternity's great

sea, there to mingle with other flot-sam and jetsam till in the by and by

they reach that end when progress

Mr. Keats was at one time president

of the state association, and was drowned in the great storm. I knew

him as an acquaintance. In my trav

els I have heard much complaint

which makes the message seem time

ly to me. The mention of the temple

and local society is a purely personal

thing, but the message should help us

text-mosk of esoteric knowledge

ophy. Price \$2 per volume.

begins. I bid you good dayth

change. To the few unfolded earnest

The earth is coming into a

and married, and sat at meat."

St. Louis, Mo.

faith.

IS PATRIOTISM IMMORTAL? "EXPRESS YOUR VIEWS."

It Is Done in a Clear and Impartial An Appeal for a Higher Plane o Which Spiritualism Can Stand.

One's "views" on an unseen mani-Some have asked in their minds in estation cannot settle its truth or the character of the individual does Only the X-rays of unprejunot change through the process called diced investigation can do this: death. Why do not the great men and women of the past come back, and Part of my views are: If the mediassort themselves as when in the mor ım was in her own residence, subject to the conditions she made, and not tal?

under inspection—her cabinet and surroundings unexamined, then it I will answer: Many of them have come back, and although they speak eems an unproven demonstration. If the world hears them not. When this republic was launched into existence its founders were desirit was possible for the outfit to leave the room unseen, it is a story based on To me it would take its place ous of a government that would best with the three angels who are reportadvance the welfare of the nation as ed to have eaten roast veal (or was it stewed or fried?) with Abraham and a whole. Their principles were right, and Sarah. I have not believed we need-

will never become obsolete; but goved earthly garments in the place that "flesh and blood does not inherit." I ernments change; they have, like a child, period of birth, infancy, youth trust they will not be needed where I maturity, decay and death. We can go, and if theology is true, I shall have now regard Russia as having passed to have absestos ones or none.

Those who witnessed the "demonthrough all these stages, except the latter, and that I predict is not very stration" told of, are evidently honest. far off. It does not follow that they are not mistaken. If this is a "demonstra-But the child puts on immortality,

and a newer, higher form of govern-ment takes place. tion of spirit power" it will increase in power and scope, and as Editor Francis suggests, can be utilized for Our own government is pretty ripe already, and disintegration has al-

the benefit of the poor. But I should want to see it and be absolutely sure ready set in. Yes, our ascended patriots do come back, and they long ago foresaw the dangers that threaten our country today. Being aware of this, they, with others, have formed an organization in

spirit life, styling itself "The Association of Governmentizers." could eat, dance, sing, be sweighed, What, we may ask, would be their Believing it is important that the attitude towards the government of truth should be known, believing also that Spiritualism is too sacred to in-Russia to-day? They answered this question fifty-four years ago, and I

troduce frauds as itsepillars believgive it verbatim as follows, which apng that it has enough eternal laws of plies to all nations ... 1. When a government has done Nature and Truth to uphold it and uplift the world. I am, yours for investi-gation, C. FANNIE ALLYN. its work, has arrived at old age, become decrepit, superannuated, that is good and sufficient reason for a rev-

olution.

2. When a government becomes so corrupt that only the more crafty and designing can be elevated into power. that is a good and sufficient reason for revolution.

and Is Given Through the Hand of That Remarkable Medium, Carrie M. Hinsdale, President of the Texas 3. When a government becomes palpably false to its own affirmations or declarations and tramples these manifestly beneath its iron hoofs, that is I send a communication which good and sufficient reason for a revcame to me in rather a peculiar, or unolutión. usual way. Years ago when medium-

4. When a government becomes so oppressive that it disregards the in-terests of any considerable number of organism, I used to write automat-ically, but after a year, perhaps, its constituents, and crushes man protect itself, that is a good and sufwriting unnecessary. It has been ficient reason for a revolution. They nearly or quite ten years since my further declare for a higher form of hand was used for communication. social or industrial conditions, and as-Two days ago I was conscious of a peculiar sensation in my arm all day.

After retiring my hand moved and must sooner or later arrive at a constitution of the continue. finger wrote on a sheet, "I want to dition of equitable commerce or exwrite." Yesterday all day I had the change. Unless man can reach that same sensation in my hand and arm. condition, all other efforts for social I sat down later in the day to write a improvement, will be comparatively

letter, when I began to write what I useless, ending in mortification, sor had not intended. I had been talking row and disappointment. One might as well expect to dip out with a little pitcher the mighty waters of Niagara as to expect success in fully introducing a new social-state on this planet, while the tyrant Trade exists. Thus. though the labor may be great, though the mind stagger when it considers the greatness of the work, yet that which clearly must be done will sooner or later be accomplished."

I sincerely hope that Spiritualism nor Spiritualists will ever go on recthe situation and see the menace to ord as the Christian church has done, in siding with despotism when the crisis for an economic change in society comes.

Wage slavery is the greatest evil that afflicts society to-day, and when it souls on earth we look for help in our All this dissension and turis abolished, with private capitalism the ranks is evidence of remoil in the ranks is evidence of rebellion, though so deeply hidden are will humanity progress spiritually as the motives, that men may not underwell as materially. stand. It is a portent for good. When men question authority, when individ-

I would also add that Andrew Jackson Davis has long ago pointed out the uals reason for themselves, Lift up way by which fre your hearts! Be glad, for the day of from our ranks. way by which fraud may be eliminated

The principal motive that frauds have for infesting our ranks is financial gain. The present economic condition of society is, in a large measure, responsible for this. They must have bread, and when we deprive them of their profession, we take bread out of their mouths, and pau-

perism stares them in the face. While it would be better to die a pauper than to live here and be a swindler, I would also remove the cause instead of blindly striking at the effect. I know of a commercial necessity that costs the capitalist \$7 to get it manufactured, and he sells it in the market for \$60, making a clear profit of \$53 on each one solf. Thus ve can see that swindling afflicts so clety in the commercial world, as well as in our spiritual ranks, and I hope every Spiritualist will memorize following immortal words of Mr. Da-

vis:
"When distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty and the sun of righteousness will arise in the horizon of universal in dustry, and shed its genial rays over all the fields of peace, plenty, and human happiness." A.C. FISHER. New Haven, Conn.

THE PROGRESSIVE THINKER.

It Is Well Received on All Sides.

to keep up the fight against fraud till While the Ingersoll address in The the last vestige has been swept away. CARRIE M. HINSDALE. Progressive Thinker is good, there are several other articles that to my mind are equally valuable, notably Baron "The Light of Egypt." Volumes 1 and 2. An occult library in Itself, a Hickey's comparison of Buddhistic and Christian basic teachings, and also the San Jose judge's article on the failure of Catholic infallibility teachtaught by Adepts of Hermetic Philosings of the past on many subjects

APPRECIATION OF OUR WORK.

The Good Results Arising From the Course Pursued by The Progressive Thinker.

To the Editor:-Having had to write you on business, I cannot resist the temptation of writing a few lines for your valuable paper. First, word fail me to express the high esteem First, words place upon it and you. You are fearless and liberal. You allow your correspondents to express their minds: A great many take exceptions to the you run the paper, and the sentiments some set forth in it. think it and you are doing more goo than any other means I know of TO ADVANCE THE TRUTH AND PRESS IGNORANCE AND SUPER-

I have done all I can do reasonably to get people to subscribe for it. There are other good papers—those that I highly esteem; they are all filling their places; but to my knowledge and observation you are wielding an influence that is felt in MORE HOMES THAN ALL ELSE.

I know it is not pleasant to have the hatred and enmity of the world, but just as sure as one takes the side of truth, and embraces a new thought, the world at large concludes him to be crazy or a fool. But for me, I would rather have the approval of one true, honest person than the applause of the whole universe. People can use de-ceit and artificial toggery in this present life, and sail through flowery beds of ease, but in the never-ending life, that will all be cast aside as rub-bish, and will BECLOUD THEIR SPIRITUAL VISION for years and

So we reasonably conclude the truth will eventually surmount all difficulties, and in the end conquer. Ve must remember that in the spirit of life there is nothing but what is uncovered and open to the eye. All the dark cabinets will be as light as day.
There will be no one TO STAND GUARD at the base of a mountain to exclude anyone from going up into the clouds where there is a trumpet seance being held.

There the light of truth WILL IL-LUMINATE the noble and grand, and bring them to the front in the same proportion that it will exclude alse and ignoble. So, my brother, I sincerely congratulate you on the great search-light (The Progressive Thinker) that you have turned on the present generation.
Oh! I know what ignorance is.

is sin. I know how it lurks in my body. I know and acknowledge the secret desires of the mind. We can wash and whitewash these old bodies and yet they can not be cleansed. They are but earthly bodies, subjects of decay. The life is the infinite and survives the decay of the earthly. I am sure there are a great many who are entirely honest, but who are

most wonderfully deceived. Now 11 they are honest, why can they not be liberal, and grant others to act and believe according to the dictates of their conscience? You may take man's freedom from him, and what has he left?

He becomes a cowering cur. You crush out all that is good and noble and grand.
When man becomes a mere tool in

the hands of others, what has he left to live for? There is no one who is so vile and debased but what there is some good somewhere in him: so let us not try to crush out that spark; rather fan it so it will the sooner en large. Let us remember that all the imper-

fection and dross must be consumed before we can enjoy perfect peace which signifies heaven or ultimate glory.

Every wrong will be recompensed, and so will every good. Let us endeavor to overcome the evil with good. I have often heard it said that no one was so ignorant as the one who rejected the light. Now I can't see how one can reject something he cannot see. Light and darkness are opposite elements, and are of such nature that they cannot be mixed.

One of the grandest songs we Spiritualists sing is, "The Truth Shall Make Us Free." Now if the truth has made us free, we surely are not in bondage, nor can we be put in bondage; nevertheless there are those who would rejoice of the downfall. The ultimate end is on and unward

I know as well as others do, that all those who are fearless enough toadvance the higher and most advanced thought, do suffer, as all have done in the past. Look at Columbus, Paine, Ingersoll, Lincoln, and all reformers -see how the poor souls have been ache to think of them. In contemplating their griefs and persecutions I almost forget my own. I often wonder who will take the places of J. R I often wonder Hudson Tuttle, J. Peebles, B. F. Austin, Lizzie Harlow, and scores and scores of others; yes, I wonder! But I trust in this perfect law that rules and governs the uni-

We cannot put thought where there is no receptacle to receive it. the mind is not educated, but developed.

The great fountain head of all things is knowledge. He that knows it all is not susceptible of teaching, for as the scriptures hath well said, 'he that thinketh he knoweth anything, knoweth nothing yet as he man or set of men, no creed nor set of creeds, can control the minds of men.

My prayer is that we may all be properly developed, and that we may grow up into a more perfect state, unit, a oneness, where all envy, malice, hatred and ill will will be eliminated, and that we may be ushered into that halo of light and joy where the hosts of the angel world dwell. Elwood, Ind. J. L. FOSTER. Elwood, Ind.

************************ since scientifically demonstrated as entirely different from those formerly taught by that church.

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I cannot understand how you can

give so much meat for so little money I do not keep my Progressive Thinkers, but after reading them send them to an old mining acquaintance in the mountains, and after he is done with hem he gives them to another party in his neighborhood whom he has interested in the philosophy they represent. He has written me frequently how anxiously he looks for their coming, and how he reads them over and ever to feed the hunger of his soul for manna from the heavens above So you see Brother Francis, the num-

ber of your papers as shown by your

subscription list, is not near measure those doing good work for the cause we both love so well.

J. W. GALLAGHER.

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SATURDAY, MARCH 17, 1906.

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TAKE NOTICE.

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

Who Are Atheists?

The term Atheist comes to us from the Greek a-without, and Theos-God. Those without a God, then are classed as Atheists.

Deriving the name from the Greeks it is just to go to that people to learn what they meant by the term, and we find it defined, "A denial or non-recognition of the gods of the state." Socrates asserted. Divine Wisdom was superior to the gods the Athenians worshiped. This, in connection with the Voices, which his opposers called new gods, were not classed among the gods, therefore his conviction and punishment with death.

We apprehend the best definition of the term Atheist for our times is a person who rejects, or denies the existence of the True God. All who adore a person or thing less than the True God are Pagans, or idol worship-

The True God must necessarily bound immensity. His home is everycannot absent himself from any place. for all is God, and his spirit animates all matter. He is devoid of human passions; can neither love nor hate. the Gospels are not true. In the language of the books, "he is the same yesterday, to-day and forever." Matter is ever changing, but

We take up that mythological book known as the Bible, and are surprised to find its authors had no conception of the True God. His creation, as related in Genesis, is an insignificant affair compared to the mighty whole. The earth is represented as the center. while sun, moon and stars were made for purpose of illumination only Man is represented to have been made in the image of God, therefore the writer conceived God as a large man, growing weary with labor, and resting to renew his vigor. He came down in the cool of the morning, evidently selecting that hour to avoid the heat and discomfort of the day, and talks with Adam and Eve as men converse with each other. He becomes repentant because he made man, and sweeps all away save a favored few. His selection seems a poor one, Noah becoming drunken, and he was so angered at the conduct of one of the sons he doomed him and his posterity for all time to slavery. This personwith such limited knowledge, cannot have been the True God, but a fic-

titious character. He is found confounding the language so the people could not make wants known to each other. He was afraid they would combine, scale heaven, and wrest his throne

This fictitious god acted rudely by Abraham. He enticed this old patriarch into the wilderness, and induced him to prepare an altar and lay his son on that altar to be burned as a sacrifice, then he represents this was only a joke, and produced a ram for did any such thing; neither did he break his thigh in the strife, while angels were ascending and descending from heaven, located just above the clouds, to witness the contest.

The True God never deputized Moses, a murderer to serve in the place of himself. He never hoodooed the Egyptians, turning the rivers into blood, the dust into lice, killing all the first born. This was a demon god, the same that desolated Canaan and all the cities of the plain, leaving alive nothing that breathed.

The True God never required the sacrifice of the firstlings of the flocks and herds to him. Neither did he re quire the first born of human kind. it was not he who fathered a son, and then allowed that son to be sacrificed on a cross to conditionally appease his own almighty anger for the sins of

The worship of that god is pagan ism, pure and simple. He was developed during the ignorance of the race before science had dawned upon the world, and he should have been relegated to oblivion when real knowledge began to take the place of superstition. The True God, so grand

LEGERDEMAIN.

The Deception Carried On In the Name of Spiritualism.

GRAND OPERA HOUSE, Monday, March 5.

WM. WOLFE And His Powerful Mediums DEMONSTRATE SPIRIT POWER ON ualist Association. Any of his "spir THE OPEN LIGHTED STAGE.

The Most Exciting Demonstrations Ever Witnessed. Stubborn Skeptics Wild With En-

thusiasm. What truth is there in spirit return an event not to be missed or ever forgotten by any thinker on life here-

after. Investigators enlightened and vate materializing circles throughout Mr. Wolfe's maryelous work al- rializing medium was heard to say in ways arouses the greatest enthusiasm this city, "GRAB THE SPIRIT, AND

-25c, 35c, 50c. Seat Friday.—Bloomington, Ill., Panta-

Nearly all kinds of crimes are being Wm. Wolfe, at Bloomington, Ill. His committed in the name of Spiritual- whole performance consisted only of ism. It proves to be an inviting field Legerdemain—the RANKEST KIND for the practice of THE RANKEST OF DECEPTION'S SThe Howlands, DECEPTION. The Bloomington at. who are traveling in the East-their fair was exceedingly crude, yet it at- spirit manifestations consist of legertracted 400 people who could not demain only—grabathe."spirit," and have been induced to attend a repu- you will have:Mrs.: Howland. table Spiritualist meeting where only So exceedingly prominent has leger GENUINE PHENOMENA WOULD BE demain become as a factor in Spirit-PRESENTED. The fact is, the Vul- ualism that we shall commence soon tures of the human race find a rich a series of articles :; on the subject. field in the ranks of Spiritualism, The Progressive Thinker is the only where insatiate guilibles abound, paper that is in every sense of the ready to receive anything as spirit word EDUCATIONAL, and it will phenomena, the method of producing never retire from this contest now which they cannot understand.

Winans at Hot Springs, Arkansas, DEFILING OUR RANKS.

and majestic as to call this mighty

universe with its fifty millions of suns, and innumerable planets and

satellites into being, and holding all

in equal poise, is so far above puny

man as to be incomprehensible to him.

Man, merely a minute atom in a

boundless whole, can only aspire to

knowledge and adore the unknown.

He is not the Atheist, but it is he who

vorships the feeble counterfeit god ig-

norance set up barbarous ages, and

has imposed on the world by force

who should be recognized by that cog

Others See It as We Do.

Rev. Charles Voysey, a very promi-

"We hear a great deal said by my

spirits of Christ revealed in the Gos-

pels, directly opposed to each other

One is humane, the other is inhuman

One is the spirit of love and forgive

ness, returning good for evil, blessing

for cursing, and injunctions to forgive

seven a day if need be. This beauti-

ful spirit came out in his dying prayer,

Father, forgive them, for they know

inexorable revenge. These two 'spir-

ery honest preacher and layman who

makes a study of the canonical Gos-

pels, his only purpose to gain the

truth. The requirement of Jesus that

his disciples should "hate" everybody,

even his own person, several times

quoted in these columns from Luke

14:26, is an illustrative example of

the "evil spirit" which sometimes

seems to have controlled the so-called

The Japs are Coming.

