INO. 856

WL. 33.

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

THE SPIRIT REALMS.

The Mystic Ether Thereof-Rev. W. F. Peck Locates the Abode of the Disembodied-Gives the Spiritualists' Views of the Hereafter.

Rev. W. F. Peck of St. Louis, pres ident of the Mississippi Valley Spirit ualists Association, lectured at Cleve-land, Ohio, April 8, on the following: Spirit World, What and Where In part he said:

'Although the belief in immortality is almost universal among mankind, yet there are few questions upon which men have differed so widely as they have regarding the character, conditions and location of the spirit

While it is true that a majority of mankind believe in immortality, there is a large and respectable minority who not only doubt, but actually dis-believe in it, and these skeptics are, for the most part, among the most intelligent of the race. To convince such will require the soundest logic, backed by scientific facts. To that class we wish particularly to appeal.

"The difficulty of conceiving of a the point of a pen in the hand of a realm or sphere fitted for the existence competent scribe, a master of the art, of the disembodied spirit has always been a stumbling block in the way of the thinker, hence the question propounded to the priest has ever been 'If there is a spirit world where is it located? Where is heaven?'

was not a difficult question. Judging by appearances man conceived the success or achievement to higher atuniverse to be a sort of three-story The sky was solid, it was the sities incident to human life. ceiling of earth, the door of heaven. God and his angels dwelt there, while hell was immediately beneath the sur-face of the earth. Heaven was above because the sunshine, the rain and all blessings came from there. Hell was below as was proved by earthquakes. hot springs and volcanoes. But when science was born these theories were dissinated

'Some have surmised that at death the spirit goes to inhabit other planets or the sun, but iconoclastic science demolishes that theory by showing that the sun and planets are constituted of practically the same elements as the earth and so are no better fitted for the abode of spirits than is this-world.

'Some metaphysicians maintain that the spirit world is subjective and not an objective reality. That heaven and hell are merely conditions, states This, in a sense, is true, but these states of consciousness must exist in space somewhere, hence they must have locality, but where?

'It is the opinion of scientific authorities that the trend of events, past and present, point to the final extinction of life in the visible universe. Not by heat, but by cold. The sun and planets are constantly losing their heat, their motion is growing less rapid, the celestial clockwork is running 'In course of time-too great down. In course of time—too great for figures to measure—the entire visle universe of suns and worlds will cold, barren, dead, even as the is supposed to be today. But will that be the end of conscious exstence? Will nature conclude her marvelous work by such a miscarriage

as that? I cannot believe it. The conservation of energy is no longer a theory, it is a demonstrated As matter is indestructible, so is force. Force may change its methdestroyed. Where then have those wonderful forces gone that manifested themselves in a thousand ways in the living universe? It is universally agreed that there is no empty space anywhere. Filling all space between suns and worlds, all the interstices between the atoms, pervading and permeating the universe to its remotest bounds is a subtile form of matter or substance which is apparently independent of the laws which govern all. other forms of matter. For want of a more specific term it is designated as All scientists agree that it exists. In no other way can they account for the various phenomena of light, electricity, gravity, etc. What this substance is they do not pretend

"May I venture to supply the information? What the scientist calls 'ether' we call spirit, or spirit matter. It is the universal substance of which all visible forms are temporary expressions. It is the substance of which the spirit world is composed.

Can anyone believe that this limitless field of matter is a lifeless, barren waste? And that brings us back to the question. What have become of the mighty forces which have escaped from the dead worlds? I answer: Back into that mighty field of space, the source from whence they came, have they gone.

With the mighty expanse of space filled with this wonderful substance, with the active forces of light, heat, electricity, and many other forms of force permeating it, what logical reason have we for doubting that the spirit world is in the depths of space? No narrow and contracted 'city of can contain the emancipated souls of men and women. That idea of heaven was conceived before science had demonstrated that the little world is only one of countless millions, most of them probably populated as densely as ours.

Nothing less than the whole exnanse of space will suffice. And there it is, infinite fields of space, inhabited beings of immortal loveliness. warmed and unified by the breath of the divine spirit, the eternal Father."

### Spirits Lift Her From Her Chair.

sit here in the hospital by the bedside of Mrs. J. Lindsey. I wish to say that she has just received a most re-markable manifestation of healing powers. She has been helpless, not able to help herself in any way. The first demonstration came last Friday. After calling on the higher powers, and her spirit husband and spirit guides, she was lifted from her wheeled chair and laid upon her bed and pillow. This morning I was an eye-witness to seeing her lifted from her chair and laid upon her bed again, without the aid of any hand except spirit. She is now rejoicing in the great love of the spirit powers. All hall to the grand truth that they are doing throughout our land. They ahall bring peace on earth and good will to man. With her thankful heart she is enjoying a feast of good things from the spirit side of life to-day. We hope Sister Lindsey will soon recover and take up her good work, which she has at heart, for the cause MRS. CAROLINE A. SMITH.

### Religion and Business.

Can They Be Combined in the Affairs | we are informed that a garden was of Earthly Life. | was prepared and it was planted with

An article appeared in a late morn ing paper, from the editor's view-point, based on some late press dis-patches, to the effect that Alexander Dowie, the self-styled reincarnation of Elijah the prophet of the ancient days, was in the throes of an entanglement from trying to combine religion with business, in the management of a religious organization, an institution which is employed, prescribed or founded by authority of law, to prac-tice certain rites and ceremonies in compliance with the laws of the state of Illinois, worded the title of the Holy City of Zion, a religious institution.

Be that as it may, press readers are families with convulsive upheavals and cyclonic storms, the result of high-pressure steam, emanating from which on first impressions eclipses case, the writer deduces his conclusions from said dispatches, that the ated? Where is heaven?' two will not mix for they are two dis-"Before the birth of science that tinct things of entities, they cannot be combined as co-operative agencies for tainments in struggling for the neces-

> It seems to depend largely on the definition or interpretation of the thing called religion. In contradistinction to the thing called business, in the sense in which the word religion is employed, it means the peculiar beliefs in form and essence of God, and the ceremonials used in his worship as entertained by any particular people. Any race of people or set of nen, by organizing and evolving on different lines of mentality and a varied code of morals, answers the question after their own interests. Where to draw the line, has been the conflict of the past centuries in manifold definitions in conflicting opinions, from varying emotions dominating the mentalities of the ancient cave-dwellers or the cliff-dwellers of the Rockies, up to the most refined and cultured Anglo-Saxon blood, Each sanguine of superiority, and as yet no standard has been found to calm the surging tempest of the differentiated mentalities, and the sanctuary of the soul of each individual, consciousness alone can give response to the true definition.

I think one of the many definitions given in one standard work is: To unite, to bind together in one common interest of brotherhood, co-operating for a universal humanity. Will not this comprehensive, rational interpretation apply to the man Alexander Dowie and his host of earnest and devoted adherents for a unity of interests, and for a specific aim pose (as a religious institution) promote temperance, cleanliness, healing by the power of faith and trust (as the Christ said, "Thy faith hath made thee whole"), all conducive to a healthy, vigorous physical condition: thereby producing a serene mentality in meeting the changing vicissitudes of sunshine and shadows incident to human experience. Not to systems, but o the mind are we to turn for the interpretation of the Soul's consciousness, in nursuit of the soul's needs, or enter the closet of the soul's chamber. and give expressions from the soul's highest aspirations without fear of the fagot or dismembering of the body with instruments of torture, dominated by an organized system of torture and inquisitions under and in the name of religion, is indeed a priceless boon. It is the expression of free dom, it is the evolving of a dormant only guide. germ inherent and elemental in the heart of Nature's God.