We frankly confess to great interest

in the Japanese since we met and con-

versed with them at the Columbus Ex-

position, in this city, in 1893, and

throughout the many months so many

of them were sojourning with us. Not

a word was whispered to their preju-

dice so far as we have information.

Now comes the pleasing news that

what the Mikado of Japan suggested

several years ago was desirable, the

acquisition of the English language, is

being realized. Says a late news dis-

the first four years they learn Japa-

years every child is required to learn

This means that within thirty years

English will be the language of Japan,

and her people will soon take front

It is well known the Japs are a di-

minutive race, their best men seldom

more than five feet, six inches in

stature; but wonders will never cease.

General Takaki, in a late lecture in

the University of Pennsylvania, gave

the army and navy had raised

statistics to show that a proper diet in

standard, and brought height and

This being the case, there is scarce

Sunrise Empire will soon take rank

guage and literature, our arts

our popular religion.

manufactures, but have no use

a doubt the entire people of the

"Right Living." By Susan H. Wixon.

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her method of teaching the principle of

cibics. She illustrates her subject

with many brief narratives and anec

dotes, which render the book more in

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school when six years old.

rank in the world of letters.

English."

"Japan children begin going to

During

and

for

In the next four

founder of Christianity.

our offending brother seventy

nent English clergyman, in a late dis

course is reported as saying:

nomen.

being waged against those who are

PARAPHERNALIA with which h

dressed in TOGGERY prepared before

from the "Grand Opera House,"

dressed in artificial toggery.

In the slow movements of the centuries Christianity has made some adthat the mighty universe was created in six solar days, so they enlarged each of those days into millions of years; but they neglected to make the

seventh day of equal duration. They discovered the earth was not flat, and rested on pillars; but is a globe, swinging and revolving in space obedient to natural law inherent

And though priests, and prelates, as vell as laymen, trafficked in human flesh and blood, in tobedience to a "Thus saith the Lord," yet they have Christian brothers about the spirit of discarded the practice, while the pre-Now, there are distinctly two

tendedly inspired words remain. The Lord commanded, "Thou shalt not allow a witch to live," and multitudes of poor women in humble life were murdered in obedience to the alleged divine command; but the time came when civil governments would not heed priestly dictation, and the people learned there were no witches, nor never had been

So we might enumerate a multitude not what they do.' That loving spirit of discarded Thus saith the Lord com also inspired the injunction, 'Judge mands, but there is one great error re-The other spirit is manifested maining they have not discarded: in the dreadful passages where there There is their Book, Latin Bible, in is cruel judgment, cruel purpose, fierce resentment, gross self-assertion, and which was implanted the barbarism of the false institutions of the past had its of Christ' are absolutely irreconcil-able. Either the character of Christ root in that reputed antiquated record. And priests and clergy have not forgot was a compound of good and evil, or to draw upon that cruel record as authority for all the false doctrines they

still proclaim from their pulpits. Book, and priests, and false ideas of God should pass into oblivion, and vill as knowledge advances.

A Frank Concession.

The Progressive Thinker has in sisted Jesus was not the author of the doctrine of HATE, so glaringly taught in Luke 14:26:

"If any man come to me and HATE not his father, and mother, and wife and children, and brothren, and sis ters, yea, his own life also, he cannot

But when we chanced to read in Ex odus 32:27, the other day:

"Thus saith the Lord God of Israel Put every man his sword by his side and go in and out from gate to gate learned of their worthy deportment throughout the camp, and slay every man his brother, and every man his companion, and every man his neigh

> we thought verily, the son of such parent, one who could give such a command, could have been imbued with only that "hate," to which he gave expression. Father and son were alike inhuman, if this inerrant Bible is what our Christian brothers claim, and we are glad of it. Were they mortal there is no language in any tongue sufficiently bitter to express proper disgust for them.

Understand us, good reader! It is the injustice the Bible does these characters of which we complain. Dev ils incarnate could not express more Bible writers have put into the mouths of the Lord and Jesus. It is against them we hurl our hate.

Facts, and a Fair Onestion.

We see it stated that last year 1,700 clergymen of the Church of England; joined in a letter to their bishops, asking consent to speak their minds regarding the authority and authenticity of the Bible. And this year a similar weight of her soldiers to an equal of the Bible. And this year a similar with the American and English letter is in circulation for signatures among the Episcopal ministers of the United States. It is understood the petitioners believe miracles should be with their American friends in size-as proven before accepted, and that many in mental vigor. They like our lan-statements in the New Testament should not be regarded as anything

more than traditions until confirmed by thorough research. If the clergy were free, and at full liberty to express their honest thoughts, their "living" no way hazarded, how long would church pettifoggers defend the old Jew book as in-

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies for schools and the home; compiled by L. K. Wash This volume meets want. It comprises 256 choice selec-Dee pthought on tions of poetry and music, embodying Cosmic and Psychic Subjects. Price the highest moral sentiment, and free all sectarianism. Price, 50 cents.

That Wonderful Medium, Chas. Bailey

It is with great pleasure that we spread before our tomb of St. Peter. There was an anterior account of the remarkable manifestations occurring in the presence of Mr. Bailey, the side close to Herculaneum the mountain the presence of Mr. Bailey, the side close to Herculaneum the mountain the presence of Mr. Bailey, the side close to Herculaneum the mountain burst forth and hurled thousands of tons of lava that had been lying with tombs along the sides. In the side for ages, and so digging with tombs along the sides. In the side for ages, and so digging with tombs along the sides. In the side sides are the sides in the side sides at Harder Australian Medium, at Melbourne, Australia. Never before in the whole history of Spiritualism has there before in the whole history of Spiritualism has there appeared such evidence of spirit power as is exhibited at all his seances under the control of Mr. Stanford. posed as a spirit. Some of it is on exhibition with the Illinois State Spirit-Unlike American Mediums for physical manifestations, gold cross which Constanting had its" WHEN CAUGHT will be found he cordially invites the sitters to test him in any way stantine inscribed on the mame of Constantine inscribed on the masonry and LEGERDEMAIN at the present they choose, and such a thing as artificial toggery he time is playing a prominent part in never uses -- a practice so common among the physi-Spiritualism. The practice extends cal mediums in this country. through camp-meetings to many pri-

the country. As one prominent mate-YOU WILL HAVE THE MEDIUM EV-ERY TIME "and he (or she) will be Read carefully the advertisement of spects the circle is unique. There is the light was fully, turned on, it the widest possible difference between the personalities of the many "controls," and each one is recognized and welcomed as a friend by those the following Fridgy by Dr. Robinson who have been familiar with them who have become familiar with them

The Indians, Abdul and Selim, arc the managers of the "apports." Abdul is the spokesman, and his cheery salutation and quaint broken English is in striking contrast to the greetings of cle, Dr. Robinson, Signor Valetti, Professor Denton and others. Just when an "apport" is being brought there is always a half-whispered colloquy between Abdul and Sellm as to it, and a member of the press—who sits at the model of the press. right hand of the medium and frequently holds his hand, a medical genuently had gone into trance. He asked for the MSS of the address thing is brought, tells of the chattering between the two.

"The light was obscured," this gentleman wrote in a recent article, "for less than a minute, during which some Hindoo chatter in an undertone was the printer's, but I sat later in the day, heard, and then Abdul, speaking and there, with the medium in trance, through the medium, said, 'I've got it, turn up the light.' A live bird was in his hand, and placed in a small cage, when it was seen by the twenty or the bird?' Abdul inquired of 'Sahib which I receive daily corroboration Stamfy,' as he always calls Mr. Stan- myself, of the "interblending of the ford, and on being answered in the af- spiritual and mundane spheres"firmative, he said, 'Very well, Selim will go and bring you a mate for it.' this earth but what is set going in the In less than five minutes there came "world of causes." another one of the same kind, and both were subsequently transferred to pervision and arrangement of my Mr. Stanford's large aviary at East work on this paper in the spiritual dian birds brought in the same man-ner during the last few years are all At one circle it was announced that would be brought, each one a little cleaned they prove to be beautifully and are said to be brought from Central America.

An Exhibit Is Twice Brought.

One remarkable incident took place on January 1.2. That evening the cirtime. Not content with the spending cause in ancient days certain conquercle was a very harmonious one, the alone on these circles what would be a lors of Rome carried away works of condition of atmosphere and sitters good income to many, he attends perbeing conducive to the best results. sonally to every detail—because he be-So potent and inspiring are the magnetic influences around that, however dress below, that "the end and object tired some of the sitters may be on ar- of Spiritualism is to establish the rival, they leave the circle refreshed Kingdom of God upon earth," and invigorated. Early in the even- that no effort or expense on his part ing a plant was brought, and set in a flower pot, and one of the stones fell with a thud upon the table at some distance from the medium. Then the concluding and beautiful address of Dr. Robinson was given on Herculaneum and Pompeii, and we were asked

to sing. A few minutes later the light was table was seen, when the lamp was turned up, a beautiful silken garment | tensely interested in all that you do pelonging to a Nautch girl of India. in silk, and was for "Sahib Samfy's found outside India. It had belonged to a Nautch girl who had died, and with his acquisition. But after a little muttering Abdul announced that

Dr. Whitcomb advised it being taken to explain. All were glad to listen to Dr. Whitcomb's scholarly and wise remarks, and when he said it was not advisable to have a garment from a deceased person unless the cause of een a fever, it was decided that it should be returned.

By this time the garment had been examined and admired for its beauty and workmanship-a blue silk mate rial covered in parts with .close proidery in crimson silk, and it lay two-thirds down the long table away from the medium, in full view of the sitters. We were asked to sing, and after the light had been lowered for a few seconds, the dainty garment had disappeared as mysteriously as it had come. But Abdul was not satisfied. They had ascertained that the Nautch girl had died from snake-bite, and was most anxious to let us know that nothing infectious would ever be brought. After a conversation with Mr. Stanford, it was agreed that it should be accepted. More singing was indulged in, and shortly the pretty blue and crimson silk garment was lying again on the table, and is now among the many wondrous articles in the collec-

tion at Mr, Stanford's office.

Dr. Robinson's Address. In the defightful evenings spent at given on each evening. Dr. Robinson. who in earth life was known as an author and investigator of antiquities, has given a long series of addresses on his studies in Italy, bringing them up the previous Friday night, after a plece of chalk had been asked for,

If it were possible, I should like everyone interested in the inculcation of it was amanged that the plan should spiritual philosophy to know some be left undisturbed; and in the dim thing of what transpires at the se-light it was a most curious thing to see ances held weekly by Mr. Stanford the medium leave his chair and begin for the spread of a knowledge of the to draw in measured style on the truth of spiritual communication, and table. No one in the flesh could have the little known marvelous power of done it in the semi-darkness, and with physical mediumship. In most resuch colority, in Affer the circle, when when giving his address.

How Everything Is Spiritually Directed.

As showing the personal interest taken in the doings of the circle by those who control it, a message was as Dr. Robinson wished to correct the proper names of Italian places, which, being taken down phonetically, were The MSS. was at not spelt correctly was told the correct spelling, which without this intervention. It took me very near to the spirit world that day, 'You like and should prove to outsiders that of that, in fact, nothing takes place on Often as I have been told of the su-

Melbourne, where other strange In- spheres, it was even startling to my attuned ears to be told that it was by their consent that this article of Dr. doing well, while plants, brought in a Robinson's should be printed as a grown from seeds specimen of the many given, but that thrown on the table, are flourishing it was desired that the articles should vigorously in the garden or conservable chiefly a reflex of my impressions, be chiefly a reflex of my impressions, tory and cannot be named by any gar- as that would have a better effect than deners to whom they have been shown, a repetition of details, which often the first stone of a series of fifty readable, and carry little conviction. larger than the preceding one, until husband, and the speakers and agents the culminating one, 15 pounds in at these meetings discuss the modus weight, would be produced." Of these operand and direct the work. Those stones about five have come, covered who know the level-headed practical generally with soil, and on being character of Mr. Stanford can confidently say, not only to the Australian marked with hieroglyphic carvings, public, but to people everywhere who are studying this great question of mediumship, that he is not the man to trouble each week to the proper carry ing out of these seances for mere passonally to every detail-because he be lieves, as Dr. Robinson says in his adshould be spared to help others to the light that has illumined and trans-

Address Given at Seance Held Friday Evening, January 5, 1906. Dr. Robinson: - Good evening.

formed his own life.

gives me very much pleasure to speak to you again in this New Year. I sinlowered for half a minute, and on the cerely trust that your efforts during this 1906 will be fruitful. We are in We hope and trust you will do it with Abdul explained that it was a splendid a single eye to the uplifting of hupiece of work, all hand embroidered manity. It will come as a blessing to your race and a demonstration of life Museum." a garment that could not be everlasting. It will bring blessings to untold millions and create peace. Un fortunately, very often there is a cry Abdul was evidently much delighted of peace when there is no peace. This teaching of Spiritualism will lead men to regard the whole human family as sons of God; equity and justice and away, but that the doctor would like righteousness should be the outcome of it. Do not make any mistake; the controls speak to witness that which is strange to you in the flesh, but the end and object of it is to establish the kingdom of God upon earth. That death was known, and this might have kingdom of God is within you and will work out for righteousness, peace and

justice to every living soul. I will continue my address. Signor Valetti kindly drew me a plan about the tombs of St. Peter's The two central lines and arch at end indicate the position of the Circus of Nero. It was in this circus, but inside his gardens, that he put to death many of the Christians by covering them with pitch and lashing them to stakes and he, in the garb of a chariot driver, drove by the light of their flaring corpses up and down the gardens. I have no need to go into the history of the buildings; the present building of St. Peter is well known to you. Away back in history we read how Emperor Constantine, after he became a Christian-I am not going to enter

had a change of heart, it was not until late in life that he permitted himself to be baptised—stained his character and life with murder, but we know that David did likewise, or would have done so if it turned out as he willed. In the fourth century Constantine erected upon the site of Mr. Stanford's circle, one scarcely the martyrdom of the early Christians knows which is the most attractive— the Basilica, and he used three of the the "apports" and the lively chats of walls of the ancient circus in the construction of this building. We are told that the tomb of Peter was in the center of this building. Peter, the legend says, had been put to death by being crucified head downward near to the obelisk in the center of the to date by the later confirmatory dis- Spina in the middle of this circus. It was round this Spina that the charlots printed below has been selected, as on I drove in their races. That obelish Peter's, in the Piazza. It is the sec-Signor Valetti, an Italian painter and ond largest in Rome and is without in sculptor in his day, took possession of scription. As I told you before, the the medium, and asked permission to largest is in front of St. John's Latedraw on the table a ground plan of ran. It is the only obelisk in Rome St. Peter's Rome, to be used by Dr. remaining standing on its original Robinson on the following Friday site. Constantine caused a heavy

gold cross which Constantine had atre. It is so dark that you must placed upon it, also the name of Conhave candles. The seats are plainly

pose that, Peter being held in great veneration and respect by the early Christians, as many as could secure burial place near to one so revered would do so. Hence we find that near to the tomb of Peter are five tombs with their feet towards the tomb of Peter. When the Basilica them were removed. It was found writers—one by Aristotle. tained bodies swathed in bandages like mummies, all laid with their feet towards the tomb of Peter, and on one was the name Linus. The Pontificalis, to view it in some darkness; very litan ancient document preserved in the Vatican giving names of the Pones. mentions Linus as the first Pope after Peter. The evidence fits in that this uncovered to the light of day in the Linus mentioned is successor to eighteenth century. Its situation is Peter. I know there have been theo- grand, noble, logians and others who avow that from the South side of the city you Peter never was in Rome, nor did he preside over the church; I disagree nines; to the right the calm with them, after having reviewed all waters of the bay. the facts that history gives of this olive gardens and vineyards, pome-

Some twenty years ago Professor Lanciani obtained a view of the tomb brown cone of Vesuvius, emitting himself, but not of the gold cross smoke and steam.
which is said to rest upon the tomb.

It was this mou Prof. Lanciani at that time was director of the excavations in Rome. He Herculaneum, Pompeli, and Stabiae, explored the tomb of Paul in the sub- the site now covered by the modern terranean gallery under the canopy city of Castellamare. erected in "St. Paul's without the peasant, digging in the neighborhood, walls" as it is known in Rome. There discovered the top of one or two maris no doubt in my mind that this is a ble columns. The Government then true burial place of Paul, teacher of began to excavate. It was very poor the Gentiles. Tradition tells us that work; they dug several holes, took the piece of land was given by a devout Roman lady. It was discovered found, then filled in the holes again. on the Via Ostiensis, near a vineyard. This continued till about forty years Prof. Lanciani lowered himself into ago, when the learned Signor Fiorelli the crypt when they were re-building was appointed master of the excava-St. Paul's after a disastrous fire, and tions, and he went about it in a sysclosing the mouth of the tomb was a tematic, scientific and businesslike broken slab, inscribed with these manner, excavating and clearing the words, "Paul, Apostle, Martyr." They are of great antiquity—both the city remains now to be uncovered. tombs of Paul and Peter—and all the Friends present who have been evidence points and fits in with the the museum at Naples will understand history and legends, and I for one be- what a great find of antiquities there lieved that Peter lived and was mur- has been both at Pompell and Hercudered in Rome.