"For this, the lonely Mayflower spread her white wings to the breeze. And bore the Pilgrim Fathers across the stormy seas; For this, the God of Nations sealed this land as sacred soil,

And thereforth made it holy, blood, and sweat and toil." "Go not, O Soul in search of it,

But to thyself repair, Await thou amid the Silence dim, And thou shalt find it there."

The verdict rendered in the above case, though emanating from a mind has reached as high a state of develof erudition and luminosity, occupying an editorial chair, yet is not an isolated one, but holds kindred relations throughout the civilized world in a great variety of organizations of ries us back to the beasts, not forward definite cults, or types of religious in to the heavens.

attitutions. It is apparent to all, and Man's future problem is the difficult. now extant and flourishing to-day with bright hopes, reversing to-morrow erywhere, with blighted hopes, the ebbing and Those w flowing of life's experiences are similar in character and purpose, only differing in methods of manipulating the them. machinery of the institution. With a competent board of managers, and of ficers from deacon to janitor in order to conduct it on systematic business lines for home-building, or in agricultural pursuits, or in schools as in the Volk put her pen on a pertinent point arts and sciences, or in any occupa-tion in Nature's great experimental will be the longest stride toward the station, in purusit of the choicest pro-ductions from her laboratory that will ualism is to occupy when all public aid the mariner on board life's ship, Spiritualist meetings shall be and it requires alerthess on lines of rously conducted. I dare to say that orders and business though labeled such demonstrations of mediumship in

with differing titles. -lands differ in the performances of dure. Who, of sound mind and manceremonials, rites, ordinances, holy water, holy days, days for prayer, bread and wine, feast days, days for fasting and many other types of conducting any "institution"—intensified by a legitimate competitive spirit for munion, both childlike, and of lofty many and the second spirit for munion, both childlike, and of lofty many and the second spirit for munion, both childlike, and of lofty many and the second spirit for munion, both childlike, and of lofty many spirit for munion, both childlike, and of lofty many spirit for munion, both childlike, and of lofty many spirit for munion, both childlike, and of lofty many spirit for munion, both childlike, and of lofty many spirit for munion. superiority and commercialism. All maturity. But wisdom should deterare on board the great ship of express-ive life, each and all furnishing a part advance interest, and not disgust, in that will fittingly support other parts, Spiritualism. strong and pure, but if imperfect and to become teachers of men, they

impulse to repair and build anew.

Alexander Dowle of great notoriety
Is a leader for those of like views and our crudeness, because they nor we ferent lines, each filling their place in their adaptability to organize and hold Philosophy, that we may conserve all

physical plane of complex perplexities.

trees and vines to yield fruit to gladden the eyes, and also pleasing to the taste of the forth-coming occupants, also aromatic odors emitted from blossoming fruits and the roses of Sharon, also the aroma of the night-blooming cereus, lingering in the soft evening air, and it was in this garden of Edenic purity and loveliness that a man was made with hoe and spade in hand and commanded by the "Infinite Father" to dress it, to take proper care of it. with pride of a shrewd horticulturist, ever keeping in view that the only sure way to climb the Alps of Success, is by alertness and toll. As a knowledge of the laws of causation is better understood, it will enable us to account for, and more fully realize, the seeming failures and reverses, the blasting of fond hopes, the better understanding of environments and resignation to meet them. When we contemplate Nature's marvelous workshop, in her process of building an atom, or an individual, she seems to establish an intelligent principle of cooperation in the process of evolution. The finite mind is unable to disprove the fact that all movements of Nature are intelligent, whether governed by a universal principle, or by an individual will, or desire.

"All green, and bitter, and hard and sour,
The fruit on the tree of Life is But the genial sunshine, with quick-

ing power Will sweeten its juices, like nectar flowing; Then labor and wait, both early and

For the seed-field of earth yields the harvest of heaven." LEVI WOOD. Kalamazoo, Mich.

THE SPIRITUAL SIDE OF ONE'S NATURE.

Animal Instincts and Self-Denial on the Part of Human Beings.

One of the most inspiring of my correspondents says that he is in trouble through arguing with his friends about the gratification of their instincts. Hunger, they say, is given us to tell us when we must eat; thirst when we must drink, and so of all the other impulses in the human breast which are rather animal than intellectual or spiritual.

Man, it seems necessary to repeat, certainly has three sorts of mental processes—the intellectual, which implies the exercise of reason; the sentimental and instinctive, which carry on the vital processes of the body, cover all the passions and feelings and occupy by far the greater part of the brain; and the volitional, which exercises the power of restraint upon both intellectual and sentimental operations, and are them-selves rather intellectual than instinctive.

This classification, it will be noted. takes no account of what by most perons is regarded THE SPIRITUAL SIDE OF ONE'S NATURE, which is partly intellectual to worship under one's own vine, and and partly sentimental, and is capable of lending the strongest possible support to the volition, or will.

Now, if instincts are given us for no other purpose but gratification, we are at once placed upon a level with the lowest beasts, which, denied volition as it is known to mankind, and spirituality as well, are certainly right in taking their sentiments as their

Human idiots, who represent an early stage in man's development when he was still more of the animal than the human, are in like plight. So far as brute beasts and idiots, are concerned, they have quite as many instincts as man, and most of those in a better state of use and preservation Our superiority to them consists solely in our intellectual and volitional su-

premacy. The evolutionists point out that the sentiments, when sufficiently intellectualized-brought under control by the will and made reasonable, that is—represent the sole direction in which man can advance. His body

Pure intellect is stifling and contains the seeds of its own dissolution. Simple reliance upon instincts car-

irrefutable that Dowielsm, Mormon- one of rationalizing and spiritualizing ism, Catholicism, Calvinism, Moham-medanism, and a host of other "isms" is the work of angels, and means the essential betterment of humanity ey-

> animal instinct enlist themselves among the beasts that perish through WALLACE RICE.

Those who have no guide but their

#### Spiritualist Meetings Should Be Deco rously Conducted.

To the Editor: -Mrs. Augusta C ith differing titles. — public, as she portrays, are to-day the The religious institutions in all greatest drag Spiritualism has to en-

When the spirit teachers chose n defective, yet a deeper desire for an chose us because of our intellects, our

their adaptability to the first our strength, the lift ourselves into blend? When we turn to the first chapter, wherein is recorded definite the diving function of mediumship.

plans in the beginning of time on the plans in the beginning of the one of the plans in the beginning of the our strength, but a lift ourselves into the divine function of mediumship.

Howard, Kansas,

### Too Broad for a Church.

CHICAGO, ILL., APRIL 25 1906.

So far as history relates, either "profane" (so-called) or, "Holy "profane" (so-called) or "Holy Writ," the writer has been unable to discover any church ever founded except on dogma and tradition. There s no base in truth and fact for them to stand upon which can be proven by any known history of undisputed authority, or by any of the methods or system of thought classified as sci-

And this error seems to have been particularly the possession of Theological institutions in all times past and up to the present; for we have record of some institutions in the past, which have had for a base, logic and truth as men then understood it, at least. We can find systems and institutions which were open to the reception of more truth, which were seeking the truth, for the truth's sake; but from the very beginning of the so-called religious sects, or systems, from the first church down to the present—we can find only dogma, tradition and tin-sel-arrayed ceremonial which admitted of no improvement, having been claimed to have come direct from Ompipotence and to have been "plenary."