One objection that the remains of the upon the upon the bodies of dogs, Peter are not under the canopy in St. complete cast of the bodies of dogs, The fall-Peter's is that the Saracens, when they horses and human beings. sacked Rome, laid hands on all the sa- ing ash and boiling water had formed cred utensils and disturbed the tombs a perfect mold. During the course of of the saints, rumaging for treasures. ages clothing and flesh had decayed I believe the Pope was warned several away, gone to dust, and a perfect days before the infidels had landed, model of the body and clothing was and if many years after the gold cross left. He caused a small hole to be was found in position it is but reason-opened in the side of the cast and then able to suppose that the body of Peter would also be there. It was no doubt this set, the ashen mold was broken removed to some underground cemetery and then when peace was restored placed again in position.

Many evidences of people hiding treasure during troublesome times in time ago a very valuable collection of silver plate was found walled up. 11 was evidently placed there in a hurry column had fallen and broken the and possibly the owner had been man's back. In the so-called House give years of attention and unending killed. Several of the most beautiful of Diomed, outside the gates of Hercustatues in the galleries at Rome bear laneum, were found eighteen skeleevidence of having been hidden beors of Rome carried away works of

valuable pieces of sculpture. A large gustus, most of them. gilt bronze statue standing about twelve feet high, now in the Vatican gallery, was found under the foundations of a house packed round with make speaking through the medium soft earth to preserve it from injury. silica of St. Peter are many of the rect. I trust to speak with you again tombs of the Popes who have lived and next Friday evening.—Harbinger of

died in Rome. It needs that one Light, Melbourne, Australia. should visit Rome to appreciate the grand sculptures and costly marbles; for all the marble has been taken from some heathen edifice and sawn into various shapes and fitted into the Baadorned with mosaics by Michael Angelo, and does not contain any pictures, that is, paintings; the pictures are all mosaics. In the dome you would be surprised to find that you could insert the tips of the fingers between the stones of the mosaic work; there its great height causes it to ap- ing address on Sunday, July 29, and pear compact and beautiful, as it Leaving St. Peter's, and returning across the Tiber, or skirting along the

left bank of the Tiber, we come to a large circular edifice called the Castle St. Angelo, containing the tomb of the Emperor Hadrian; it contained has the largest congregation of any his ashes, but during the various sieges of Rome, especially during the siege of the Goths, they entered building, scattered the ashes of this tion and delivery is original. He has Roman emperor, carried away the a message, and presents it with imcostly adornments and many of the statues or destroyed them; only the prick core remains. During the middle ages it was converted into a fortress or castle and surmounted by beautiful marble statues, which, when the besieged ran short of ammunition, siegers and destroyed many priceless works of art. At the present time you may for a small fee explore the inside of that building. It contains dungeons, and you are shown the notable prison of Beatrice de Cenci. There is a secret passage from the castle of Angelo, and could those old walls speak they would proclaim many an evil deed done, how many a poor prisoner had sighed away his life in darkness There are many other objects of an-

iquity in Rome that I might speak of, but anyone reading a work of modern neighborhood circles, charter perma-Rome is conversant with it, and I have nent societies and aid by counsel and touched on the principal antiquities to visitation all regular local organizabe seen on a visit to Rome in my long tions now in existence. series of addresses. It was on a bright spring afternoon

that our party left Rome to return to Naples, where we arrived after a two days' journey, stopping on the way at one or two places. Having put up at the house of an American gentleman living in Naples, we sallied forth to visit the ruins of Herculaneum and Pompeii.

Herculaneum lies under a modern city, the small town of Resina, and digging at Herculaneum is made difficult through the hardness of the material covering the city; the volcanic matter from the mountain mixing with the boiling streams of lava and water ran into every crevice and has become practically hard rock.

It is entirely different at Pompeii. Pompeli was covered with ashes, sco-

visible in this old Roman theatre, and two or three houses not very far from Now, it is only reasonable to supthe theatre have been wherein were found several bronze or marble statues, the work being chiefly Greek and of great excellence. rolls were found in a house: hundreds were destroyed before they really realized their worth. monk learnt how to unroll them. Of was being constructed and way being those that have been unrolled several made for the foundations, some of are found to be traditions by Greek that the coffins, or sarcophagi, con- they were about to publish-or have published—the contents of all that have been unrolled. Herculaneum is not very interesting because you have

which leads down to the arena, or the-

tle of it has been excavated because of the obstacles of which I have spoken. At Pompeii you have a Roman city see the blue mountains of the Appe-All round are granates, almonds, growing luxuri-

It was this mountain, when in eruption, that caused the destruction of

Friends present who have been in laneum. The learned Signor Fiorell One objection that the remains of hit upon the happy idea of getting a filled it with liquid plaster of paris; and there was a perfect cast of whatever had been within. The plaster filled up all the spaces.

Several of them have money belts mes in around their waists, evidently seeking some in their flight to carry away their wealth with them. In the Basilica was found a skeleton upon which a marble tons, gold, priceless jewels and other ornaments, a bag containing gold, silver and copper coins, of the reign, I

My time has elapsed. clude my address next Friday evening. conditions to-night Lining the walls of the present Ba- that I am not in the flesh to speak di-

LILY DALE.

A Sunburst of Wisdom, Eloquence and Psychic Force at That Favorite Place of Resort.

Among the notable leaders of Spiritualism who will be heard at Lily Dale this summer, is Rev. Frederick A. Wiggin, who will deliver his openduring the following five days will give two more lectures, followed by spirit messages, and hold two special seances.

Mr. Wiggin has for six years been pastor of Unity Church, Boston, and Spiritualist church, with an average attendance of 1,500. His style, dicpressive intelligence and magic eloquence. While his lectures are oratorical treats, his ballot readings are comforting and convincing, because very clear and absolutely correct.

LAURA G. FIXEN.

TO THE WORK! TO THE WORK!

Important Notice From the Illinois State Spiritualist Association.

The official board of the Illinois State Spiritualist Association is ready to lend a helping hand at all readily accessible points in the Prairie State, where an earnest effort is to be made to spread Spiritualism by holding Parlor, Hall, Grove, or District Meetings. It also aims to establish stated and whom you want, and when you

time. Address your application to the secretary at 560 East 55th street, Chi-H. A. CROSS, cago.

want it. The earlier calls will be

given priority of co-operation, but it is

hoped to reach all within a reasonable

Secretary GEO. B. WARNE, President

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

DAWBARNISM.

The Subconscious Self and Telepathy.

We can imagine how the neace of

heaven (or —) was disturbed by up-

now and then catch up to him.

a while.

Here is where the trouble begins

man is so near those vibrations that

he could not forget if he wanted to. With him memory is perfect.

We now notice that—in spite of the

proclaimed discovery of the S. P. R.

and kindred scientists—there are not

two men, but just one, living astride a

fence. One side of him in the sun-

use of his mortal brain, and has to

get along without it. We know the

ject to the term subconscious, for we

find it is actually and precisely the

working for the time amid different vi-

tal. The trouble is that the vibrations

the self inside. All the same our ex-

a lot of very interesting facts which

are, and must remain for the most

We have seen that man under cer-

out beyond his mortal sense limit into

regions where telepathy and wireless telegraphy are of little value because

when it is for the moment at the very

have been carried by a spirit messen

ger. Let me illustrate this.

The recent experiment by Prof.

signed to send a telepathic message

the English sensitive was waiting the

with a committee to oversee. The message was received—the very mes-

sage was telepathicelly dispatched

message at the time appointed, and

part without rhyme or reason.

whole story for both.

No law of Nature, now known to us, will be violated. and alas! The message was dispatched Selfhood will, and must continue to have its fullness and its limits. But this means woe to what we call nothing telepathic in that experiment. spirit return. If the subconscious self of to-day is erratic and limited in its relation to the brain of mortal man, the outstretched senses of mental man will heaven (or —) was disturbed by upin their turn merge into a spirit selfhood yet more re- did give the doctrine of telepathy a fined, further away from earth, and always limited to ery asserted proof of telepathy might its lower self, and at every step getting further away be more rationally explained by assuming that an outside intelligence bore the message. The very word from the mortal self and its coarse material brain."

"The recent experiment by Prof. Some outside intelligence, one with a Hyslop is a case in point. It was de- classical frame of mind, just transsigned to send a telepathic message posed the message into good Latin. from America to England. The arrangements were carefully made, and roarious laughter over the joke, which the English sensitive was waiting the evidently was intended, and actually message at the time appointed, and did give the doctrine of telepathy a just as soon as he vibrates a Hitle furwith a committee to oversee. The very black eye. In fact, I repeat, ev- ther away from the mortal his subconmessage was received—the very mes- ery asserted proof of telepathy might sciousness ceases, so far as we are consage was telepathically dispatched be more rationally explained by as corned. It was, at the best, wery imfrom America. So far it might be suming that an outside intelligence perfect, easily suggested into perfect pe called a triumphant success, but alas! bore the message. The very word thought that reached it. In fact it and alas! The message was dispatched was coined to smoothe the feathers of was a very weak selfhood, saye in its In good honest English, and arrived in those who have declared.

I want just here to once again a classical Latin. Neither sensitive is a accept any explanation rather than acan described and emphasize that this precious substances are there was really knowledge immortality and spirit re-In good honest English, and arrived in those who have declared they would giant memory. nothing telepathic in that experiment. turn."

We all know that manhood is a man hunt recently where the fun conmystery, and none the less so when sists in chasing that part of a man entists begin to add a subliminal and a subconscious self to the everymortal brain. The scientists have day mortal of yesterday, to-day and given the chase a name. It is an ef-Of course all life, in evfort to catch what they call subconery form, from unit to man, is a mysscious man, and there is no doubt they tery, but we know more about that mystery than was known by our grandfathers. We know, for instance that every unit is a blending of intelligence, energy and substance, and we not combine the eternal three in one.

We have advanced into the knowledge of the perpetual manifestation of energy by motion, affecting both intelligence and substance, which motion we now-a-days speak of as vibration. We know at least so much of man as to perceive he is intelligence manifesting through brain substance by this vi-This brain manifestation we call mind, which is rigidly limited or fact and he will follow it up into affected by the rate of vibration. For instance, a certain rate of movement penetrates from his ear drum to his scious as you are, but too near the line brain and is interpreted as sound. His to be independent, and yet, being brain receptivity then ceases, and across he can't work in the old way. there is for him a huge gap of silence. he calls sight. Once again the limit tists and the S. P. R. to call him "the is reached, just as was the case with subconscious self." sound, and the poor mortal finds himself once more in what is for him the "mortal man." So far all is esting fact. We remember the brain

which man is blind. So much is again has a very imperfect hold on that poran everyday truth. Our object is to tion of his brain which records memfect mortal man.

We first recognize that the limit is In the brain and not in the intelligence. But there are certain mortals who sense these vibrations beyond the average limit. They are often marked as more intellectual than their fellows. But whether that be so they are to just that extent abnormal. But shine, the other in the shade. And without much imagination we can all that we have so far learned of him easily conceive the effect of such an is that at some unknown point of vioutreach of vibratory sensation be bration he loses control, or at least

wond the normal. Here is a man whose natural sight, beginning with red and ending with scientists and our friends of the S. P. wiolet -- with just a perception of ultra R. are moving heaven and earth to get red and ultra violet-finds himself, as both sides of him into such impossible Much that he used to see would be left behind, but who can conceive the glories to which we are blind. vanced he carries his intelligence with him, outside into that region whose vibrations know no limit. The trouble same self as the everyday one, only with that man is that though he now ses and hears amid new vibrations and experiences, his mortal brain has its own rigid limits which is very dangerous to attempt to pass, and in most cases even impossible. So that man may have a hold upon earth while experiencing this expanded life, but since that expansion is impossible, to mortal brain he cannot connect his dual experiences. In other words, he has experiences which he cannot tell

In process of time that man goes bn advancing, and reaches still higher vibrations, necessarily at the same time letting go at the other end, when suddenly, or gradually we recognize that the brain man cannot get back at all, or at least so imperfectly It is with the greatest difficulty we can force ourselves to remember it is really the man we know. In other words, he has left the old vibrations behind, so entirely behind we call him dead, for his old body misses the old presiding will and goes to pieces. He has now moved forward into the gap between sound and sight, and out be-yond our present limit of vision. His intelligence is now working so entirely beyond our limit that so far as brain man to another brain man, and he impresses himself at all on those he has left behind it is by stimulating thought. Personally I am not quite the higher vibrations of that self's

to us because our brains cannot re-

mortal imagination. So far that is simply Spiritualism, with perhaps a flavoring of Theosophy. Now let us go back for a while and demonstrate it through different sen- tity. Now let us go back for a wante and demonstrate it through different search the direction of this mind man sigives by thinking clearly and diswhile in earth life. Nature has no tinctly the name of a friend, WITH- vide, may message and test to his rigid dividing line in any direction, OUT ONE SUCCESS. I know there and no rule or law that we can disare cases said to be satisfactorily demand no rule or law that we can dis-cover prepared for the special welfare onstrated, but I claim that every such of man, either as a race or an individual. Man is man, but he is not run in n mold, and turned out by the million exact to pattern. No two are exactly alike, and once in a while appears one of these humans who outreaches the mortal brain boundary and thus leaves reason behind. But there is fierce at-tempt by himself or others to make the connection, or at least to find out what has happened to him. The fact that such a sensitive does overstep the boundary has been demonstrated a thousand times by hypnotism, and thousand times by hypnotical, and bage was telepatinically dispatched there has been a sort of fashionable from America. So is it might be

Some outside intelligence, one with a posed the message into good Latin We can imagine how the peace of evidently was intended, and actually was coined to smoothe the feathers of those who have declared they would accept any explanation rather than acknowledge immortality and spirit re-

We must remember that such as intelligence must be fight at the dividcould not reach the mind of the brain the S. P. R. would teach us "to" call

and Hudson are so proud, is only the everyday self at the boundary where mortal vibrations are commencing to grow feeble. A few steps further and this so-called subconscious self has which is just outside the control of crossed the line too far to even make nimself an exhibit for the scientist: In other words, the subconscious self of the mortal has become a conscious self with independent self-hood itying amidst vibrations that sense beautier and unfold powers of which the brain The man outside the line and the man man knows nothing. If he has a thought, or even an expression of love inside are not chums. They cannot or won't do much talking to each he wishes to send back he mustwhen the gap is once fully enteredseparates them is not a rigid boundemploy some intelligence yet sitting ary, with a fixed fence to climb over. on the fence with a vibration that can So sometimes a common mortal, like possibly reach a mortal brain. the writer and reader, gets outside for subconscious man is then dead, and by way of an epitaph I would say, "He did not amount to much practical to covers he cannot use the mortal brain in the old manner, but there are some the mortal while he was alive.

things he can do which are impossible to the brain man. He cannot reason It is claimed that he is to-day lord and master of so much of the mortal inductively, but give him an asserted organism as the brain man cannot directly control. I do not recognize heaven, or down the other way withthat claim, for I see the aggregated out grumbling. He is as self-conntelligences of every organ doing their work in their own way, And we all know how the white corpuscles (phagocytes) are perpetually on guard, and attacking every invader. He has really become what we have But a last the vibrations once again long called a psychometrical sensitive. So far as I can see, this wonderful compel his brain to a movement which But it is now fashionable among sciensubconscious self doesn't trouble himmestic duties, but if his attention can be called to necessity for action he can We remember he is what he is because he is amid different vibrations usually add vibratory energy to one eternal silence. We are speaking, of from those of the brain man who is organ, and perhaps reduce that of ancourse; of the mind with a brain in the eminently respectable and normal other. When he does that it is properpetual motion, which combination citizen. We herein discover an interclaimed to be an exhibition of mind power, mental healing, or divine inwe call mortal man. So tal an is esting fact. We temember the order, mental heating, not a rock in the way, being salling, not a rock in the way, man is as rigidly limited by vibration flux. Such healings are often turned on his side of the line as is the subnot religious capital and, with many a conscious self on the other. So we prayer, carefully stored in celestial perceive that nearly every organ in safe deposits—away from worms. But that is limited, for the vibrations are the body vibrates outside the limit of these venerating souls, as we now see as busy as ever-outside his limit, brain man, and so near to the fence, are just worshiping the powers that Many an animal senses vibrations that that the outside self has more control inhere to so much of their own selfman (annot catch, and even the insect over it than the inside self we call hood as can cross the line and which world has eyes that behold wonders to mortal. And the inside or brain man has now been proclaimed, with scientific plaudits, "the independent sub-conscious self."

try and learn the lesson of these ory. He often forgets, or even fails truths that so limit and otherwise after the outside conscious self has attained a full independent selfhood, which, like John Brown's body, goes marching on. 'It had been the mind evolvment of the mortal man, that is to say, it was an intelligence manifesting through men-tal substance. There was the mortal brain at one end of the brain man's selfhood, and this evolved mental brain at the other. You may call it, if you will a mere difference of vibration of substance, and so it is, but the outwrought senses of one body have a limit they cannot pass. And this limit means, sooner or later, a certain disintegration to mortal brain. with the result we call death. It will equally mean disintegration to that it were moved forward a few octaves. harmony that the brain will tell the mental brain when in it its advance it has reached vibrations beyond its We have so far dealt only with an sense limit. But it will, in its turn, acknowledged fact. We believe abso- have evolved a self-conscious selfus remember that when he is so ad- lutely in an outside self, but do ob- hood, all ready for the next step in

eternal progress. No law of nature, now known to us. will be violated. Selfhood will, and must continue to have its fullness and brations. But in consequence of that its limits. But this means woe to what we call spirit return. If the subconscious self of to-day is erratic very difference it has some powers that might be very useful to the morand limited in its relation to the brain outside are not adapted to the brain of of mortal man, the outstretched senses of mental man will in their turn merge cursions outside the limit bring back into a spirit selfhood yet more refined, further away from earth, and always limited to its lower self, and at every step getting further away from the mortal self and its coarse material tain conditions is privileged to reach

Our relation with the invisible must be first through our own outer selfhood at the divide, which self can still there is no brain at this end able to touch our mortal brain, though imperplay the receiver to more than a few fectly. Through that self, all imper-flashes of such intelligence. And the fect as it is, other selves a step furfurther the outreach the greater the ther advanced, must tell the tale of difficulty. For this reason the real their experiences, so far as they can service possible from the outside self find echo in mortal life. Surely we will always be one-sided. Sometimes can now see that there can be no possible harmony between the vibrations dividing line, perhaps at the exciting of their brain and ours by which incident of accident or death, a mesthought could pass direct from one to sage is received which is truthfully the other. Hence it is natural that and even clearly transmitted to the when a selfhood has been severed by death it may for a brief space give possible proof that it is alive, and that So far we have not been discussing telepathy, by which learned word its it is carrying with it memories that authors mean the outreach of the were encysted in the subliminal self. But those very memories must soon the reception and exchange of brain lose the possibility of repetition amidst prepared to deny telepathy, but I do know it is very rare, if it occurs. I present life. That growing self will soon be too far away, and leave little have made at least fifty attempts to but mystery surrounding its old iden-The dweller at the threshold. heart's content through your subconscious self. He will tell some truthful stories, and many a fiction. He case is much more satisfactorily exmay catch the echo of your loved plained by assuming the message to one's thought, and even picture the

a simulation of the glorious truth of Hyslop is a case in point. It was de- human immortality. The law of yibrations, as we have from America to England. The ar-rangements were carefully made, and hood, but eternal life to the spirit self, born anew out of the subjective self which we all evolve, and sometimes

form that is bereaved to you. But it

will only here and there be more than

contact in earth life. Such seems to me the history of every subconscious or subliminal self, or whatever other name it is supposed to

SCINTILLATIONS

From the Pen of Henry Morrison Tefft.