But now we have progressed and we have Spiritualism—a religion, if you will, but better still, a science (according to proper definition) which asks not authority from the dark and misty past, but is demonstrable by truths which can be, and are, found in the universe today, which appeal to man's deeper and higher thought and which compel him to admit its truth.
Its followers and devotees, an everincreasing host, feel the need of organization for the purpose of spreading the truth abroad over the world; and naturally the form and name which such organization shall take are of moment to all concerned. Shall they borrow from Paganism, or Christianity, (which is merely Paganism re-vamped) the names symbols, rites and ceremonies which have held sway in the past; or shall they build of a newer, better material which shall

jority at least are satisfied. D. W. Brainard, in a short but excellent article appearing in No. 851 of The Progressive Thinker, concludes with the remark, "Spiritualists pride themselves in a belief founded on facts derived from reliable history; and personal experience, and not in legendasonal experience, and not in degendary lore.' We need facts in this world—proven facts." It would seem that all thinking, earnest seekers after truth must agree with that sentiment, while we must at the same time agree that no one man may speak with authority for all. It would thus follow that our Spiritualism should be the sum total of all the best thoughts and wishes of our best minds. wishes of our best minds.

History, Science and observation all show us that the general trend of all ren may go to hell for aught "Rev." schemes, whether of Nature's or man's cares. In other words, the days of igmaking, is toward harmony; and, norance and slavery are passing—while it is to many minds a lamenta-ble fact there is such a divergity of spheres—the new Sun of Righteousopinion as regards organization, still ness has dawned upon earth with 'e believe that therein lies one of the great greatest promises of the ultimate tri-umph of Spiritualism over other sys-tems of thought and belief. It gives ness. Then, let us not attempt to breadth of scope.

It seems difficult for many to break from early religious teachings, even after they have come out openly and declared to have experienced a "conversion" from them; they still cling to those legends and myths found in the Bible whence they first were taught concerning the immortal... Those are Bible Spiritualists—devoted, po doubt, and sincere; but they would rather prove that the Bible is true because of truths made known through Modern Spiritualism than to give Spirituelism its just due of being right and true in spite of ancient errors. As truta knows not any time nor country, it hecessarily follows that some things in the Bi-

ble are and must be true; for since the race of men began it has never

Spiritualism, as we have it today, ple, it being the best paper for the with all its known truths and sil-its cause in the East, West, North or future possibilities, could cand probsouth. Every Spiritualist should rally ably would) be, had the Bible never to its support. It is a beacon light been written. The churches have that consoles us in our hours of darkdone all in their power to kill it

Spiritualism is so vast, so broad, so true that it can and does take in all Progressive Thinker in its exertions to men of all religious shades; for a man put before us the philosophy of life, may be a constant follower of Christianity, in whatever denomination chance has cast his lot, and not stand ticles are the finger posts that direct opposed to any of the truths of Spir-us how to prepare ourselves for that itualism; nor will said truths injure higher life. Spiritualists know our him or his church, but on the contrary

make both better:
And, although I am not deeply enough read nor widely enough traveled to safely venture the opinion, yet I feel safe, from what I do know, in presuming that the same statement must be true as regards followers of other religions than those founded on the Bible. It looks reasonable.

In our own day and country, we can but too plainly see that the churches have become "commercialized?" for perhaps, to speak more strictly in accordance with truth, they shave sever been an example of the fest dominating the many, keeping them in ignorance of real truth, giving them dog-ma and tradition in place of facts, thereby keeping them down both in the social and financial scale of life. while the few lived in luxury and lease

Who knows the man who prefixes to his name "Rev." that is seriously worried about tomorrow, what he shall eat, drink, or wherewith he shall be clothed and housed? Who knows one that has ever given the coat of his back or the meat from his table to succor some poor fellowman in his distress, while himself would, for the time, go without. He may preach the doing of charity to his congrega-tion, or even solicit from them the means for doing it himself; but the cases of his self-abnogation are few and far between. Why? The church has elevated him above the masses, he is distinguished among his fellowmen, lives among them, and like a parasite, feeds off them. He lives not for them. more than to be the expectant resp. Do not ask who said this or that, lent of their gifts, and to make his but mark what is spoken.—Landor. particular denomination the coefficient. He who is plenteously provided for patronized in the community where is within needs but little from without.—

dwells. Thus he is red to become as Goothe.

Shall Spiritualists Found a Church? rogant, seeking his own, and too often "The World Is My Church." he becomes an interested meddler in partisan politics, using the influence of his high position to unworthy ends.

Read history and deny this who may.

When we hear the word "church'

there is instantly conveyed to our minds the idea of narrowness, creed-bound, dogma, inconsistency, intolerance, etc. Man is of the earth earthy; and also, he is of the church churchy. The former state is a material one, therefore consistent with his being, and is right; but the latter state he finds himself in by reason of the wiles of his fellowman who styles himself the clergy. The former condition finds him a child of God with ch\_nce to grow and develop in the earth life; the latter sees him a serf, hampered and circumscribed, dwarfed and graded. We must do all we can to elevate man's condition and to free him from that which has in past ages kept him down.

Now, therefore, since Spiritualism is as broad, deep and high as God's Universe, and cannot be bounded by to grow and encompass the entire race of man, what could be more in-consistent or unthinkable than to make an obvious attempt to define, or confine it by the term "Church?" It must be like its source from above; it must not be the particular right or possession of any class, clique or cult, but belong to all the children of men throughout the world. It must have "The world is my church; to do good is my religion; I believe in One God' for its motto. Then it will embrace the world, and the churches will come out of their shells into the Light of the world (Spiritualism) which en-lighteneth every man that cometh into the world; one man will not be revered (or Reverend) more than another; all men will be brothers, the children of One Almighty Father; Love will be the One Great Law, each man seeking his brother's good rather than his own: Liberty of Thought of Action, of Speech-"to do good" will be the undisputed inheritance of clearly distinguish between the old, the false, and the new and true? That is the question; and it is app for discussion and will not down until a manufacture of the past, and the people will custom and will not down until a manufacture of the past, and the people will be ruled by those placed in authority by their own sovereign wills—ruled by their own sovereign wills—ruled with Love, Equity, Justice and Wisdom. And Truth will be preached for Truth's sake alone.

"Association" is a good word, for the present, at least; and I think the National and the several State organizations have the right term by which to-denote their organizations, when they employ the word. It sounds brotherly, warm, cordial, harmonlous;

but "Church" never!
The day of churches is fast passing the day when man, or a class of men, may stand up and, for so much preach and pray, point out the way of life to their brethren; and, if the brethren do not "stand and deliver" the price, then, no preachcatch and confine Him in a church as did Rome and all sects before us; but open the doors and windows of God's

living temples, the hearts and minds of men, and let Him into the whole world. Then men shall know the truth; and it shall make them free.

Yours for progress, S. M. DeGOLIER

Bradford, Pa.

THE PROGRESSIVE THINKER

A BRACON LIGHT

Which Is Worthy of Great Admiration. We welcome your paper weekly, not only as a progressive thinker, but teacher also, every number containing been without some light; some truth; instructive lessons. We read its and the weight of ecclesiastical authority which attaches to truths found in that book does not make them any more true.

Spiritualism as we have it tides. and comfort which of itself generates a happy and heavenly state.

Although it has been many years ness and despondency. One and all should come forward and assist The not forgotten. Friends, true mediumship is a Godhere and hereafter, true Spiritualism adorned in all its beauty. Its able ar-

given talent possessed in a larger or lesser degree, developed or dormant, by all mankind. Like all other gifts, it may be rightly used or abused, according to the motive by which its possessor is actuated; and like all other gifts, its possessor will be held ac countable for its use or abuse. True mediumship is indeed a blessing to the inhabitants of both worlds, and all true mediums should be encouraged and upheld in their work. Their position at present is a trying one at the

I lived a good while, I was near 70 when I passed out, but I was glad to go and to find myself awakening spiritually with renewed energies on the spirit side: I am at work still, and as I look upon Spiritualism and its progress, and realize how marched on for over fifty-five years without a sign of weakness or of failure, I feel that is is a giant of strength and that what the world has seen of its powers is only an instance of its possibilities which are unfolding year

Spiritualism in the next few years will give such revelations of the imworld to mankind that science itself will stand astounded and be obliged to recognize its claims and its revealments that will be given through

covery.