"All religions express themselves in symbols; and yet pure religion never has been and never will be imprisoned in any church creed. It is neither orthodox nor heterodoxic. There is not enough strength left in the church to-dayilto wipe out, hinder or check the vices that beset communities. Most of the religious stock is watered; very few could negotiate their holdings at par. The more intimacy and fellowship some people claim to have with God, the less they have

with their fellow-man; the more faith they profess

the more self-righteous and assertive "they become."

SOCIETY IS BEI/TED BY LAW.

There is no fairy tale but was founded on fact; there is a reason fable. Back of all legend is a reality. Who can say which has influenced the world most, fable or history? Fiction answers just as substantial a place in life as fact. a -

Adam will continue to be the first man and Eve the first woman. Whatever scholars and historians may the honor of being the discoverer of America. As long as a child is born, Santa Claus will not cease coming down the chimney loaded with pres-

ents each Christmas Eve. There are superstitions, legends truth. It is difficult, sometimes, to uproot a falsehood without ing" the "moral forces" of its adherents. Every stream has its source History must have a beginning First matter, then life, then instinct the earth's surface where the twilight of the evening melts away into the dawn of the morning. Oral tradition finally becomes written history, and fable and fact blend, together they become indistinguishable.

It is a hard matter to permanently anchor a truth. Error always has existed and always will exist. centuries the world believed that our earth was stationary and fixed in the center of the universe, and that the sun, planets, stars and worlds re-

The last word upon any question has not been spoken; the final thought has not been expressed. No painter ever realized upon ganvas the ideal image his mind concilved no writer ever clothed in words the depth of feeling his soul had felt. But even berfection would sook become monotonous,—whether in pristig completeness, physical beauty or moral attenments. A slight variation is seetainments. A slight variation is necessary; a little excess here and a little lack there keeps the mind hoving the balances up and down and relieves the sameness.

There is always a lack of perfect ness both in man and his work. Ba "There is no excellent con says, beauty that hath not some strangeness in its proportion." Again another writer says, "It is the implamental contradiction in the man, that makes in its proportion." Tolstoy so incomprehensible and fascinating a study.'

There is no such thing as reaching the ultimate solution of life. Our knowledge to-day contradicts our belief of yesterday. The natural atti-tude of the mind is belief, not doubt. Goethe says, "The greater the knowledge, the greater the doubt." comes with age and experience. Whatever line of thought is taken, we soon come to the limit.

The only conception of God that the mind of man is capable of forming is a being possessing human attributes. It is impossible to bow down before an abstraction. The heathen needs his idol and the Christian his liturgy and sacraments. The vast majority take their opinions and beliefs on faith. not knowledge, for they have not the time nor the ability to investigate for themselves.

Forms and ceremonies are a help to the religious conceptions of the crude and unlettered; but as the mind man expands and becomes more cultured and refined they act as a barrier to his advancement. 'The infinite always is silent;

It is only the finite speaks. Our words are the idle wave caps On the deep that never breaks.'

All religions express themselves in symbols; and yet pure religion never has been and never will be imprisoned in any church creed. It is neither orthodox nor heterodox. There is not laughter and tears, are all sculptured enough strength left in the church to- in stone, painted upon canvas, and day to wipe out, hinder or check the vices that beset communities. Most of the religious stock is watered; very ew could negotiate their holdings at par. The more intimacy and fellow-thought and action; when the hills ship some people claim to have with speak, the forests breathe and the God, the less they have with their fellow-man; the more faith they profess, they pour over precipice and fall. the more self-righteous and assertive they become.

It is a dangerous condition when a experience where he feels that he is qualified to meet and converse with phlegmatic natures never reach pharisee ever convert a sinner or re-claim and bring back to life and hope peculiar physical, mental and spiritual a wanderer? The highest worship re-

ple would become moral dwarfs, intellectual pigmies. The time was when was to the discoverer a sorf of prelude to a prison.

As there is a balm for every

when entirely freed from the mortal countenance. it will have a selfhood with powers that are but dreams to poor mortals, a mind or soul a perfect blank—but like the reader and writer. And we with certain aptitudes, tendencies or can discern that under the law of vi-bratory energy such embodied intelli-development. The boy or girl born gences will ever be advancing into and reared in a country whose people nigher and more powerful selfhoods, are ignorant and deprayed will grow with the gap ever growing wider between the mortal and such advancing spirits CHARLES DAWBARY.

San Leandro, Cal-

progresses 'fn cditute and civilization there always comes with if the social political and areligious constitutions that his advanced conditions require A person's needs grow with his means: -his wants keep even pace with his ability to satisfy them. The drafts upon the rich are about as exacting as hey are upon!the poor! Bo a nation's desires and ambitions increase their power to dombrand them.

"Constitutions! are! not made but

growths not creations. A great sermon, speech or lecture is a growth

All wide spread, beliefs are

You cannot dictate one to a type writer as you would a letter. A mush com will grow up in a single night, but it takes years to develop the bloom and beauty of the century plant. As each flower takes its distinct and septrate color from the sun, so the work of every many whether painter, sculp or or writer, takes its color from the country and age in which he lives.

It has been said by some writer that he "ancient painters never succeeded n denationalization themselves. talian artists painted Italian virgins, the Dutch painted Dutch virgins The virgins of the French painters were French women; none of their ever put into the face of the Madonna that indescribable something which proclaims the Jewess, whether you find her in New York, in Constantinople, in Paris, in Jerusalem, or in the Empire of Morocco.

It is impossible in speech, thought or act to divest ourselves from our environment. Whoever thinks Christ as a Jew? 'Our thoughts cannot run in a fovelgn tongue. hear Cicero and Demost Demosthenes delivering their orations in English, not in Latin or Greek. "As far as I can observe," says Ruskin, "it is a whether noets or historians, live en-tirely in their own age, and the greatest fruits of their work are gathered out of their own age. Dante paints Italy in the thirteenth century Chaucer, England in the fourteenth; Masaccio, Florence in the fifteenth; Tintoret, Venice in the sixteenth."

By our words, looks and acts we be tray our nationality, state of civilization, and to what class of society we belong. A person's character is heard in his voice, seen in his face, and felt in his presence. stinctively copy our surroundings. It is claimed that two people living long together become more and more alike. The tendency of all conditions is to harmonize. Man and his environment always correspond. Brander Matthews says, "When the late James A. Horne brought out a

play in which husband and wife took opposite sides on the slavery tion, the curiously stiff and old-fash-ioned furniture used in the first act seemed to strike the key-note of the drama; the spectators could not but feel that those who lived amid anch surroundings were precisely the persons who would behave in that way. Thought impresses itself upon

matter. Whatever the eve sees or the ear hears reacts upon our lives. No influence that touches us is lost Axel E. Gibson says, * * mental move ments can effect changes in the physiological processes of men and ani mals. Protracted grief can terminate in consumption; excessive anger can cause serious complication In liver: sudden fear may effect a cessation of the vital activities and kill the subject, whether man or animal.

We are more influenced and moved by forces invisible than things vis-Is there anything more potent in our lives than love, more exhibarating than hope, more depressing than grief? Every emotion, feeling, and sentiment can be pictured. Joy, grief, portrayed in song. We are each a creature of time, place and circumstance. There are days when all nature seems animate and alive with speak, the forests breathe and the streams break forth into music as Our whims, moods and desires, will

change the most sunny day into gloom and sadness. 'It is only the nervous, person reaches a point in his religious sensitive souls that know the extreme of either joy or sorrow—dull, cold his Maker on equal terms. Did a state of ecstasy or despair. Every make-up. Individuals differ in looks, quires neither priest nor temple.

Still water grows stagnant:

I stand for freedom of thought, speech and action; otherwise the peodifferences blend in the mass into a which we are ignorant, all individual differences blend in the mass into a permanent, fixed, national type, clearly recognized the world over, which years cannot change or time vary. T. Starr King, speaking along this line, says, "The qualities of the Irish character remain the same through centuries; the difference between a wear. It is the extreme vigitatory output of a self whose brain headquarters of polish, not of substance; and the are occupied by a few senses that can-not travel far. Weodiscofer through tially the Jew of Herod's and Pilate's hypnotism, suggestion, genius, and days. How easily we typity national sometimes accident, that the extreme qualities, and make our pictures of vibratory output of mortal, man is really a self, but with very different the Russian bear, thus proving that powers to those of the mortal. We each empire is a grand man, and presently discover the limit of its unites all the varieties of tempera-power to send back its own experiment and qualities in its citizens into We also learn that occasion- a constant expression, as the differally it can be of real service to the ences of character in a person run to-mortal. We see, yet further, that gether into a distinct and constant

up entirely a different person than if

born in an enlightened and cultured

community. Environment determines

all. "Had the infant Newton been

east among Hottentots he could have announced no law of motion."
All matter is possessed of intelligence. Every muscle of the body is educated more or less and has a memory of its own. Thought is substance. When the multitude becomes posand soul.

Public opinion is the highest-court in the land. It makes and unmakes laws. It overrides the action of legislators, the decrees of parliaments, and the command of kings. Wrong thrives upon

Vice cannot live in the light. It works behind screened doors on deserted streets, and in underground rooms. Publicity purifies religion, nolitics, and society. The power to distinguish right from wrong is more a matter of education than a natural endowment. But the vilest man weighs character with the same scales as the purest. Each individual,

"Bears about A silent court of justice in his breast, Himself the judge and jury and him-The prisoner at the bar ever condemned.'

Vice instinctively approves of virmay be at first, in time it makes its way into the universal heart. Phillips, Garrison, Gerrit Smith, were tra-duced, maltreated and held up to scorn and ridicule, but in time their teachings and principles were enacted into statutes, woven into the constitution and became a part of the organic From the dawn of history to the

present the world has been progress-An institution, doctrine or belief perishes but not until another is born to take its place. apparent chaos of thought and action. to the thoughtful mind, there can be seen running through the whole, the both in nature and act, dies.

'All nature is but art, unknown to thee; All chance, direction, which. canst not see, All discord, harmony not understood; All partial evil, universal good: And spite of pride, in erring reason's

One truth is clear, Whatever is, is right."
HENRY MORRISON TEFFT. Norwich, N. Y.

spite.

HOW DO YOU WEAR IT?

Some Impressive, Soul-Exhilarating Thoughts in Reference to It, by W. D. N., in the Chicago Tribune.

Religion? Yes? Every Sunday you, a certain church and a certain pew, With a solemn face and with earnest Hear the preacher tell about para

And you think great thoughts while the anthems roll. and you feel a grace in your inward Religion? Yes? It is something that

Goes with long frock coat and with high silk hat? On the six week days is your conscience mute? Do you put it on with your Sunday

Of course one knows that on Sabbati

He must put the wiles of the world away. And must view all folks with a kindly

scan. And must have some thoughts of his brother man-For the stores are closed, and the

It is through the week the coupons are It is through the week that we grul for pelf

And the of self-But religion? Ah, when the day is Do you put it on with your Sunday

gear Do you take it down from a wardrobe hook, From a sheltered place in a quiet nook?

Do you keep it nice, while the week goes through,
Till on Sunday morn it looks neat and And no one who sees you would ever

guess You would wear such a garb to your business? Has it neither wrinkles nor speck of

dust, Nor a hidden patch, nor a trace of rust? Do you keep it spick, and serene, and

fair-Do you put it on with your Sunday wear? Do you keep it free from your Mon

day scowl, From your Tuesday rush, and your Wednesday growl. From your Thursday sneer, and your

Friday frown, And the Saturday scheme that you work downtown? Your religion? Yes? Can't you make

With the Sabbath day and the other six? Do you carry it through the dust and mire, Or assume it grace 'neath the high church spire?

the six week days is your conscience mute-Do you put it on with your Sunday W. D. N.

I have read Susan Drake Bishop's

analysis of the lecture of the late Col.

Expresses His High Appreciation of the Man.

ADMIRES COL. INGERSOLL.

Ingersoll. I think it right to defend the dead especially those who belong to us. She says: "One is struck by the fact that he persistently ignored the existence of a God o'erhead, and of spirit life in all its phases. dismissed creeds of faith, prayer, inspiration, demons of the Bible, and its promise of eternal life, with a happygo- luck- wave of his hand, unable to sense the spiritually peopled 'realm. He failed to put a God of Love in the place of the old one he had turned down. He was a destroyer, per se, behind the times; but for one destroyer we need a thousand builders.

She admits that his mental ability and love of goodness was so pronounced that she felt spiritually-minded enough to think he was only playing a joke at blind man's buff.

She appears to advocate the art of miraculous healing, and would dip her pen in the divine fountain of infinite wisdom in the effort to reincarnate through a glass darkly the stainless peace of the greatest thinker, lecturer and human liberator that ever appeared on earth among men, cause he no longer lives to defend himself against the unscrupulous advo-

cates of creeds of faith. J. E. BURKHART. Miltonvale, Kans.

REMARKABLE INVENTION

AN INSTRUMENT THAT RE-STORES EYESIGHT.

Spectae les Can Be Abandoncd. This instrument is in the form of a ocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for cataracts, pterygiums and other abnormal growths can be removed and weakened vision restored by the

new and more humane method. If this is a fact, there will be no need to go blind or to wear spec-"Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one inerested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

They issue a book of 100 pages—a complete dictionary of diseases-which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 342R, 929 Walnut Street, Kansas

DR. BYE, Gor. oth & Kansas City, Mo.

NOTICE!

The WooBey Sanatorium, the only institu-tion in the United States where the Opium, Occaine and Whitsky habits can be cured with-out exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

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The Influence of the Zodiac Upon Human Life. With Character Readings of Persons Born Upon the Cusp.

The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladles known to man can be entirely dominated, forever cast out, by those who resilze that mind is the master and body the servant." Price, cloth, \$1.00.

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Womanly form and Features ITS ATTAINMENT OF

Beauty The cultivation of personal beauty, based on Hyglene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, \$1.00. For sale at this office.

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RIGHTLIVING

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime "The Story Hour," "Summer Days at Onset,"
"Sunday Observance," etc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the nobless of the arts."—THOMAS STARB KING.

This book gives an admirable course of study in cities, and supplies a long-feit want of an othloal text-book especially a lapted to the comprehension of children, as well as older persons whom it is wisbly and appropriately designed to interest while teaching them valuable eitherd icessons.

The author above a wise practicality in her method of teaching the principles of either. She illustrates her subject with many brief nor-atives and succeeding the principles of either. She illustrates her subject with many brief nor-atives and succeeding to the proposed of the subject with many brief nor-atives and succeeding the book more interesting and one castly comprehended. It is especially appeared for use in children alvectmen. In the hands of mathematical and teachers it may be made very useful. Tourz and old will be benefited by it. It is a most accellent book and should be widely circulated. Price \$1.00 book and should be widely circulated. Price \$1,00

New Testament Stories Comically ed. Drawings by Watson Heston, with critical and humorous comments upon the texts. Heston's drawings ero incomparable, and exeructable is the pictorial satire cannot be told. It will make you laugh heartily. Price in board, \$1.00; cloth, \$1.50.

General Survey.