Well, I tried to live an honest life, and I am glad of it. I think I left a clean record behind me, and if any of my friends around Boston see this I hope they will do me a favor by ac-knowledging it, and I will try to come again. I will go now. My interest is still with my friends, and ever will FRANK W. JONES. be. (Crafts Home.)

work. What man can do is his greatest ornament.—Carlyle.

SPIRIT MESSAGES.

lie Davis, Kewanee, Ill.

#### Moses Baldwin.

To My Dear Wife: - I am pleased to be able to come here and see if I can reach my wife and children. not my first attempt. But this is a new medium to me. I have never been here before, and I hope I am not taking up the time from some one that has an important message to send out. I know this will make my dear wife

happy, for she is always anxious to get a word from the spirit world, and she would be so glad if the others could be convinced of the truth. I would like to say to my son, Llew-

ellyn, that I can come very close to him at times, and I know what is worrying him and wife. But please tell them not to worry, the boy's eyes will be all right soon. Rest is what they need. 'I have tried to manifest myself to you many times in such ways as this, but I only partially made myself known, not fully, I could not give my name. There has been sadness in the home

since I left and some things I think it not best to speak of here. But if they will give me an opportunity in private, there is much I would like to say to them. I bring love and affection and expressions of sympathy from the dear ones who are with me. Billy is here and wants to send love to mamma. Please give me an opportunity, for I have much to say to you in private. My son that I speak of lives in

Iowa, but my dear wife lives at Streator, Ill., where I passed away, and where I will be well remembered. I send my love and best wishes to all MOSES BALDWIN.

Streator, Ill.

#### Leonard O. Wheaton.

My Dear Children and Wife:take this opportunity to reach you if possible, for I find some of you are becoming interested. It is all new to me, but as I stood here and lis-tened to others sending out their messages of love, I thought I would try, and-if I cannot do as well as some please do not criticise me.

I was quite a young man when passed away, not quite forty years old and I left a dear companion and six small children, not very well provided for, but will say to Cora, my wife. I am well pleased with the way you have done, and I wish now I could throw more happiness around you in your declining years. Charlie, please take good care of your mother. She has suffered and sacrificed much for you all, and she worried so much about Joe. I am sorry that he is so wild, and I hope if he sees this and knows that I am watching him, that he will try to mend his ways. I am glad you still keep the old home where left the body; it is very dear to me. I often visit Annis—she is my daughter; she was only a baby when T passed away, now she is almost thirty-I can come very close to her and she is very mediumistic, but seems afraid to give us conditions to come to her. Please tell her that I see she called her boy after me. I feel very proud of him.

James and Thaddeus have joined me since coming here. They are my "up and died." sons, and their mother can't seem to give them up; they are right by my side now.

James Watkins is here, too. He is no relative, but an old friend of the family.

I must not hold control too long. You will find my folks still at Kansas City, Mo., where I passed out. Goodbye, all.

LEONARD O. WHEATON. Frank W. Jones.

My Dear Friends:-When I am in my spiritual surroundings I rejoice in the presence of good friends who are busy at work for human welfare, and in beauty and peace, which environs me to know that I am in heaven, hecause all its conditions are harmonious and sweet. And harmony or order is heaven's first law, and when I return and feel the influence of Spirituality that abounds, I know I am still in heaven, and that it is therefore not a locality, but exists wherever we or others exercise an influence of peace

since I passed away I should judge a dozen or so of course we don't count time as you do, but I know I am not forgotten at the present time. It is ndeed pleasant for us, as we come upon the earth plane, to know we are

by year.

scientific methods of research and dis-

The modern majesty consists in

FADS, OLD AND NEW.

Through the Mediumship of Mrs. Nel- Not From Missouri, but Wants to Be

To the Editor:-Have you heard someone say he or she remembers floating around in the "azure blue," a spirit-looking for an opportunity to be born into a physical body?

I know people who believe the spirit germ is intelligent and chooses its parents, and I am now prepared to hear from someone who remembers the incident; how he or she traveled up and down the earth, rejecting this one and that one until they found the parents desired.

In some instances they made a poor election, as we have seen.

If transmigration and reincarnation f human soul or spirit is a truth, the same condition must prevail with the animal kingdom and in all other departments of nature, as all of nature's laws are general in application.

Did it ever occur to you that the gentle horse was a ferocious lion in a former embodiment, that corn was beans not long ago, and the beautiful pine tree was a scraggy oak in the It is just as reasonable to me as the

transmigration and re-embodiment of spirit and as susceptible of proof. I know a man who says he remembers when he was a cat, and a lady who remembers being burned at the stake as witch in a former embodiment.

They are bright, intelligent people, and have simply hypnotized them-

selves with this idea.

In my next embodiment I am going to be born in California in the central part of the state near the coast. I think that is the most desirable climate. I intend to return within thirty days after I leave the body, as I do not want to lose any time.

Now, my way of disposing of this question is thus: 1. Spirit form and intelligence is evolved from the germ as is every-

thing in nature. No germ can develop form but No form can descend to the 3. germ condition and come up through

a second development. A spirit must reduce itself to a germ before it can re-enter a body. This it cannot do.

If I am wrong in my conclusions I will gladly be set right, and I call on disciple of the cult to please rise and explain.

I am not from Missouri, but I must he shown. It is surprising how easy it is to get followers to any fad.

If a person should teach that by eat-

a day everybody could grow wings and fly to the moon, he or she would get any number of followers. And now we have a class of people who are going to prevent the natural change called death, and in a few years this old earth will be so over-

ing a certain kind of food three times

burdened with human beings that it will collapse and then "where will we This latest fad is the "Live For-

ever" society in your city. By thinking and doing certain things they will live forever.

The result will be as it was with the drayman's horse. Just as he had taught him to live without eating, he

L. P. WHEELOCK. Madison, Wis.

THE SUNFLOWER.

Our Club-Our Emblem. They tell me the sunflower turns in

the morning To welcome th' appearing of the God of Day; And it turns its face to steadily follow

That glorious orb, on its onward

And at eve when it kisses "Goodnight" to us.
As it slips from the edge of the beautiful blue,

The sunflower still faces that glorious Until the last gleams have passed from view.

How fitting an emblem for spiritual workers, Who should thus ever face and seek Reaching forth in an earnest en-

deavor; Striving at all times to live aright. And though our club is but an infant, For to-day we are only one year old.

We know the "State," like a loving parent. Will welcome this new member into the fold.

And hand in hand with this kind companion, We'll work with a vim for our glorious cause:

Striving to learn and teach to human-All that we can of the spiritual

laws. Reaching a hand to someone discouraged With a sad bereavement, or weary strife:

Facing them about, like the beautiful sunflower. Flooding with light their darkened life.

typifies thus the souls of the ladies Who choose as their emblem this glorious flower, Curning ever, from morning till night,

Seeking and giving of the spirit BELL THAYER CAMPBELL. Chicago, Ill.

#### ROOM ENOUGH.

You say there's room enough for all! There is no room for error: It keeps humanity in thrall,

And many minds in terror. There can be no such thing as fate; Man may do right or may do wrong; May cherish love or cherish hate; Be sad and gruff, or joy prolong.

Say not you're tempted thus and so

Is why you do with failure meet, For if you do the best you know, Success you surely then would greet. te you not always with yourself.

At early morn, at noon, at night, Struggling with the unruly elf, Exercising mind and might? MRS. C. K. SMITH.

San-Diege, Cal. Whatever we have dared to think

that dare we also say. - Garrison.

emotions; Joseph Smith, Brigham can wholly eradicate that. Young, as well as many others on dif-But, that we may work, well our mission as teachers of a Universal

bus that has its grasp upon the greatest truth ever given to man, is one that the spirit world will help you to win, for justice must prevail, though the heavens fall, and the Spiritualists must work for the salvation of our noble cause, to bring it spotless before the world. When the spirit world opened up their communications

cause to be the comforter promised us

by our Elder Brother while in earth

In my seventy-eight years of age,

and forty years of Spiritualism, I am

still searching for light, more light, and I am not looking in vain as long

as I can read The Progressive Thinker. With Spiritualism enthroned, and our

progressive teacher leading the hosts,

The resolution you have formed to

cleanse our cause of the mighty incu-

we will surely march on to victory.

Cincinnati, Ohio. tie which should unite us in holiest purpose.—Birney. Humor should carry a torch, wit should give it sudden light, candor hold the scales. Reason, the final ar-

every fact, and Memory, with a miser's care, should keep and guard the mental gold.-Ingersoll.

biter, should put his royal stamp on

with the mortal world it was not on their program that their teachings should be trailed through mud and mire by a lot of money-grabbers and frauds. So, I say, lay on Macduff, until the traitors cry, Hold, enough!
J. C. DRYER. The love of childhood is a common

### A Little Pilgrinn.

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

Chapter IV .- Continued. And then at last he stirred, and for the genial warmth had reached dazzled with the light; and he looked round as if confused from beneath his heavy eyelids. "And where am I?" he said; "and who are you?"

'Oh, brother!" said the little Pilgrim, and told him in his ear the name of that heavenly place, and many comforting and joyful things. But he understood her not, and still gazed about him with dazzled eyes, for his face was still towards the darkness. and fear was upon him lest this place should prove no more than a delusion, and the darkness return, and the apguish and nain.

Then he who had been her guide, and told her his tale, came forward and stood by the side of the newly come. And "Brother," he said, "look thing, but moved into shades of upon me, for you know me, and know

The stranger looked dimly with his heavy eyes. And he replied, "It is as a dream that I know you, and know from whence you came. And the dream is sweet to lie here, and think that I am at peace. Deceive me not. oh! deceive me not with dreams that or if any good can be."

"What shall we do," cried the little Pilgrim, "to persuade him that he has arrived and is safe, and dreams no more?'

And they stood round him wondering, and troubled to find how little they could do for him, and that the light entered so slowly into his soul. 'And he lay on the bank like one left for death, so weary and worn with all the horrors of the way that his heart was faint within him, and peace itself seemed to him but an illusion. He lay silent while they watched and walted, then turned himself upon the grass, which was as soft to the weary (wayfarer as angels' wings; and then the sunshine caught his eye, as if he had been a new-born babe awakened to the light. He put out his hand to it, and touched the ground that was golden with those heavenly rays, and gathered himself up till he felt it upon his face, and opened wide his dazzled eyes, then shaded them with tremthe sun: it is the sun:"

or could be listen, nor understand what the brethren said. While they all stood around and watched and waited, wondering each how the newblessed were all around like the stars could count or reckon; but He who came was seen of none, save him to whom He came. The weary man rose up with a great cry, then fell again upon his knees, and flung his arms wide in the wonder and the joy. And "Lord." he cried, "was it Thou? Lord, it was Thou!-Thine was the face. And Thou hast brought me here!"

The watchers knew not what the other voice said, for what is said to each new-comer is the secret of the the man stood upright upon his feet, and his face was full of light; and though he trembled with weakness joy, yet the confusion and the fear were gone from him. And he had no longer any suspicion of them, as if they might betray him, but held out "Friends,-you are friends? and you spoke to me and called me brother? And am I here? And am I here?" For to name the name of that blessed country was not needful any longer, now that he had seen the Lord.

Then a great band and guard of powers, surrounded him, and led him away to the holy city, and to the presand had not forbidden what the Lord light." had done. And all the companies of the blessed followed after with wonder and gladness and triumph, because the great love of the Lord had her, out of which slowly shaped the drawn out of the darkness even those who were beyond hope.

the precipice as among the flowers and hushed tones, "Is it to help that and the sunshine, where her own place | you are here?" was. "From the depths," she said, "they come, they come!-from the the darkness and the depths. And where hope is not, there Thy pity joice." goes." She sat and sang to herself like a happy child, for her heart had me your name, that I may do you fathomed the awful gloom which honor, for to gain such high promobaffles angels and men; and she had tlon can be given only to the great learned that though hope comes to an who are made perfect, and to those and and light falls, and the feet of who love most." the ambassadors are stayed on the

pleaders is silenced, and darkness swallows up the world, yet Love never turned around and opened his eyes, fails. As she sang, the pity in her heart grew so strong, and her desire him. But his eyes were heavy and to help the lost, that she rose up and stepped forth into the awful gloom, and had it been permitted, in her gentleness and weakness would have gone forth to the deeps and had no fear.

The ground gave way under her feet, so dreadful was the precipice; but though her heart beat with the horror of it, and the whirl of the descent and the darkness which blinded her eyes, yet had she no hurt. And when her foot touched the rock, and that sinking sense of emptiness and vacancy ceased, she looked around and saw the path by which that traveler had come. For when the ever are used to darkness, the horror of the gloom was no longer like a solid darker and less dark, so that she saw where the rocks stood, and how they sank with edges that cut like swords down and ever down into the abysses; and how here a deep ravine was rent between them, and there were breaks and scars as though some one had caught the jagged points with wounded hand or foot, struggling up the are sweet; but let me go upon my way perpendicular surface towards the and find the end, if there is any end, little ray of light, like a tiny star which shone as on immeasurable heights to show where life was. As she traveled deeper and deeper, it was wonder to see how far that little ray penetrated down and down through gulfs of darkness, blue and cold like the shimmer of a diamond, and even when it could be seen no more, sent yet a shadowy refraction, a line of something less black than the darkness, a lightening amid the gloom, a something indefinable which was hope. The rocks were more cruel than imagination could conceive .cometimes pointed and sharp like knives, sometimes smooth and upright as a wall with no hold for the climber, sometimes moving under the touch, with stones that rolled and crushed the bleeding feet; and though the solid masses were distinguishable from the lighter darkness of the air. yet it could only be in groping that the travelers by that way could find where any foothold was.

The traveler who came from above, bling hands, and said to himself, "It is and who had the privilege of her happiness, sank down as if borne on But still he did not dare to believe wings, yet needed all her courage not that the danger and the toil were over, to be afraid of the awful rocks that rose all above and around her, perpendicular in the gloom. And the great blast of an icy wind swept upwards like something flying upon great comer should be satisfied, there sud- wings, so tremendous was the force of denly arose a sound with which they it, whirling from the depths below, were all acquainted,—the sound of sucked upwards by the very warmth One approaching. The faces of the of the life above; so that the little Pilgrim herself caught at the rocks in the sky,-multitudes whom none that she might not be swept again towards the top, or dashed against the stony pinnacles that stood up on every side. She was glad when she found a little platform under her feet for a moment where she could rest, and also because she had come, not from curiosity to see that gulf, but with the hope and desire to meet some one to whom she could be of a little comfort or help in the terrors of the way.