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

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

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

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or leas; 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. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO medium would do well there. CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME. suggest that the next time you print DIUMS. A REPORT OF WHAT THE the lamented Ingersoll's incomparable various speakers say will and absolutely unanswerable lecture on The Devil, you publish it so that NOT SPACE SUFFICIENT FOR THAT

Dr. J. M. Peebles, after an interesting winter trip to California, has re-urned to Battle Creek, Mich. He can be addressed there at No. 70 North

Brother Labadie writes from Petoskey, Mich., that he has a hall 24x80 and would like to have a good speaker and test medium stop there. Hall furnished free, the speaker to have the

Correspondent writes: "Helen Stuart-Richings, who has just closed a two months' engagement with the Baltimore First Spiritual Church, began her second engagement this season with the First Association of Philadelphia, on Sunday morning, March 4. The day was beautiful, the attendance good, and the lecture on 'The Growth and Decay of Religions' was listened to with the closest attention, and manifest deep interest. The music under the leadership of Mr. S. M. Stretton, was up to its usual high of excellence. Already plans are afoot for the anniversary, fluence. fere with each other's good work. Mrs. Stuart-Richings has May and June open, and secretaries may address her for these months, and for season of 1906-7, at 1304 N. 12th street, Philadelphia, Pa."

R. Mitchell writes: "The Spiritualistic Society Students of Nature, Robey and Milwaukee avenue, at Flynn Hall, had a large and interesting audience March 4. The flower reading by Sister McIntyre was a rare treat. Our pastor's lecture gave each listener a higher thought of development. Investigators expressed themselves lightened regarding the spiritual phil-

At request of many of the friends of the Independent Church of Truth, corner 47th street and Grand Boulevard, an afternoon meeting will be held at 2:30 o'clock, Sunday, March 25, in honor of the 58th anniversary of Modern Spiritualism, and Mrs. Cooley's arewell meeting. A cordial invitation s extended to the public to attend his meeting and bring their lunch, as he banquet hall is at our disposal beween the afternoon and evening meeting, and we anticipate a good sotial time. An excellent program is being arranged. Prominent speakers and mediums will assist on this occation. Don't fail to be with us.

H. D. Morgan writes from Washington, D. C.: "Sunday, March 4, Miss May Elmo, is meeting with great fa-Busie C. Clark of Boston, Mass., adtressed the First Association of Spirtualists of Washington, D. C. Mrs. I. T. Longley, who is giving her servces gratuitously for the month of March, gave Miss Clark, who is visitng here, the preference for Sunday norning. Her address on 'New Thought for Spiritualists' was well reeived by a large and enthusiastic au-lience, the speaker impressing the act that Spiritualism embraces all that New Thought and Christian Science does, besides the beautiful knowledge of spirit return, emphasizing that New Thought had stolen their thunder and asking them to arouse themselves to action. Alfred H. Terry followed Miss Clark, kindly giving his services as message bearer, saying he hoped the time would come when the phenomena of tests would not be necessary, his work showing thought and growth. A. J. Maxham gave two beautiful solos of his own composition, which added much to the services. We all look forward Mrs. Longley's addresses through her guides, they giving us the highest and best ideals. We feel we are richly enguides, they giving us the highest and best ideals. We feel we are richly endowed this season. Much has been dowed this season. Much has been Tisdale, and for March 25, Dr. Geo. B. given us by the mediums that have served us.'

doing some fine work here. She is a platform speaker, gives tests and read- you are not a member your name will ings and does cabinet work. She has be welcomed to the list. You can hands and arms and some full forms hand it to the pastor or any member, materialize from her cabinet. Her and it will be acted upon at the next address is Sedro Valley, Wash., Box monthly meeting."

and other members of the Board of the A. M. McClure writes: "I want held at the G. A. R. Hall, 6236 Princeton avenue, on Sunday evening, March evening.

CONTRIBUTORS.—Each contributor (AAS A GENERAL RULE, IN THIS alone responsible for any assertions OFFICE WE PAY NO ATTENTION TO statements he may make. The editor ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER SENT TO THIS OFFICE.

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

> We go to press early Monday morning, hence communications intended for that current issue should reach this day morning. Bear this in mind.

> ALWAYS GIVE YOUR FULL NAME TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL, FIND THEIR WAY TO THE WASTE BASKET

Mrs. Lena Torrell writes: "Mount Jernon, Ill., would be a good field for a good honest medium or missionary. The town has about 1,000 inhabitants. wish we could have a leader to form Spiritualist society." S. J. Louisa writes from Anderson,

"Mrs. Sarah A. Crossfield, mes Ind.: senger bearer and lecturer, has most successfully filled a three months' engagement with the Madison Avenue Association of Spiritualists. She came to us for two Sundays in October. Her work proved of such merit as to warrant a three months' engagement. She the full name and address of serves the Elwood society for this The items of those who do month, and Muncle society for April. There were quite a goodly number of people who joined our society while Mrs. Crossfield was with us. Her this office, for they will not be returned if we have not space to use them. hem to think for themselves.'

Brother Newman, of Albuquerque N. Mex., thinks that a good, reliable

Dr. H. V. Sweringen writes: "Let me and that gems from it can be extracted and pasted in letters to friends and acquaintances. If each of your sub-scribers would take the trouble to preserve for future reference the many good things found in your paper, or remail the same to friends and neighmbors, it would not only spread the truth but largely increase your circulation.

J. L. Foster writes from Elwood, Ind.: "Mrs. Sarah A. Crossfield, of Muncie, Ind., has been engaged to speak for the Progressive Spiritualists Society for the present month. She lectured Sunday at 2:80 and 7:30 to a good audience in a most pleasing and convincing manner. She gave us such profound logic that no one could gainsay her statements. She speaks with such earnestness and zeal that no one can deny but that she has drank at the fountain of all knowledge and has been filled with the precious truth and wisdom that emancipates mankind from fear, ignorance and salevry, both mentally and physically. I am sure that the dear sister has the profound thanks and respect of all who come in contact with her magnetic inthe two societies amicably arranging ment she uttered and can hope for dates and programs so as not to internothing but a bright future for her. I We can endorse every sentidoubt very much if there was another rostrum in the state that was filled in

a more efficient and praiseworthy manner. Oh! if all Spiritualists could ing and realize that we possess the most beautiful philosophy that has ever graced the face of the earth, and would live in accordance, what a power and influence we would wield. We would soon command the esteem and respect that the doctrine of Spiritualism deserves."

Mrs. Ireland writes: "The Chesaning (Mich.) Spiritual Society has just had Mr and Mrs. E. W. Sprague with us for four meetings, and a most joyful time was had. Our Sunday even ing meeting was well attended, and since that time I have heard a number of town people that heard him, say it was the best thing they ever heard, and wished we were going to have them with us longer Mrs. Sprague in her usual pleasant manner gave some very convincing tests, which were recognized and well received. They will always find a warm welcome with us.'

W. J. E. writes: "The services of the Spiritual Alliance Society, held in Vincennes Hall, 3514 Vincennes avenue, are meeting with remarkable The young message bearer success. and inspirational speaker, H. S. Fraser, who is assisting the pastor, Mrs. tests are plenty. Services at 3 and 8

Helen Hinsdale Rich, the poet, writes: "This week's Progressive Thinker is freighted with gems of literature, and hopes and proofs of eternal life, so priceless and beautiful." W. H. Flury writes: "The services of the Golden Rule Spiritualist Society on Sunday, March 4, at O'Donnell's Col-

lege Hall, South Paulina street, near Washington Boulevard, were very in-teresting both afternoon and evening. At the evening services there was a very large attendance, the special occasion being the ceremony of baptism with flowers, which was performed in a most solemn and impressive manner by the pastor, Mrs. Nora E. Hill, the candidate being Mrs. A. H. Kiburg. To those present who had never witnessed a ceremony of this kind, it was most unique. The pastor hopes to perform another of this kind in the near future, probably Sunday evening, March smith, and Dr. Burgess both gave The assistant pastor, Mrs. Sex-Warne. Come one and all. Admis-

A. D. Norton writes from Belling-am, Wash.: "Mrs. Dr. Emma Cory is am, Wash.: "Mrs. Dr. Emma Cory is am, Wash.: "Mrs. Dr. Emma Cory is in a most prosperous condition. If be welcomed to the list. You can

Thousands appreciate our hand-Emily E. Philp writes: "Dr. Warne some and valuable premiums. Mrs. Sinte Association will be present and thank you for the four beautiful conduct the services at the E. S. U., premium books I received. I am delighted with them. I also receive my venue, on Sunday evening, March paper, The Progressive Thinker, regu-we have services every Sunday larly, and take great comfort in read-Good talent always preseling it, and think you are doing lots of TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, March 18, 1906; "Rejoice, the Truth Marcs You Free,"

Gem of Thought:week. The lectures by Mrs. Longley, Judge North and Mrs. Cora L. V. Rich-

The edition containing the cele brated 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

mond, and the poems in the same

paper will also be read by at least

200,000. Orders will still be re-

The distinguished Rev. Dr. I. K.

Funk of New York, of the publishing

firm of Funk & Wagnalls, editor of the

research and proofs of an intercom-munion between the worlds visible and invisible, spent yesterday fore-noon with Dr. Peebles in his library.

Dr. Funk is a gentleman of culture, and vast research as well as of a fas-

cinating personality.—Battle Creek (Mich.) Daily Moon.

M. Burnham writes: "I am quite an

interested reader of your valuable pa-per, and have read all of the pros and

cons in regard to solids being trans-

ported to the spiritual world by som

invisible power and back again, and by

some pronounced absurd. Now we know that solids are taken from dif-

ferent parts of the world, such as

ov some invisible power in an incredi-

from the fingers of our buried friends.

Now why cannot that same power

transport solids to the spiritual world?" H. Crosby writes: "We feel

refreshed when we see a difference of

opinion on matters not yet fully under-

stood. It is the most consummate

nonsense, however, to suppose that a

pair of material shoes or a dress can

be transferred to spirit life. If that

can be done then a pile of offal from

the back yard can be taken there to

make a disagreeable scent in the land of souls! Alas!!!

gressive Thinker, is the best paper published by all odds!"

Mrs. George Williams writes: "The

Ladles' Spiritualist Temple Fund Society of Fullerton street, Cleveland, O.,

is progressing rapidly with their work

for the church fair to be held on the 28th of March. It is our great pleas-

ure to have with us Mr. and Mrs.

Kates. Last Sunday afternoon

of the Temple's present prosperity."

fell from the top. of a, car."

itualism and Its Unfoldment. This be-

ing the first anniversary of the society she followed with beautiful baptismal

and christening service with flowers

the recipient being Mrs. H. A. Kiburz. The service was a little out of the

usual, as the lady is nearing middle

age, and comes from the M. E. church.

Messages were given by our assistant

pastor, Mrs. Alice Sexsmith, and Dr. C.

A. Burgess. The speaker for March

18, will be Dr. C. S. Tisdale. O'Don-

nell College Hall, South Paulina street

between Washington Blvd. and Park

Eva L. Stewart writes: "Dr. C. S.

Tisdale has just finished his engage-

ment with the Hyde Park Occult So

lety, and we all regret that he is not

to be with us for some time as he re-turns to his home soon. On February

25 we had for message hearer, Mrs.

Mr. A. W. Bloom is to lecture for us

next Sunday afternoon and evening, and Mrs. Bloom will give messages.

Our first dime social was well attend-

ed and all had a good time. The next

one is to be held on March 13, at H. V.

Stewart's, 455 E. 55th street, between

Greenwood and Lexington avenues

Everybody invited. We still keep up

our dances and all have a pleasant

evening even if they do not dance. On March 18, Mrs. J. F. Seybolt will be

the medium for the afternoon and evening services, and Dr. J. H. Ran-dall will lecture. On March 25, Dr. C.

A. Burgess, president of the Spiritual-

ists League, will lecture and give mes-

sages. On March 15, we are to give a

Swap Social and dance—something

new. Let all who come bring 'some

thing they wish to exchange with an-

other, and at certain times articles are to be opened by those holding them at that time. Anything from a

toothpick to an automobile, the fun-

Maggie Henry writes: "Sunday at Spiritual Mission Chapel (Old 77)

both our meetings were well attended.

In the afternoon, at the conference

meeting, all have the privilege of tak-

ing part. In the evening our

speaker, Prof. Stoller, takes his sub-

ject from the audience. The answers to the various questions form a very

interesting lecture and is instructive

to those interested in the philosophy.

meetings is sufficient proof that his work is appreclated. We always have

several mediums present to give spirit

messages and tests to those seeking

The increase in attendance at

nier the better."

Open door. All welcome."

A. C. Priest writes from Oakland,

"Your valuable paper The Pro-

ble short space of time;

received for less than ten copies.

There is but one Truth, though there are many days of looking upon it, and this Truth must be known, understood and applied, that we may be How glate indeed, should be the in-dividual who has learned the Truth, ceived at one cent per copy. No order

> "Truth crushed to earth, will rise The eternal years of Go(o)d are hers; But Error) (wounded, writhes in pain

Literay Digest and author of that noted volume, "The Widow's Mite," written in the interests of psychical For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston,

OCEANIDES.

Oceandies 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 interesting. Price, paper cover, 50 cts.

Progressive Sunflower Lyceum No Egyptian tombs, catacombs, etc., and , holds regular meetings at 523 Beltransported many thousands of miles mont avenue, at 2:30 p. m.

Mrs. Henrietta L. Lichtig writes: The Illinois Sunflower Ciub will cele brate its first birthday on March 23, at the old Tremont House, corner Lake and Dearborn streets. ternoon exercises will consist of a game of progressive euchre, beginning at 2 o'clock sharp, and six prizes will be given. Some booths will also be arranged for the purpose of giving readings to those who desire them. Supper will be served at 6 o'clock, after which there will be a short but interesting program, followed by dancing. Vogel's orchestra will furnish the music for the dancing. Tickets can be purchased of the members of the club. Come, friends of the Sunflower Club, and swell the crowd and help the young child to celebrate its first birthday. The regular business meeting of the Sunflower Club will be held Tuesday, March 13, at 70 East Adams street. Let all members be present. Ferd C. Suhger writes: "Sister

Martha Price, since her return has be-

come a favorite with the congregations evening services were largely attendof the Rising Sun Mission, 378 So. Every Spiritualist in the city Western avenue, and we were pleased to listen to another of her inspirashould attend these services. The opening lectures of the Kates are a sure forerunner of better things to tional lectures. Sunday afternoon, March 4. Sister Price has the pleas-ing faculty of talking to us in such a We feel certain that their month's stay with us will be very profway that what she says makes a lastitable to the society. Mrs. Kates' messages from the spirit world are so true and so convincing, that they caning and favorable impression. Tests were given by Brother Thompson. In the evening, our, congregation was larger than usual, who no doubt exnot help but prove effective. She is impressive, forceful and magnetic. pected a Medium's Night program, but President Kirchner took advan-Mr. Kates' handling of his subjects is masterful and educational. Every tage of the opportunity offered by Dr. Thursday evening we hold message L. C. Koehler and made arrangements meetings at 7:30, admission to which to have him speak for us instead. We is 15 cents. Every Sunday at 3 and 7:30 p. m., services. Everybody welcome. Seats free. The increased can always, go to a test medium, but it is not often we have the opportunity of listening to such an eloquent and membership and the intense enthusisoul-quickening electurer as Dr. Koehler. The full choir was in atasm displayed, presage a continuation tendance and the singing was excep-tionally good. Sister Kirchner and A press dispatch says: "Mrs. Kate Carroll of 63 Arlington avenue, Middleton, N. Y., was awakened recently their guides, and the messages they by dreaming she saw her son, John F. gave to the hungry ones were bless-Carroll, 26 years old, a brakeman on a West Shore train, lying between the ings in deed. Preparations are being made for our celebration of the 58th railroad tracks." He was covered with anniversary of Modern Spiritualism blood and appeared to be dead or dyin our large hall, 378 S. Western aveing. The body of Mrs. Carroll's son nue, Sunday, April 1, and Dr. J. H. has been identified at the morgue in MacFarland, who is so well known as Union Hill, N. J., by his mother. He was found dead, just as she had dreamed, at Granton, N. J., about the an orator, will officiate. Dr. O. E. Miller, who has given us several sound and useful talks upon vital question of the day, will speak again time that his mother had seen him in It is sunneged the man social time attend our third annual mask ball, to be given in our large D. G. Hill writes: "The Golden Rule hall at 378 S. Western avenue, Satur-Spiritualist Society held a very interday evening, March 17. Come up and esting meeting on Feb. 25, the Hon. take away one of the many useful prizes offered. Lunch will be served. Chas. Hughes being the speaker. He held the close attention of a large audience, and all assured us of their appreciation. His subject was 'My Dreams.' We think the world would Preparations are going on for our coming bazaar to be held in our Temple on Oakley Blvd, near Jackson, in May, and our friends are contribube better if we had more such dreamting freely. Many valuable pieces of ers. On March 4, our pastor gave of furniture are being donated, and it short but interesting address on Spir-

will prove profitable to the Mission and its friends. Ella A. Towers, secretary Paw Paw Valley Spiritualist Association, writes: The Paw Paw Valley Spiritualist Association will convene in Shoesmith's Hall, Paw Paw, Mich., April 8, at 10 a. Mrs. Marian Carpenter of Detroit, will be the principal speaker of the day. Mrs. Carpenter's fine personality and rare psychic powers have won for her many friends among our people, and there is a welcome awaiting her homecoming from Cuba, the sinof which will only be equalled by its heartiness."