While she stood for a moment to get her breath, she became sensible Lord. But when they looked again, that some living thing was near; and putting out her hand she felt that there was round her something that was like a bastion upon a fortified and with weariness, and exceeding wall, and immediately a hand touched hers, and a soft voice said, "Sister, fear not! for this is the watch-tower, and I am one of those who keep the way." She had started and trembled his trembling hands and cried, indeed, not that she feared, but because the delicate fabric of her being was such that every movement of the wind, and even those that were instinctive and belonged to the habits of another life, betrayed themselves in her. And "Oh," she said, "I knew not that there were any watch-towers, honor, of angels and principalities and or any one to help, but came because my heart called me, if perhaps I might hold out my hand in the darkness. ence of the Father, who had permitted and be of use where there was no

"Come and stand by me," said the watcher; and the little Pilgrim saw that there was a whiteness near to face of a fair and tender woman, whom she knew not, but loved, And The little Pilgrim saw them depart though they could scarcely see each from her with love and joy, and sat other, yet they knew each other for down upon the rocky edge and sang sisters, and kissed and took comfort her own song of peace; for her fear together, holding each other's hands was gone, and she was ready to do in the midst of the awful gloom. And her service there upon the verge of the little Pilgrim questioned in low

"To help when that may be; but rather to watch, and to send the land of darkness, where no love is, news and make it known that one is For Thy love, O Lord, is more than coming, that the bells of joy may be sounded, and all the blessed may re-

"Oh," said the little Pilgrim, "tell

"I am not great," said the watcher;

placed me here, that I may be the first to see when one comes who is in the lark places below. And also because there are some who say that love is idolatry, and that the Father will not have us long for our own, therefore am I permitted to wait and watch and think the time not long for the love I bear him. For he is mine; and when he comes I will ascend with him to the dear country of the light, and some other who loves enough will be promoted in my place."

"I am'not worthy," said the little Pilgrim. "It is a great promotion; but oh, that we might be permitted to help, to put out a hand, or to clear the way!" "Nay, my little sister, said the

watcher, "but patience must have its perfect work; and for those who are coming help is secret. They must not see it nor know it, for the land of darkness is beyond hope. The Father will not force the will of any creature He has made, for He respects us in our nature, which is His image. And when a man will not, and will not till the day is over, what can be done for him? He is left to his will, and is permitted to do it as it seems good in his eyes. A man's will is great, for it is the gift of God. But the Lord, who cannot rest while one is miserable, still goes secretly to them, for His heart yearns after them. And by times they will see His face, or some thought of old will seize upon them. And some will say, 'To perish upon the dark mountains is better than to live here.' And I have seen," said the watcher, "that the Lord will go with them all the way-but secretly, so that they cannot see Him. though it grieves His heart not to help, yet will He not,-for they have become the creatures of their own will, and by that must they attain." She put out her hand to the newcomer and drew her to the side of the rocky wall, so that they felt the sweep of the wind in their faces, but were not driven before it. "And come," she said, "for two of us together, will be like a great light to those who are in the darkness. They will see us like a lamp, and it will cheer them, though they know not why we are here. Listen!" she cried. And the little Pilgrim, holding fast the hand of the watcher, listened and looked down upon the awful way; and underneath the sweep of the icy wind was a small sharp sound as of a stone rolling or a needle of rock that broke and fell, like the sounds that are in a when some creature moves, though not too far off for footstep to sound. "Listen!" said the watcher: and her face so shone with joy that the little Pilgrim saw it clearly, like

midst of the darkness. "He comes!" whom you love above all the rest? Is it he?"

the shining of the morning in the

The watcher smiled and said, "If it is not he, yet is it a brother; if it is not he now, yet his time will come. And in every one who passes, I hope to see his face; and the more that come, the more certain it is that he will come. And the time seems not long But the watcher answered her as if for the love I bear him. And it is for she had spoken, and said, "Oh, no, oh, this that the Lord has so considered

And there came to these watchers the strangest sight; for there flew past them while they gazed a man who seemed to be carried upon the sweep of the wind. In the midst of the darkness they could see the faint white in his face, with eyes of flame and lips set firm, whirled forward upon the wind, which would have dashed him against the rocks; but as he whirled past, he caught with his hand the needles of the opposite peaks, and was swung high over a great chasm, and landed upon a higher height, high over their heads.

And for a moment they could hear. like a pulsation through the depths, the hard panting of his breath; then, with scarcely a moment for rest, they heard the sound of his progress onward, as if he did battle with the mountain, and his own swiftness carried him like another wind. It had taken less than a moment to sweep him past, quicker than the flight of a bird, as sudden as a lightning flash.

The little Pilgrim followed him with her eager ears, wondering if he would leap thus into the country of light and take heaven by storm, or whether he would fall upon the heavenly hills and lie prostrate in weariness and exhaustion, like him to whom she had ministered. She followed him with her ears, for the sound of his progress was with crashing of rocks and a swift movement in the air; but she was called back by the pressure of the hand of the watcher, who did not. like the little Pilgrim, follow him who thus rushed through space as far as there was sound or sight of him, but had turned again to the lower side, and was gazing once more, and listening for the little noises in the

gulf below. The little Pilgrim remembered her friend's hope, and said softly, "It was not he?" And the watcher clasped her hand again, and answered, "It was a dear brother. I have sounded the silver bells for him; and soon we shall hear them answering from the heights above. And another time it will be he." And they kissed each. other because they understood each the other in her heart.

And then they talked together of the old life when all things began; and of the wonderful things they had learned concerning the love of the Father and the Son; and how all the world was held by them and pene trated through and through by threads of love, so that it could never fail. And the darkness seemed light round them; and they forgot for a little that the wind was not as a summer breeze.

watcher pressed that of her companion, and bade her hush and listen; and they sat together holding their breath, straining their ears. Then heard they Haint sounds which were very different from those made by him who had been driven past them like an arrow from a bow,-first as of something filling, but very far away, and a faint sound as of a foot which slipped. The listeners did not say a wordsto each other; they sat still and listened, scarcely drawing their breath, Till darkness had no voice; it could not be but that some traveler was there, though hidden deep, deep in the gloom, only betrayed by the sound.

There was a long pause, and the watcher held fast the little Pilgrim's hand, and betraved to her the longing in her heart; for though she was already blessed beyond all blessedness known on earth, yet had she not forgotten the love that had begun on earth, but was forevermore. She murmured to herself and said, "If it is not he, it is a brother; and the more that come, the more sure it is that he will come. Little sister, is there one for whom you watch?"

"There is no one," the little Pilgrim said,-"but all."

"And so care I for all," cried the watcher: and she drew her companion with her to the edge of the abyss, and they sat down upon it low among the rocks to escape the rushing of the wind. And they sang together a soft song; "For if he should hear us," she said. "It may give him courage." And there they sat and sang; and the white of their garments and of their heavenly faces showed like a light in the deep gloom, so that he who was tolling upwards might see that speck above him, and be encouraged to continue upon his way.

Sometimes he fell, and they could hear the moan he made,-for every sound come upwards, however small and faint it might be,-and sometimes dragged himself along, so that they heard his movement up some shelf of rock. And as the Pilgrim looked, she saw other and other dim whitenesses along the ravines of the dark mountains, and knew that she was not the only one, but that many had come to watch and look for the coming of those who had been lost.

Time was as nothing to these heavwatchers; but they knew how enly long and terrible were the moments to those upon the way. Sometimes there' would be silence like the silence of long years; and fear came upon them that the wayfarer had turned back, or that he had fallen, and lay suffering at the bottom of some gulf, or had been swept by the wind upon some icy peak and dashed against the rocks. Then anon, while "Oh. sister!" she cried, "is it he they listened and held their breath, a little sound would strike again into the silence; bringing back hope; and again and again all would be still. The liftle Pilgrim held her companion's hand; and the thought went through her mind that were she watching for one whom she loved shove the rest, her heart would fail. and the Lord give them joy!" But they sang no more, their hearts being faint with suspense and with eagerness to hear every sound.

Then in the great chill of the silence, suddenly, and not far off, came the sound of one who spoke. He murmured to himself and said, "Who can continue on this terrible way? The night is black like hell, and there comes no morning. It was better in the land of darkness, for still. we could see the face of man, though not God." The muffled voice shook at that word, and then was still suddenly, as though it had been a flame and the wind had blown it out. And for a moment there was silence; until suddenly it broke forth once more,-

"What is this that has come to me that I can say the name of God? It tortures no longer, it is as balm. But He is far off and hears nothing. He called us and we answered not. Now. it is we who call, and He will not hear. I will lie down and die. It cannot be that a man must live and live forever in pain and anguish. Here will I-lie, and it will end. O Thou whose face I have seen in the night, make it possible for a man to

(To be continued.) PROGRESS.

A grain of sand upon the shore, A bubble on the ocean wave, dream, and then this life is o'er. A dradle, hammock, and a grave. This is the situation here,

It is God's way, we know 'tis right; Believing this we have no fear. Death brings us nearer to the light. Dismiss all doubt and trust the One Who gives you life without a curse; Look up and say: Thy will be done,

Author of this grand universe! The pessimisaic, creed-bound soul, Dwells under shadow dark as night: Our ontlook is a home and goal Among the stars in heaven's own light. If H. E. POMEROY. Mazon, Hills

"Loffgley's Beautiful Songs." A new edition comprising in one volume four parts heretofore published, to which is added part five, also s number of the author's most popular songs, including "Only a Thin Veil Retween Us" and its "Companion Piece." Cloth. 75 cents. Boards, 60 cents. "Heliocentric Astrology of Essentials

of Astronomy and Solar Mentality. with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price by 1910." By Yarmo Vedra. Price, by mail \$1.50. "Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply

important, subject, Price, cloth, \$1. "An Intamous Dynamite Roman Cath-blic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startthe ambassadors are stayed on the lam not great, said the watcher; the wind was not as a summer breeze. Ing Fects. Price, 10 cents each, or mountains, and the voice of the "but the Lord, who considers all, has Then once more the hand of the two for 15 cents.

SPIRITUALISM AND OCCUL/TISM

man C. Howe.

To the Editor:—I was much pleased to read the letter from Mr. Lyman C. Howe on the position I took relative to the Dr. Hodgson test: I yield to none my admiration for the beautiful character and noble work of Mr Howe. He has been and is a Spiritualist worthy the name, a pioneer whose courage equalled his faith in the trying times when to be a Spirit ualist meant social ostracism and pop and is an earnest, sincere advocate of

I am glad to know that he has chal-

lenged my position for it not only permits me to tell frankly and to his face what I have just written, but to state my position in unequivocal language That I have been a big advertiser and that it has cost me considerable money proves one thing, and that is that I have faith in what I advertise, and further, that others who, reading the advertisements and applying my system, have as much faith in what I do as myself. In as much as the N. S. A. did not see fit to help along so worthy a cause, I like my good brother Lyman C. Howe had to paddle my own cance. and never sent my bills to the N. S. A Well, the college and the system thrived, despite the calumny of its enemies and to-day numbers hundreds showing, if not an endorsement of a work done in the face of opposition slander and persecution. Perhaps its success was to be, or the spirits were on my side, or hard work brought or forced the idea before the people. At any rate the college and its cause are here to stay, thanks to both its enemies and friends.

Now, Brother Howe, occult science is a branch of nure, universal Spiritualism and is therefore not opposed to it, as is supposed. True, it stands for higher Spiritualism, rather than for lower, for the power of spirit rather than that of spirits, for possession and self-consciousness rather than for obsession and trance. This however, is only a point of difference and not one of opposition.

Let me make that clear. Occulscience not only teaches one knowledge of the mysteries of life and death of the material and spiritual world, but reveals the philosophy of expressing one's own powers; hat is seeing clairvoyantly, hearing clairaudiently, feeling clairsentiently in fact, turning or subjectifying the ego in upon its occult self and so realizing and actualizing its supernor certain phenomena called materializa tion can be done by one's own will under perfect concentration, as claimed to be done by magicians (not sleight-of-hand performers) and kirs of India. It would be silly deny that it could be done, and limit one's power, before the experi-

ment is made. I believe that it can and will be done and without any aid whatever from excarnate spirits and without resorting to mediumship-as it is popularly exploited. much, so much more than the most honeful ever imagined could be posoccult psychical and spiritual powers natural powers which every human being potentially possesses, as clairvoy ance, mind reading, inspiration, healing, hypnotism, telepathy, moving tables, planchette writing, automatic writing, that who will limit the human spirit or say that slate-writing, materialization of flowers, faces and hands, or full forms may not be one of the possible feats of the future adept?

Does this disprove Spiritism as branch of Spiritualism, that spirits can, do and will continue to communicate with mortals and attest their post-mortem existence by such nomena? Not at all. Remember, Mr. Howe, it is here emphatically stated that occult science does not disprove Spiritism.

What does it do? It affirms that what excarnate spirits do, incarnate

spirits can do. That is a pretty fair, rational, probable proposition, and that it can be demonstrated, I, with others, am ready to prove. Indeed, I go so far as to prove that as neither an owl, bat or cat see in the dark by mediumship, or Decause obsessed by spirits, and yet man can see, by unfolding or expressing his potential clairvoyant function. Why does he not do it? Because,

first, he did not know that he is clairvoyant, and second, because he did not know how. In 1893 I published the first book ever written on the subject of clairvoyance, which attempted to teach the "how" the philosophy of independent clairvoyant realization. Since then the book had had a wide sale and a most favorable reception. It is now in its third edition. does the work. I was taught how to see clairvoyantly and to enter into daily clairvoyant communication with spirits-not through the trance, or by control or obsessions of any kind, but open-eyed, face to face, with my fullest consciousness and every faculty keyed to its highest pitch or activity. Am I a medium?

Well-I guess! have had every phase from slatewriting and raps to clairvoyance and inspiration, but I am no longer permitting spirits to do my work. I am do ing my seeing and hearing, smelling and tasting, eating, drinking or sleep-In short, I am doing my own work, and they are co-operating with me. They know their place. I have learned mine! We understand each

To co-operate with the spirit world and not to be obsessed by it, is and produces a better Spiritualism, as Dr. Peebles shows in his great book on Demonology of the Ages, than that which handicaps the sensi tive, stultifies his brain, atrophies his senses and makes him often a tool of their material, selfish, sordid wills! They hold mortals to the earth as often as mortals hold them. Indeed my experience with the higher intelligences is that they never control but inspire, and such is the nature and form of inspiration that it cannot be construed to be obsession. trol of the medium's will and organ ism is necessary to produce certain phenomena. I will admit, but whether such phenomena should be made the corner stone upon which the structure of Spiritualism should rest, is to be questioned. They are abnormal and not supernormal results, and plagiar ize rather thon express normally the powers of the spirits. a medium he coming a vicar, rather than an independent force in the working out of these results.