A. F. Hill writes from Boston, Mass.: "We killed the bill against me diums, etc., in Massachusetts, for To the outsider it may appear bad to have such bills before the legis lature; but any citizen has the right to petition, and it does not cost him Cowan, who did herself credit in anone cent, as the printing of all bills s paid for by the state."

swering sealed questions, as well as reading by articles. Sunday afternoon, March 4, Mrs. Zazelle conducted the services and gave us a fine talk The veteran worker, Will C. Hodge, is now located at San Diego, Cal., and gradually regaining his former under control, as well as reading from articles. In the evening Mrs. E. J. health. He will probably be in Chicago at the next convention of the N Hanson spoke under control, after which she gave some fine readings.

The First Children's Progressive Lyceum, under the auspices of the Illi-nois Sunflower Club, was fairly launched on Sunday, March 4, at No 523 Belmont avenue. Twelve children and a number of older persons were in attendance. It is hoped that this excellenti start will prove a success, and that other lyceums will be started in every part of the city Much credit is due Mrs. Dr. Webb for her earnest, efficient and enthusiastic work. May much good be done.

Mr. Dr. Dobson-Barker writes from San Jose, Cal.: "On February 18, we had with us Mrs. R. S. Cowell of Oakland, who is noted upon the Pacific coast for her platform work as a test medium, and swell known in San ose, her first work beginning in our city, therefore she never fails in having a large sudience. Mrs. N. P. Fox, our home speaker, was with us March 4. Her subjects are always well handled, and her hearers are the intelligent and thinking people. Mrs. Fox will lecture March 11 and 18. March 25 will be turned over to the Sunset Lyceum, the children giving an entertainment under the leadership of the conductor, Miss Merle Muntz, and musical director, Miss Linda Zink. There will be no failure with these two young ladies in the lead. 58th anniversary of Modern Spiritualism will be celebrated April 1, and on April 8, the annual election of offi-

The vestrymen of old Trinity Church, Broadway, New York, recently refused three millions of gold dollars for the site. They refused the money, because they don't need They are a rich organization.

MARY ANN CAREW. Wife, Mother, Spirit and Angel. By Carlyle Petersilea.

This most heautiful 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.

Captain Geo. W. Walrond, the vet-eran Spiritualistic clairvoyant and lecturer, has just returned to his profes sional duties at 1512 Glenarm street Denver, Colo., after a month's almos fatal illness with nervousness, physical prostration, and paralytic troubles. His doctors held out at one time but little hope of recovery, but Mr. Walthorough knowledge of "Infinite Oc-cult Force," and how to practically apply it, restored him in spite of medical science.

Lucy 8. Carroll writes from Washington, Pa.: "The old shackles are not so easily thrown off. We, a small states as well as from our own to be band of workers, are having excellent with us. The list of speakers will be meetings in the Burchinal Hall every Sunday evening. Two mediums are conducting the meetings, Mrs. E. B. Gillard and Mrs. J. S. Steele. Both are grand'and noble workers. people are flocking in from all parts of the city to hear them.'

G. H. Brooks writes from Milwaukee, Wis.: "The 58th anniversary of Modern Spiritualism will be celebrated in Milwaukee at the Severance Hall, 421 Milwaukee street, Sunday afternoon and evening, March 25. Alderman ""Henry Smith, Charlie can never die, for it is "of the heavenly" and has eternal life. ers will address the meeting. There will also be a short musical and literary program, and a most interesting and to remain. Now do not think by time will be had. I shall give the anniversary address in the evening. Saturday evening, the 24th, the anniversary party will be held in the Sever-faithful souls to whom the Thursday ance Hall; so you can see from this a evening circle hour is as sacred as

Should this meet the eye of Miss Nellie Deshiels, who attended the to make all our wants and wishes camp-meeting at Lify Dale, N. Y., in known, to seek the advice of our own the summer of 1895, will she kindly favor an old friend by communicating ceive us, and who are so willing and with Mr. and Mrs. H. M. Robinson, anxious to let us know that they have Mukwonago, Wis.

REV. MAY S. PEPPER.

She Will Be Retained by the First Spiritualist Church of Brooklyn, N. V.-An Enthusiastic Meeting-She Accepts the Call, and the Society Is Exceedingly Happy.

To the Editor: -The regular annual of Brooklyn was held at the residence of the pastor, Rev. May S. Pepper, 258 Monroe street, on March 7, at- 8 o'clock. .. There was a large attendance, and much interest was manifested in the proceedings. Eighteen new members were elected to membership. After the election of officers and other important business was transacted. the matter of securing a continuation of the services of Rev. May 8. Pepper. as pastor of our church for another a motion to that effect.

A general expression of opinion being called for, there was a prompt and enthusiastic response-by many present, who eloquently voiced their sentifaithful ministrations during the words constitute one line.] nast two years as lecturer and psychic. and their heartfelt gratification because of the splendid success which velous mediumistic demonstrations and inspirational addresses. There to the necessity of securing the con-sent of Mrs. Pepper to continue with us as pastor of our church, it being a self-evident fact that no one else could so satisfactorily fill the position as herself; and as it was generally known that generous offers had recently been made to her by various Spiritualistic societies in other cities, to induce her to leave Brooklyn, naturally the wish on our part to retain her was intensimarried January 7, 1871; died Feb. fied by that knowledge, while each and all honestly felt that she could by remaining in this city, and carrying forward the work now so thor oughly and successfully established. When all had spoken who desired to, the motion was unanimously decided in the affirmative by a rising vote, amid the utmost enthusiasm.

Mrs. Pepper responded to this unanimous call in a fervid and eloquent address, which was frequently applauded during its delivery, and when she announced at its close that she cordially accepted the call and would continue her pastoral work with our church, joy reigned supreme in the hearts of all, and enthusiastic applause greeted her announcement.

The recent death of one of our members, Josiah Partridge, who was a generous contributor and a faithful adherent of Spiritualism, was touchingly commented on by Mrs. Pepper, and a resolution of sincerest sympathy with the afflicted family was passed, and the clerk instructed to forward to them'a letter of condolence.

advisory board, and one of the prime movers in the organization of the First
Spiritual Church of Brooklyn, as well
as one of its most faithful and generous supporters, was unable to be present owing to illness. The clerk was ent owing to illness. The clerk was requested to convey to Judge Dailey requested to convey to Judge Dailey "Death Defeated; or the Psychic Sethe regrets of all present at his unavoldable absence, their sympathy with Peebles, M. D., M. A., Ph. D. Price \$1

A New and Deeply Book

"A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRINZIMAN."

The Persian Mystic Emperor.

A aper, 60 cents. Will be ready for delivery about April 1.

By the Author of

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 friends that have long wanted these We can now supply the books. Price of "Oceanides." cents; "Mary Ann Carew," \$1.

his invalidism, and the hope for his speedy recovery.

After the adjournment of the busi ness meeting there was a pleasant social reunion, and Mrs. Pepper was surrounded by her enthusiastic friends who were rejoiced that she would continue as our chosen representative of the spiritual cause in this city." DR. JOHN C. WYMAN,

THE ANNUAL CONVENTION

Of the Ohio State Spiritualists Association Will Be Held Friday, Saturday and Sunday, May 25, 26 and 27, 1906; at the First Spiritualists Temple, Fullerton Street, Cleveland, O. We urge that every Spiritualist in the state be represented at this convention, either in person or by dele-

made known later. C. A. SOLLINGER, Secretary O. S. A. 1305 Clark Ave., Cleveland, Ohio.

gates. A most cordial invitation is ex-

tended to the Spiritnalists from other.

A COMMUNICATION

Addressed to the Members of the Frances E. Willard Circle.

Dear Brothers and Sisters:-There is a peculiarity of our circle that it can never die, for it is "of the heavens can drop out one by one physically speaking, but mentally you are there this that there are none left who keep the Thursday evening appointment on the earth plane, for there are many most interesting and enjoyable time the old-fashioned mid-week Methodist most interesting will be had. I hope those who have meaning will come and attend the meeting; will come and attend the meeting; will am still holding meetings loved to come together and sing here, and shall remain here during "Nearer, My God, to Thee," and "Sweet Hour of Prayer."

for us, friends, afford an opportunity loved ones who we know would not dea continued interest in all that concerns us, and with a clear insight into our lives, past, present and future, are capable of advising us as no foreign element can possibly do.

In every family there "is a tle that inds." So let us be faithful to the home circle, for therein are the best conditions for psychic research; and remember, please, that the key-note is harmony. Whenever and wherever there is a harmonious circle convened meeting of the First Spiritual Church for the purpose of Spirit communion, there will we be also and that to bless. I now have more time and better conditions for answering letters, and hereby extend a cordial invitation to all the old members, and others who wish to-join the Frances E. Willard circle, to write to me personally, and will do all I can to put them in touch with the guides of the circle

> ELSA HORNBECK. 289 Lincoln Ave., Chicago, Ill.

who wish to co-operate with them for

health and spiritual development

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess ments of highest esteem for the pas-of ten lines will be charged at the rate tor; also their fullest appreciation of fifteen cents per line. About seven

Passed to spirit life, from the home cause of the splendid success which had been attained through her mar-Evansville, Wis., Feb. 24, 1906, Mrs. Harriet A. Howard. Mrs. Howard was one of the first to accept the truths of was an entire unanimity of feeling as Spiritualism. Her passing was the result of an accident which she sustained about two months before.

Passed to spirit life, Nathan J. Arnold, of Grand Rapids, Mich., in his 66th year. Mr. Arnold was born in Oswego county, N. Y., Sept. 14, 1840. He enlisted with Co. A. 100th New York Volunteers, 1861; discharged in 20, 1906, leaving a wife and four children. The funeral services were conbest serve the cause of Spiritualism ducted by Mrs. Belle Fuller. The music by Mrs. Robt. Merrill.

Passed to spirit life, at Red Bluff, Cal., Jan. 2, 1906, Mrs. Mary A. Field, an old-time Spiritualist. She with her parents and husband, Jonathan K field, were Spiritualists from the time that the first raps at Rochester made known to the world the grand fact of spirit return. Love and unselfishness were the chief characteristics of her most beautiful life of over 71 years. SAMUEL B. FIELD.

Red Bluffs, Cal.

"Religious and Theological Works of Thomas Paine," contains his celebrated 'Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1.

"Spirit Echoes." By Mattie E. Hull This pretty volume contains fifty-seven of the author's latest and choicest po ems. Neatly bound in cloth, and with Hon. A. H. Dailey, chairman of the dvisory board, and one of the prime Cloth, \$1.

"The Spiritual Significance, or, Death ful spirituality. Price \$1

ART MAGIC-SPIRITISM. Mundane, Sub-Mundane, Super-Mundane.

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Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every, nock and corner of the world, and you CANNOT find a parallel to the offer made in reference to these TWELVE remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable medium, Carlyle Petersilea, should be in every library. Read the following care-

We have now TWELVE magnificent PREMIUM BOOKS, which you can se

Any one of the Twelve Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25. Any two of the Twelve Premium Books you may order, price 70 cents.

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NOTE-The Questions and Answers have called forth such a host of re-spondents, 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 in-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.

Rodney Seaver: O. Dr. Adam Clarke was referred to in an article in recent number of The Progressive Thinker. How long since he departed

A. Adam Clarke, the great Methedist divine and commentator, was born in Ireland in 1760, and died 1832. He was a voluminous writer and was a power in the ranks of Methodism. He took the Bible as the foundation of knowledge, and ignorant that there ever had been any other religion in the world, wrote from the narrow viewpoint of his limited knowledge. His writings are uncritical, and to the student of religious faith have no value.

E. B. Young: Q. What are the primary forces of nature? The word "force" is not now used, energy being accepted as more expressive. There is but one promotion. Whether as heat, light, electricity, or chemical action, the inconceivable rapidity of vibrations-motion in waves-is the primary cause There is a tendency of the most advanced thinkers to resolve matter itself into energy, the elements being simply forms of expression of this energy, and really all one, and there are distinguished chemists who go so far as to affirm that if the processes of nature were known the elements could be mutually converted into each other.

In common speech the expressions are used, "Force of the wind," "electric force," "force of steam," etc. but even a superficial comparison wil show the common source of all is mo tion, which is to us the tangible expression of that incomprehensibility which for want of a better word is was alled "energy."

worl Que A. Shiel, A. C. Priest: Q. By some the Japanese are reported as im-

What is the fact? religion of Japan they have found a sound of old familiar bell for supper faith as pure in morality, as productown. Some critics have gone farther and hold that the ancient faith of the Japanese is superior to Christianity.

Assuredly it has made one of the most polished, devoted, kindly and brave spent a very pleasant evening.

The following morning bein

The affection for children is proverbial, a strange child may go from one end of the kingdom to the other. and never receive other than smiles and endearing words. Harsh and vindictive words are said to be unknown in conversation. The family home is ideal. Friendship akin to

There is, however, one thing that distresses the puritan missionaries. The Japanese idea of marriage differs from theirs. It is not such an absolute tie-fast institution, as the ministers demand it should be. Their moral standard is not the same, and hence must be wrong. Yet the homes are ideal; no one suffers, but all get on-well with their own methods.

The degraded outcast—the creature of the slums, is unknown in Japan. A working poor are unknown. The doing a noble work, which I can tes-grandest spectacle of the war the tify to. tribute of grateful hearts to the important ones. spirits of those who had fallen in the Wednesday after praise and prayer for their fellows, with gratitude to the horses which had fallen in the combat, they gave them merited recognition. tian nation has ever gone thus far in humane endeavor. Never a general after a victory, has said one word in praise for the torn and shattered horses that brought victory to the

Set it down that the Western world will be converted to the religion of Japan, before this people adopt Chris-

If strict obedience to the national laws and customs constitute morality, the Japanese are the most moral people in the world.

world, writes home a glowing story of the memorial services held Friday afthe conversion of the Japanese to ternoon in honor of Mrs. Carique, a Christian votes at some time when to the Great Beyond; nor to mention they will do-him the most good, and it the fact that we were all much disis a rosy tale he tells, delightful to those who have contributed to mainthain the missionaries in luxurious having a severe attack of sickness, style, and pay their numerous attendance.

anese are as eager as children for everything new. They have just awak-ened and their old life is rapidly burgh, Mrs. Pratt, Mrs. Nutting, Mrs.

changing. They are intently desirous of becoming educated in the ways of bers who attend the free schools established by the missionaries of the various denominations, does not imply conversion to the religion of those sects. Shintoism, the prevailing faith, was never stronger in Japan than it is to-day. Under its banner, the people have fought a great world power, many times its strength, and gloriously vanguished. Led by its eachings, in the hour of its strength, it arrogated nothing to itself, and granted the prostrate foe terms of peace such as no Christian nation

would have done.

And yet the meddlesome impudence of Christians wants to oust this religion which is an outgrowth of the peo other which if its fruitage is evidence is no better; and has not in 2,00 years made the moral conquest that the Japanese faith has accomplished Its nations are armed camps, and the warriors the chief men. The countries over which it extends are filled with prisons, penitentiaries, asylums for the insane, inebriate and paupers. The wealthy oppress the poor, and millions have hunger never appeased. Millions shiver in rags that a few may waste. Glorious Christian country! When it is patronizingly said, "See what Christianity has done!" would it not be more in keeping with the facts to say: "See what it has not done"?

H. M.: Q. Was the eruption of Mount Pelee, three or four years ago, different from the ordinary to the sudden extinction of life in and about the place, when it was said that only one person escaped destruction and he was a prisoner confined in an underground compartment, and the heat of short duration was such as to melt metals, like columns to buildings,

fences, etc.?
A. All volcanoes during eruptions. throw out volumes of poisonous gases, and Mt. Pelee is not an exception. Vesuvius, in the year of our era 79, overwhelmed the splendid cities of Pomperi and Herculaneum with ashes, scoria and lava! The elder Pliny, in his eagerness to observe the stupendous phenomenon, was suffocated by the gases which swept down from the

The eruntion of Mt. Pelee was unique in the vast volumes of gases thrown out, and the intensity of temperature at which they were emitted The sulphurous gases which escape from all craters are destructive alike to animal and vegetable life.

LAKE HELEN CAMP, FLA.

The Writer Voices Her Appreciation of the Southern Cassadaga.

Having just returned home after a veek's stay at Southern Cassadaga camp, Lake Helen, Fla., I feel it but just and right to speak of the kind velcome which was extended.

We pulled out of Union depot, Jacksonville, Fla., 54 minutes late, making up part of the lost time between stations, reaching New Smyrns about 1:30 p. m., where we met Mrs. Curran and husband, also Mrs. E. Clark of Syracuse, N. Y., waiting to make connections for Lake Helen. Mrs. Curran looked as though she had done a good work and kept the faith. We reached the camp a little after five. The first familiar face we met was Mr. Bond, at the station, where he is erecting his new building, and after a few kind words of welcome, wended our way to the camp, thence to Hotel Cassadaga, where we were met and welcomed by Mrs. Huff, who A. It is indeed hard for the Christian missionaries to admit that in the hardly entered the hotel before the greeted our ears, and as we were very ive of the highest character, as their hungry we did justice to the tempting

The following morning being Sun day, we put on our best bib and tucker and repaired to the Auditorium, where Prof. Peck gave a fine discourse on the history of the Christs of the past; it

was well worth listening to. In the afternoon Mrs. Carrie E. S Twing, in her kind, motherly way, gave us another fine feast on Prayer, showing plainly that there was prayer and prayer, explaining the difference between praying and prayer. After the lecture Miss May Hedrick, a very young and gifted psychic, gave tests from the rostrum, each test being rec ognized, myself being the recipient of one which I also recognized.

Monday morning each one was up bright and early prepared for the day's doings. The different mediums were kent busy ministering to the wants of the different visitors between the lectures, and among those I met series of crimes growing out of puri-tanism, is unknown there. Trusts, Mrs. and Mrs. Norman, whom I shall tanism, is unknown there. Trusts, Mrs. and Mrs. Norman, whom I shall syndicates, grafts, and exploitering the hold in memory dear. They are both

As something is going on continu-Japanese waged with Russia, was presented not by hurling themselves in ally, such as conference, card parties, great battle against their foes, but at also the dances, it takes too much the close of the struggle, when with time and space to give detailed achumility they assembled to pay the counts, so will only touch on the more

> Wednesday afternoon we listened to Nor were they content with another fine discourse on Spiritualism needing to be spiritualized, by Elsie Stumpf, who serves the German Society, and is one of our shining lights. The following evening was devoted

to the Florida Minstrel Show, Prof. Peck acting as general manager. Well, I will not tell any tales out of school, but from a psychic point of view the members of the company did not live very far from the grounds, but it was a grand success and was highly enjoyed by everyone present.

As I cannot recall everything of im-pertance, my time being very much taken up trying to crowd weeks' visit into one week, some things will be better explained by those who give the weekly notes, al-Bryan in his swing around the though I must not forget to mention to the Great Beyond; nor to mention getting his best work in now, we felt It is undoubtedly true that the Japtitle loss of the lessons.

It is needless to mention all the

Ringing Words.

They Emanate From the President of the Missouri State Spiritualist Association.

"Again, many of his have got discouraged on ac-Again, many of tis have got discouraged on account of the fraud element in our ranks, and instead of standing up for purity and cleanliness, and fighting for it if necessary we have lain down, and let fraud and trickery get the upper hand and show the public the false side of our beloved philosophy, we have slept at our post of duty, and allowed the enemy to take possession of our strongholds. Why is it that many of the most wintelligent thinkers, who are at the resting place of the form of one heart Spiritualists; are outside of the ranks? Because who for many years was a remarkable medium in the ranks or spiritualism you and I have not adone our duty; because we have allowed Spiritualism to be so misrepresented, that the public think the word Spiritualist is synonymous for either fake or dupe.

THE TRUTH OR NOTHING.

Be Clean, Be Virtuous, Bo Pure-Minded, Be Honest. and Jbon

Christendom has a always !! claimed that the day of revelation is past, that the only genuine brand of spirit communion stopped two, thousand years ago. Now as far as I:am: individually concerned, I am willing to admit that they are right, for people that reject and refuse to investigate the phenomena that are attracting the attention of some of the brightest scientists and scholars of the day, simply because it does not dove-tail in its entirety, with a two-thousand-year-old theology, are aut in their narrow-minded self-sufficiency to close the door willfully and as the legal fraternity have it, "with malice aforethought,"

But this being the case, we in rebut tal have the right to claim that theology to-day is not an honest search for truth, but a search for that which will uphold and support preconceived

History will bear me out when I say that whenever anything has been discovered by the scientist that has conflicted with the theologians' theory of what truth should be, it has been jected with scorn. As a result there has been built up a narrow, one-sided, distorted code of morals, that have been termed, or rather mis-termed, a religion. Its teachers are (as a whole) rooted in all that supports their side of the question, but are hopelessly ig-

The angel in revelation, said, if 1 remember right: "He that hath ears to hear, let him hear." The man or woman that closes his or her cars willfully to facts, simply because they are not in accord with their preconceived ideas, are so narrow, so bigoted, that the greatest punishment you can administer is, "To go away and let them Truth is so true so broad. that the more you investigate, (and I mean by investigate, the AGAINST saying goes, "Truth is mighty and Peter; "he is no actor—he just thinks will prevail."

that when some little one-horse proph-et received a revelation, it swelled him are? wondering what was the matter.

He was unworthy of what he had

received, and could not be used for more. Then when some more worthy instrument was used, for the further enlightenment of mankind. the unworthy prophet began to cry out fake, fraud, it's of the devil! And if he had possession of our strongholds. Why the power, he not only slandered and is it that many of the most intelligent vilified, but he killed the other instrument as well.

Catholicism Luther; Luther denounced Ulrich Zwingle; Calvin had Servetus slain; the Jews crucified Christ.

History will bear me out when I claim that jealousy and bigotry have been the curse of religion. It swept at least one-half of the converts of Luther and Calvin back to Catholicism. It is to-day causing many of the most intelligent workers and speakers of the orthodox churches to desert the ranks. It is emptying the news to such an extent that the greatest problem that confronts churches to-day, is "HOW shall we reach the masses?

Friends (I write this in all kindness) it is beginning to hinder and obstruct the spirit world in its enments and speakers instead of co-operating with each other, or at least wishing one another God speed in one has the largest crowd. I have heard comments like this, 'Oh, yes, Mrs. — is pretty good, if you like that kind of speaking or that kind of tests." I tell you, friends, the only kind of test we have the right to apply

in the affirmative they are entitled to every honest Spiritualist's co-opera-tion and sympathy. If they don't give it, you had better change the brand, truth. it's bad, there is something the matter St.

soil for another return of their

of our paper to be kindly remembered

beauty next year.

with you, and you will lose as sure as fate (if you have not already lost) what little power von ever had, because you are unworthy of it. Spiritualists spent half the time fighting fraud and fakers, they use knocking worthy workers, the movement would be cleaner.

Mediums and Lecturers! get broadminded! Throw aside your petty bigotry and jealousies; they are unworthy of you and the great cause you represent.

Be clean, be virtuous, be pure-minded, be honest, give out only what you receive, no more, no less, and the inspirations you will receive from the spirit world will come so thick and fast that you will be the wonder of the twentieth century.

Our spirit friends are more anxious to give than we are to receive, if they can only get the right kind of instru-We have not the enthusiasm we had in the ranks twenty years ago. and we do not get the genuine phe nomena we had formerly; is it not because we, like the churches, have grown narrow-minded and jealous? Have we grown weary in well do-

to such an extent that we are like the actor in the story? An actor dreamed that he died, and knocked at the gates of heaven. "Who is there?" called out St. Peter. "Mr. ____, an actor from St. Louis,"61replied the "Go down below; no actors need apply," called back St. Peter, and the poor fellow sor worldly began his journey below. He had gone but a few steps when he noticed before the gates seeking admittante a friend of his also an actor; thinking he would soon have company on his journey downward, he waited, when to his sur prise his friend was admitted: rushing back he again loudly knocked at the gate, and when St. Peter asked who was there, he again replied, "Mr. —, an actor from St. Louis." "Did I not an actor from St. Louis.'s tell you before, that no actors need apply asked St. Peteric "You did," replied the poor fellow," but since I as well as the FOR,") the more its saw you admit Mr. -1 , who is an truth is clinched. Truth needs no actor, I thought there must be some props, no defense, because as the old mistake." "Oh, no," responded St.

Are not many of us like Mr.

to such an extent he thought he had Again, many of us have got discourgotten it all; and about that time the aged on account of the fraud element up for purity and deanliness, and fighting for it if necessary, we have lain down, and let fraud and trickery get the upper hand and show the pubosophy; we have slept at our post of duty, and allowed the enemy to take ists are outside of the ranks? Because you and I have not done our duty; because we have allowed Spiritualism to be so misrepresented, that the public think the word Spiritualist is synony-

mous for either fake or dupe When we read that C. W. Stewart first declares, that "Spiritualism is no longer respectable—we want nothing more to do with it," and is straightway endorsed by the lowe State convention of Spiritualists, we can hardly wonder that this is so. Do our Iowa friends endorse that statement? If they do, they should withdraw from the the ranks of Spiritualism, and save their good name. When part of our own organization agrees with it's avowed enemies, that we are no longer respectable, can you blame the public for standing aloof? And when you deavor to communicate with and up-lift humanity. Many of the instru-that are utterly opposed to every canon of reason, common sense, and scientific law are foisted on poor deluded gulls, that shut their eyes and their work of educating and raising ears and open their mouths and swal-the people of earth to a higher plane, are knocking, especially if the other branded spiritual phenomena, you can hardly blame the student and the thinker for getting; disgusted. know these truths are not popular among the rank and file, but I am not writing this to cater to the people. You have nothing in Spiritualism that is, are they giving genuine phenomena? Are they lifting mankind to a higher spiritual plane? Do they practice what they preach? Do they practice what they preach? The see the whole thing sink into oblivion, than have one jot or tittle added to or taken from Let us be worthy of what little awe have re ceived, and give out: the truth, the whole truth, and nothing but the truth.

PAUL MAGARTHUR. St. Louis, Mo. 30 Is

"Success and How To Win It." A Thompson, and a score of others whom I had a most pleasant visit with lecture and course of twenty-four suc-before leaving the grounds, not to cess lessons by Dr. B. Fj. Austin, B. A., mention a lovely class of visitors at Hotel Cassadaga who will live in memory for time to come. Everywhere the grounds seemed filled with peace and harmony which was added to by the

Cure. Paper cover, 15 cents. Before leaving the grounds I tried to do justice to all, but found a few cles, Campmeetings and Other Spirituand wife (who will forgive me this time) were among the number, owing "Continuity of Life a Cosmic Truth," to the fact that when I found time to By Prof. Wm. M. Lockwood. The work call they were among the missing, but of a strong, logical thinker, on a deeply

I take this way through the columns important subject. Price, cloth, \$1

sweet song of birds and perfume of cents.

climbing jasmine all profuse with blooms and sending their yellow shower of discarded blossoms to the ground to help enrich and fertilize the the last part of Human Culture and

"Talmagean Inanities, Incongruities to all, feeling that I had lett a place where the sense of vibration seemed like a continual Sabbath-long to be DeWitt Talmage's offreepeated attacks upon Spiritualism." By Moses Hull.

TWO WORTHY PROJECTS.

Henry Slade Monument and Other Important Matters.

To the Editorial Francisco the State of Your valuable fournal, from N. S. A. Headquarters; we highly

appreciate the privilege of keeping our beloved association in touch with the Spiritualist public through the good offices of your publication.

At this time I desire to call attention to the subject of a fitting memo-

to have some simple tablet to mark contributors and ask others to emulate their example!" Pension Fund.

It seems fitting to call attention also to the Mediums of Relief or Pension Fund of the N. S. A., and its good work in saving as many worn-out and disabled mediums as it can from absolute wantiand its attendant anxieties Do not forget, friends, that we have no endowment fund, and that the Relief Fund is steadily being drained each month; any contribution towards this worthynwork will be gladly received. Could the public read each month the grateful letters we receive from our pensioners, few would hesitate to oc asionally send a mite towards our fund. Here is an extract from the writing of an,, aged pensioner, over seventy years old, written March 2: "Dear Sister; Your very kind letter with the \$12 for March from the N. S. A., received, with many thanks to all. My son and myself are about the same; I tell him the two of us have but one good hand between us; his two hands helpless, and my one hand crippled, but I think there are others n a worse condition than we are, and I feel thankful to friends in earth-life as well as to those I have in spirit life." The writer of that letter is a veteran speaker and medium; she fully deserves her monthly pension from the N. S. A.

Societies and other workers in Spir itualism are reminded that printed reports of last N. S. A. convention can be had postpaid from this office for fou cents per copy. Those delegates who pledged to take a certain number of copies when at last convention if we would but print the same, are called upon to send for them—one dozen for 35 cents, but a little over cost of mail-MARY T. LONGLEY.

Secretary N. S. A. 600 Pennsylvania avenue S. E., Wash-ington, D. C.

SPIRIT RETURN A FACT.

The Highly Gifted Medium, Mrs. Mary T. Longley, Controverts the Position Assumed by the California Philosopher, That "No Medium is Benefited by Spirit Influences"-She Says: "I Know- That Many Mediums Are Benefited by Spirit Influence, and Many Homes Are Better for Having Ghosts or Spirit Ministers Therein."

In a January number of The Pro-Chinker. I notice that my es teemed friend, Charles Dawbarn, in his efforts to prove or to emphasize his possibly give to mortals any authentic or satisfactory description of spirit life and its affairs, makes the assertion that no "Home is better for having a ghost in it," and that no medium is henefited thy spirit influence

To well experienced mediums and Spiritualists, these statements must seem a little wild, and I wonder that our Editor-at-Large, or veteran medium or Spiritualist has not employed a trenchant pen in calling Brother Dawbarn down from his position on that point. Perhaps our writers have thought they would not do so because of the attack of illness the author of those remarks recently experienced, but as Brother Dawbarn writes me in a valued personal letter that he is well again, I feel to criticise his statement as mentioned in the

By the term "ghost," our philoso pher means spirit—decarnated spirit, individualized spirit—as will be seen by reference to his article. That no home is better for having a spirit loved one in it when we are conscious of the presence of that beloved being, Some homes may not be is untrue. better; but to my personal knowledge there are several scores of homes that have been made better, sweeter, more pleasant, and even holler because their mortal inmates have learned of the presence and helpful influence of their beloved spirits—"ghosts," if Brother Dawbarn prefers that word.

That no medium is benefited by spirit influence, is also a wild assump-What, if the medium who has given fine music, poesy, inspiration to the world under spirit influence, had these talents latent in the organism ten chances to one, without the inspi rational force from individualized spirit helpers, those latent talents never would have been stimulated or in the least encouraged to expression. I can point to a number of mediums who have been greatly benefited the guidance and influences of spirit-ual—though unseen friends and teachers, and I claim myself to be of If friend Dawbarn chooses to be-lieve that all is "Fog Land" where

spirit intelligence and mortal con-sciousness meet and that no reliable statement of spirit life and doings can ever be received by mortals, I am willing he should find comfort in his theory, but I submit that his points have never been proven, and that to fairly meet all statements contrary to his ideas on this subject it would be necessary for him to listen to and calmly weigh every experience of investigators and advocates of Spiritualism on this important matter
I have no time to write a lengthy

article on this theme. My words are simply to say that I KNOW that many mediums are benefited by spirit influence, and that many HOMES ARE BETTER FOR HAVING GHOSTS—OR SPIRIT MINISTERS THEREIN.
MARY T. LONGLEY.

Washington, D. C.

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What Do I Know? Nothing!

I have read with interest Prof. Larkin's article, "An Editor-at-Large," and wish to say that his experience, kin's article, "An Editor-at-Large," heen perpetrated upon the people in all ages and all countries by priest-doubts and discouragements are craft. Not only have they deceived shared by many other investigances of the people, but have been deceived the letters of Smithallam, many who the claims of Spiritualism; many who themselves. sincerely hope and carnestly desire. Think of it that all the preaching that its claims may be true, but cannot all the prayers, all that has ever been accept it without proper evidence; and to persons trained in critical analysis, the great bulk of the testimony presented does not constitute evidence. There is a vast difference between tes-

timony and evidence. In this connection I will say that in In this connection I will say that in the study of the various religions of the world, I have come to regard the ingless and absolute nonsense. following propositions as true:

1. That, as to the truth of any re-

ligion, or any religious belief, human,

That there is not a man, woman to believe in a god superior to or dif-They do not believe in God but in their own conceptions of God. This is true from the lowest heathen to the highest intelligence.

3. It is said that God made man. It is also true that man makes his own ods. It is said that God created man in his own image. It is also true that man makes his gods in his own image. You can always tell the character of a man by the god he believes in. Take the man who prayed, "Oh, Lord, save me and my wife, my son John and his wife, us four and no more. Amen.' Now the god of that man would be a little, narrow, contracted, weasely god just like himself. The cruel, blood-thirsty man will believe in a cruel, blood thirsty god. The dishonest, greedy, selfish man will believe in a dishonest, greedy, selfish god. The honest, generous, sympathetic, whole-The souled, upright man, who likes to see others happy and prosperous as well as himself, will believe in an honest, upright, sympathetic, just God; and thus it is that we have all the different grades and shades of gods, from the god who saves "us four and no more," to the God of the Universalist who

saves everybody.
4. That, in all ages, and countries men have made God sanction whatever they desired to accomplish, whether it be dishonesty, injustice, greed for money, greed for power, crimes or anything that men or nations conceive to be to their interest. In Bible times, when Moses or other leaders wished to rob, plunder and de- which appeals to each one's judgment stroy other nations or tribes, they as being right; the only danger being made their God sanction and order it in getting into a rut and staying there, to be done. In our own time the Southern people made God and Bible sanction human slavery, and But to go back a little; is material-Bible sanction human slavery, and sanction a rebellion to establish a government based on human slavery; may admit that we cannot prove that sanction the atrocities at Andersonsanction the atrocities at Anderson-ville, Salisbury, and other Southern prisons, and still make God sympa-tille with the "lort cover" and dethize with the "lost cause" and do honor to its leaders. The Northern Oh, yes, says the Christian, we have

And so it is that in all ages God has been made to sanction all of the atrochities, high-handed villainy and selfish lities, high-handed villainy and selfish Meny of the fallowers and still remains unanswered by the resurrection of Jesus, and still remains unanswered by m., at Kenwood Halli, Nos: 4308-10 p. m., at Kenwood Halli, Nos: 4308-10 p. m., at Kenwood Halli, Nos: 4308-10 p. m. at Kenwood Halli, Nos: 4308-10 greed of men and nations. Many of by his followers. your able writers could fill a whole been made to sanction, if not to order minister once say that God was always mortality of man. on the side of the most men, and the biggest cannon. He certainly was

posted on the history of the ages. But Prof. Larkin, on Echo Mount-Milky Way, saw no trace of such a the truth of beliefs directly opposed to God. And neither in the mountain Spiritualism. Of course the adherents peaks, in the deep-cut canyons, the of each form of belief will feel inflowers and fruits beneath, the bat-sulted if we do not take their testitle of the clouds above, or amid summits, crags and cliffs or the blue and purple mountains in the distance; the blue sea, or the mighty systems, suns and worlds wheeling in their orbits, did he discover even a trace or suggestion of a God who sanctions the greed or

injustice of men or nations. That one religion is as good as 5. That one religion is as good as another. As this is proven by mathematics, Prof. Larkin accepts it as true. The object and aim of every discards the "fall of man" and substireligion is to save its adherents. There is not a religion in the world that does not save its own adherents. Now, it is an axiom in geometry that things which are equal to the same thing are equal to each other. Therefore all religions being equal to the same thing—the salvation of their adherents—they are equal to each other. Corollary. If it be said that religions save only in the imagination of their adherents the proposition is still true. As the proposition stands,

that all religious save their adherents, in the imagination of the said adher-ents, therefore again, being equal to the same thing they are equal to each other.

6. That from an orthodox standpoint people cannot be saved by believing in a false religion, and therefore if there is but one true church, there is nothing in the world in which people are so universally and systematically humbugged or deceived as in the religions of the world.

Now the probability is that every religionist will hop up and say this is ed ambition for man, and points the not true, and yet every one of them way to eternal progress, instead of believes it. For instance: If Mohammedanism is not the true religion it is necessarily a false religion, and there-fore the hundreds of millions of this faith are being humbugged. If Roman Catholicism is not the true religion it is a false religion, and the millions of Catholics are being led astray. deceived, humbugged. If Methodism Such are its teachings. Which idea is not the true religion it is a false reappeals to us as being most probable? ligion, and therefore the millions of Methodists are being led astray and

worse than humbugged.

As the adherents of every religion must assume to be right, and exactly right, it follows that they must necessarily believe all other religious wrong that differ from them, and that the great mass of humanity are tions existed on earth thousands of being led astray by false teachers—in years before Adam was created, a fact

short, humbugged. materialism—that death ends all—all plored. It rejects a fixed, dogmatic of the religionists of the world, in all creed, and believes in progression—a ages, have been and are the victims of moving onward as the way is cleared. the most gigantic fraud and humbug Although weighed down by frauds, that the world ever saw. Suppose fakers, impactors and a horde of un-

Such Is the Conclusion Arrived at by that death ends all, and when man one Who Knows a Great Deal.

One Who Knows a Great Deal.

possible to estimate the enormous, immeasurable amount of deception fraud, crime and humbug that has

> said, written or done; all that has ever been sung, all the faith, all the hopes, all of the millions that have been spent, all of the lives devoted to spreading the religious beliefs of the world for thousands of years, have

It is a singular fact that if death ends all, the popes, cardinals, bishops testimony is of no value as evidence to any critical investigator who is speking only for the truth. If this is not true, then any and all religions are true. many will have amassed fortunes out 2. That there is not a man, woman or child in the world that believes, or can believe, in any God except a god of this religion. Business, and the beauty of it is, that the poor, faithful souls who have paid out their money their own make, or in other words a god of their own concention. This is god of their own conception. This is true from the fact that it is totally impossible for a man, woman or child. Thus it is, that if materialism is true, to believe in a god superior to or dif-ferent from their conception of a god. safest fraud that has ever been prac-They do not believe in God but in ticed upon the people, it can go right on to the end of time and can never be found out or exposed. 'dead sure thing" and "there is mill-

All these facts are a potent argument against the truth of materialism But there again we are confronted with this truth; that the fact that all of the people of the world believe, im plicitly, for thousands of years, in the truth of certain things, is no evidence

whatever that they are true.

The Christian faith and devotion. and martyrdom for their cause, is duplicated by the faith, devotion and martyrdom of the millions who suffered persecution and death at the stake, the rack, the scaffold and the guillotine, at the hands of Christians Therefore the fact that people hope and believe, and even die for their faith, is no evidence of its truth. Every faith has its martyrs.

In all the wrangle and jangle of clashing creeds and innumerable religious beliefs, from pre-historic ages to the present, is it any wonder that people who are critical thinkers and investigators are puzzled to what is true and what is false? Therefore I think Prof. Larkin is right from his standpoint, and I see no inconsistency in the position taken It is right that he should retain his position in the church until sure of the absolute truth of Spiritualism. The best that any one can do, is to adhere to that belief

people made God and the Bible sanction the war for the preservation of the Union and the ultimate freeing of the slaves. Each side prayed to the fact that a God can rise from the God for assistance—each thanked tomb is no evidence that mortal man God for victory; and when the North can rise also. If Jesus was a man his God for victory; and when the North triumphed, they said God was on their side; but if the South had possessed the greater number of men, God would have been on their side.

Can rise also. If Jesus was a man his resurrection would go to prove the immortality of man, but if he was an all-powerful, omnipotent, omnipresent God his resurrection proves nothing on their side.

Can rise also. If Jesus was a man his resurrection would go to prove the immortality of man, but if he was an all-powerful, omnipotent, omnipresent God his resurrection proves nothing for mortal man, and the question, if the was an all-powerful, omnipotent, omnipresent God his resurrection proves nothing for mortal man, and the question, if

I have seen it stated that an emipage of The Progressive Thinker with even a brief sketch of the deeds of men and nations, wherein God has death does not end all." In this, he clearly admits the fact that the resurthe things done. I heard a prominent rection of Jesus is no proof of the im-

Spiritualism claims to answer the question. Has it done it? Can it do it? If human testimony on religious subjects could be taken as evidence, it ain, with his telescope trained on the has, but if accepted, it also proves

mony and reject all others, but as investigators we must treat all alike. But outside of positive proof, what has Spiritualism to commend it to thoughtful men and women, to men of science and earnest investigators? ,
It has no fight with science, but ac-

cepts the advanced deductions of scitutes eternal progress here and here-after; discards the old idea of death, and says there is no death, and therefore no resurrection of the dead: discards the resurrection of the body as unnecessary, unscientific, impossible and absurd, and substitutes a spiritual body; discards special providences and substitutes natural law: discards a heaven of golden streets and great white thrones, and substitutes a natural heaven governed by natural law -a heaven well described by Prof. Larkin's beautiful description of his mountain home with its wealth of grand mountain scenery, sunshine and flowers—a veritable picture of the

"summerland" of the spirits claimed by Spiritualism. It joins hands with free thought and even radical materialism to tear down the superstitions of past ages, and creeds and isms based thereon; materialism walks off and leaves mankind stranded in the ruins; but out of the ruins Spiritualism builds a higher hope, a grander destiny, a more exalt-

as.

eternal damnation At the portal called death, materialism and Spiritualism part company. Materialism lies down to nothingness but Spiritualism goes on, borne on the wings of natural law and higher science, to still higher and nobler attainments in the celestial spheres. Spiritualism rejects the account of creation as recorded in the Bible, and accepts deductions of geology and astronomy, that the world is many thousands, if not millions of years older than the biblical account makes it, and that man has existed on earth for ages, and that great and powerful naproven by the explorations at Nippur Then again from the standpoint of and other buried cities recently, ex-

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principled men and women whose only interest is to fleece the people, its brighter light is seen at times provided interest is to fleece the people, its brighter light is seen at times Church of the Soul Communion meets Park bout, Oldeago, like the people for test reading, which is seen at times times the people for the soul Communion meets of the soul Communion m interest is to fleece, the people, its brighter light is seen at times through a rift in the murky clouds. When will the clouds be rolled away? When will the night be changed to

But what are my objections to materialism? If death ends all, I can see no object in life; I can see no meaning to it—no purpose. What will be the to it—no purpose. What will be the final difference between Prof. Larkin who revels in the grandest and most inspiring scenes of nature, whose rehave made him familiar with the history of the ages, and the man who can neither read nor write and has no conception whatever of the history of the past, or the immensity of creation? Their destiny is the same. Prof. Larkin will never know that he ever beheld the mountains in all their grandeur; he will never know that he ever saw the Milky Way through his telescope. What will be the meaning of his life, what the ob-

Oh, he benefited others. How much when they are dead, too? Why spend a life time in study and research to acquire an education and an eminent position as a scholar for a brief moment, to sink it all in nothman is but the flash of the fire-fly, as

compared with eternity.

Now I have thought and reasoned, and hoped, and speculated upon the final destiny of man, now what do I know? Nothing! S. F. MOORE. Arlington, Ohio,

Spiritualist Meetings.

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 time.

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. Pastor's address, 3802 Ridge avenue, Rogers 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. Afternoen session, 3 o'clock; evening ses sion, 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 428 W 63rd street, near Stewart avenue. Confer-

ence at 3 p. m. Lecture at 7,45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Bur

The Kenwood Spiritual Church will Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pas-

every Sunday evening at 183 E. North avenue, corner Burling street, com-mencing at 8 o'clock sharp. Conmencing at 8 o'clock sharp. ducted by Mr. and Mrs. Howes.

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

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to 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 31st

A Spiritualist Temple bas been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every ser-

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 can be reached by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. M. Schumacher, pastor, assisted by Dr. 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 Washing. ton Boulevard and Park avenue. All cordially invited. Temple Light and Truth, 370 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 o'clock, at 319 E. 55th 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 Sixty-ninth 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

2:30 p.m.
The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

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overy Sunday at 3 and 8 p. m., in Lin-coln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lin-coln Park. Lecture, tests and messages

at each meeting. R. S. Ray, pastor. Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall. 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers condially in-

vited. Residence 616 N. Wells street.
The Independent Church of Truth will hold meetings every Sunday evening at 730 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard. Speaker and message bearer, Georgia Gladys Cooley. Hall can be reached by South Side Elevated, Indiana avenue electric and 47th street cross line cars. Speaker's residence, 567 East 62nd street, Chicago, Ill.

The Englewood Spiritual Union meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 6236 Princeton ave nue. Every Thursday at 2:30, Ladies

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Liv

erybody welcome.
Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western Mrs. Letzter, speaker and All welcome. medium.

Church of All Souls holds services every Sunday at 2:30 and 7:30. Everybody made welcome. 220 Western avenue near Van Buren. Mrs. Squires, minister.
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Turner Hall, 3147 State street. Meetings every Sunday evening at 8 o'clock. All are welcome. Mrs. Lucille De Loux, pastor: Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and

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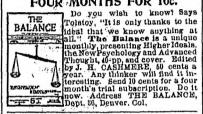
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SOME REFLECTIONS.

"I Was Alone, Locked in the Embrace of Sleep. to Consciousness. I Opened My a Rosy Light."

oblivion. Mr. S. E. W. Martain (long since conviction. passed to spirit life) in a letter to me said: "The Progressive Thinker will Spiritualism in his lecture before the yet show to the world all the light it

can bear. It will astonish even the wise and experienced." You little realized from your first issue the great headlight, the great glad tidings of joy it would bring to those who read its glorious pages.

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ance, that ever stand in the door-way of heaven's own advanced thought. It holds the reins that guide the progression of the modern spiritual philosophy. It is the only independent thinker and fearless advocate in

the field of journalism.

I will speak of my mother who found her way to heaven years ago. Just before she passed out she promtwelve years. She did not come. I was told, "There is no other world." is, my mother will yet make good her promise, for she never in life told me an untruth, and she will not do so now." I doubted the truth of immortality, and was very unhappy in consequence. At last she came. I was alone, locked in the embrace of sleep. The clock struck twelve. Its last note awoke me to consciousness. I opened my eyes to find my room filled with a rosy light. My first thought was of fire. I raised from the pillows just as my mother reached her arms to-ward me with these words: "Child, be her again and again, but silence was the only answer. Over me floated soft silvery clouds. I saw through them the pillars of an ethereal temple tinted as though the sunset still lingered on some island of peace, which she world knew not of I then saw had such nower but I had such nower but I had twenty the sunset still single such nower but I had twenty had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such nower but I had twenty the saw had such now had had such now had such now had had such now had had such now h this world knew not of. I then saw

doorway. A joy stole over my being that death can never banish. There have been glimpses of rapture

and beauty, And visions of desolate woe, Twining themselves through the long line of years; But with smiles I look back on my

dear mother's love, That hath guarded the valley of tears. I have come in contact with false mediums and rank fakes with their personations. One invited me to step into her cabinet and see her make up I did so, and it was a success!

anxious sitters were much pleased, and rejoiced over "Mother Sadie." The vision of my darling boy and others beloved, reassure me, and I am happy in the grandest truth that was ever given to mortals. The days of wide-spread ridicule and doubt are among the past; the dust of ignorance will be swept away by pure and true knowledge.

Forever and ever the sunlight Is sifted through cloudland and mist, And ever the heart that is gladest, By shadows, too, will be kissed; For sorrow oft comes in the sunlight, Then melts away into bliss. Rose L. Bushnell DonnElly.

Summerland, Cal.

"THE STORY OF AHRINZIMAN." It Is Now in the Hands of the Publishers.

Attention, Spiritualists! "The Story of Ahrinziman" is now in the hands of the publisher, and I have this day received word from him that he will get the work done at the earliest possible moment, so that all may look for it soon. The book will be furnished in cloth to all subscribers that have sent in their money to assist in its publication. The price from now on, will be \$1 cloth, and 60 cents paper cover. I am informed that it will be on sale at The Progressive Thinker office. I desire to thank the subscribers for their patient waiting, without annoying me with letters of inquiry. Only one such has been received. All possible expedition has been made in its publication, and may all that have so willingly trusted us, find ample compensation in the perusal of a book that seemed doomed to never see the light and bless humanity. REV. NELLIE K. BAKER.

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Jottings From the Missouri State Con-

The visit of President Barrett here The Clock Struck in connection with our state conven-Twelve. Its Last Note Awoke Me tion was an inspiration to the local workers. The loss of his second little daugh-

vention.

Eyes to Find the Room Filled With ter, leaving him childless, and the critical state of Mrs. Barrett's health, To the Editor: - May your prospects | though reflecting in his dark expressbe as auspicious this year as in the ive eyes a look of settled sadness, yet past, and may you live to weed the his eloquence is unabated. He fertares from the wheat until all fraud vently declares he would work just as and false teachings have passed into fice as in it, and his words carried

In reviewing the history of Modern convention, he asked that the term "Modern" be cast aside, for as a truth, Spiritualism was as old as life

itself. He paid high tribute to its first modern workers, making Andrew Jackson Davis as it were, the Christ of the movement, not as yet crucified (except in effigy by his orthodox enemies) but still living, to look upon the magnificent results of his early

struggles. He declared Spiritualism had forced theology into broader fields of vision, and referred to the growth of Christian Science, thought, etc., as all being the result of spiritual workings.

Speaking of Missouri and her efforts to lift the standard of mediumship higher by eliminating the fraudulent do. she would return and tell me of element, he declared: "The eyes of the spirit world. I waited expectantly the nation, the world have been upon you, and other states will fall in line. We take issue not with individuals, was told, "There is no other world.
"What nonsense," I replied, "If there but with principles. But when indimy mother will yet make good her viduals will stoop to the lowest strata in their natures in order to coin into dollars the holiest attributes of the human heart, the love that lives and reaches beyond the grave, in the name of Spirituality and true mediumship it is time to draw the line, and in time such a pressure will brought upon legislative bodies that discrimination will at last be made

between the true and the false." Dr. Faber struck the key-note of the situation and placed the responsibil ity for fraudulent mediumship where not afraid. I have come to fulfill my it belongs, on the tax commissioners promise. We are all immortal. We live again. We will meet, my preit belongs, on the tax commissioners live again. We will meet, my pre-cious child, again in a home pre-pared for you." She gave me some gifts of any description but twentyadvice and counsel, and with a sacred five dollars. For this sum the most mother's smile she was gone. I called disreputable person can hang out a

had such power, but I had twentymy mother standing, as it were, in its five dollars and bought a license. wasn't strong enough to wash or work hard for a living, but I could read a coffee cup, break an egg, etc., and tell folks lots of things to please them

and they are satisfied and pay me for Dr. Faber has publicly performed many of the tricks of fraudulent mediumship, and quite recently in his own parlor, surrounded by closely observing him, dunlicated the performance of so-called spirit card-

MRS. M. McCASLIN. St. Louis, Mo. [Advertisement.]

writing.

SPIRITUALISTS, ATTENTIONI Something About the Tricks of illusion and Legerdemain, That Are Worthy

of Careful Consideration.

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written by a life-long Spiritualist and investigator, and endorsed and heartily recommended by the most able of our leading Spiritualists, will post you as to the methods of tricksters in producing "The every phase of bogus manifestations, and will enable you to detect and expose the fraud. The author has received hundreds of grateful letters from those who have had their eyes opened to the truth and who have thus been able to expose and drive out of the work many who had been doing a flourishing business among the gullible. The marvelous disclosures made in this book are positively startling and seem incredible, but every statement can be proven. Price 25 cents, or 6 copies for \$1, postpaid. Special low rates for quantities. Address ED. LUNT, Sta-tion A, Boston, Mass.

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