Now, Lyman C. Howe is at fault when he implies that I boasted that I in a box in a safe in the rooms of the Society of Psychical Research in London. I said that it could be gotten by an occultist or one up in the science of the use of occult power, without re-

J. C. F. Grumbine Makes Reply to Ly-

The fact is and I strongly insist upon the logic of its recognition, that such feats of mind-reading, clairvoyance, telepathy, psychometry, in which spirits are dismissed, at least are not operative, are done, and the securing of the Hodgson test would not at all be remarkable, not that spirits could not get it not that Dr. Hodgson's spirit could not and will not give it, not that mediums are not able to make the test and succeed at it, but after the test is gotten who is there on earth can guarantee that the test is from Dr. Hodgson's spirit even though it is the very test he gave?. That is my point, and since so far not even Dr. Funk's medium, Mrs. May Pepper or Dr. Hodgson's psychic Mrs. Piper, have yet given the test it is not neces sarily up to me or any other person to ing to the rabble and it will mean less

Hundreds of scientists have pub lished their researches on Spiritualism to the world, witness Zollner, Hare, Crookes, Epes Sargent, Wallace, Flamdo the ignorant and bigoted accept their unimpeachable proofs? They must know for themselves, and after a million seances, learning as men and women are to-day by the expose of such mediums as Elsie Reynolds and Winans, whom hundreds would even now swear by, and thousands would lose all confidence in mediumship, is it not best to have a man learn that he is now an immortal spirit, that now he can unfold and use occult and psychical powers, that in the sphere of life in which he has been placed he can "temper the wind to the shorn lamb" by realizing that as an unfolded immortal soul he can pierce the veil of sense, commune with the departed, see spirits, and so satisfy himself in a normal, conscious way that he is immortal, that death has no terror for him, and that life rounds out into the eternal spheres beyond.

Finally what I say in my advertise ments I say now, that under my system I can help any man to unfold his divinity, express his occult powers, re-alize his immortality, without yielding to control, obsessions, spirits, or going into a trance. I can give proof and I stand ready at any time not only to demonstrate all that I claim here in Boston, but among my students. If a man will not follow my simple conditions I can do no more for him than an incubator could do for a stale egg, or Lyman C. Howe could do for the best medium who refuses to sit for

J. C. F. GRUMBINE. THE GROWING FAITH.

As Comprehensively Illustrated . by

I wonder how many of my brothers and sisters who enjoy your good weekly visits have ever read in Olive Schreiner's little book, "Dreams," that one of "The Hunter?" The whole volume is inspired and is, most of all, a woman's book. The dream of the the bird of white pinions, the glorious

bird of Truth. I often think of this Hunter when find ardent souls rejoicing in their faith, be it Spiritualism, Theosophy, New Thought, Christian Science or the older cults, Universalism and Unitari anism. Of the Hunter I say, "Ah! dear trusting, living soul, you have found your white feather." And as we go blazing our way up the Mountain of Spiritual Knowledge, we know by this sign that we are on the right nath. We each find our white feather. the truth. We are such babes that we learn slowly-just a word or a syllable at a time. But I think we are all near ing the same dear home, and will fine it by our own efforts, led always by that strong light of the God-spark within; and so I say, "Thank God for the growing religion—call it what you will so long as it teaches Love," In that is all patience, forgiveness, tolerance, charity and hope-all, all in one And the one other great teaching of the new faith is the non-recognition of evil. knowing it is only the reverse, or

figures, and that the hand of Love can I revere our own high priestess Mrs. Richmond, and bless her as the interpreter of God's messages to us The good that she and our other loved sister, Ella Wheler Wilcox, is doing for the cause of the Growing Faith cannot be estimated.

around to the light shows beautiful

ANNA E. AYER. Minneapolis, Minn.

GOD'S KISS.

A little lad at Lady Henry Somerset's Home for Slum Children, after he had finished his prayers, put in another petition as a kind of postscript, "And, please, God, would you mind giving my mother a kiss?"

Please, God, I have finished my prayers. But there's one thing I want to say My mother lives up at the top of the stairs.

And she's lonely now I'm away. You'll be sure to know her, because There ain't anybody half so good; And she's just the dearest that ever

was,— I'd die for her if I could.

The neighbors are not very bad. But, of course, they aren't like me I've got for to think what will make her glad, And to get her a cup of tea.

And sometimes, please, God, she ain't strong, She has got such a lot to do, And it frets her so much when folks

do wrong And she thinks no end of you. When she's tired, she likes to sit On the floor and lean against me, For it comforts her aching head a bit

To rest it upon my knee. I sit all so still and don't stir, And she calls me her bit of joy, And tells me I'm like a mother to her As well as her sonny boy.

It does hurt me to think of her, All alone by the firelight. And she ain't got me to comfort her, To love her and hold her tight.

So, please, God, I hope you won't

If I ask you to do this— I'm sure she'd take it so very kind If you'd please to give her a kiss. She'll miss me before going to bed, And she'll feel so lonely then; It will be nice if you'll kiss her in-

stead, And I'll thank you, dear God.---Mark Guy Pearse, in Wisdom.

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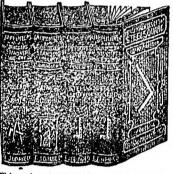
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character of some of the messages

to the reliability of either the spirits

giving or the mediums receiving said

"After exhausting all the material

sources of information, I turned with

confidence to the spirit world, fully be-

leving that if the boy had passed to

someone and truthfully reported to

message received, was one not pur-porting to come from himself, but

rom someone speaking for him, that

he had perished in a snow-slide in the

Klondike. A few days later in a pub-lic circle, at the close of a Sunday ser-

declared that he had brought the boy

'Then followed communications of

all kinds and descriptions, from public

-that he was a sailor on merchant-

that he was mining in Arizona, but

has seen him or know of his wherea-

"This last is the most puzzling feat-

one instance, my own

bouts.

"Among the first, if not the first,

that realm it would be known

nessages.

"Churchianity, crimsoned with the blood of slain is being echoed widely by careful, unmillions for opinion's sake, formulates creeds, builds since the noted church Canon Westup walls of partition, condemns heretics, hoards up of these flaming spirit phenomena, ill-gotten millions, constructs gaudy cathedrals, pampers and bows to the tyrant fashion, caters to policy, earth up to the planet Mars? Are engages in wars of conquest, encourages Sunday- Spiritualists any more circumspect, beneficent, spiritually-minded, than school Cadets and Boys' Brigades. In brief, while ingly condemn in their journals and public utterances?" making measurably clean the outside of the cup, churchianity is steeped in the worldliness of the world, mistic tendency or prejudice, I boldly and sad to say, the clergy with few exceptions, aid affirm that Spiritualists, Unitarians, universalists, Shakers, Quakers and abet this popular war-encouraging churchianity." average, than churchianit sectarists.

Back again from South California, concerning him, and the strangely and a tramping dash into Mexico, I contradictory, uncertain and unsatisfied that the robins outstripped me factory nature of all, and the absurd northward, for on this spring month's morning I hear them singing merrily, have aroused within me strange specdoubtless of matchood and nest-mak-ing in the coming summer-time. De-messages, and even serious doubts as ing in the coming summer-time. Deightful as the music of our redbreasts is, it is dullness itself com-pared with the ever-varying melodies f the San Diego and Mexico mocking-From reading, study and observa

tion, I am quite convinced that not Archaic Asia, but this is really the old, Old World. Certainly the fiery, the Laurentian range, is the oldest range of rocks on this continent; and where the oldest range of rocks, through terrific upheavals, earthvolcanic commotions and frictions of monumental rock-strata, would be the oldest soils; and where the oldest soils, there would naturally fruits; and where oldest grains and vice in a Spiritualist hall, one anfurits; and where oldest grains and nouncing himself as my father, who fruits, there would naturally be the has been in spirit life fifty-four years, original human inhabitants,

Sea shells upon the summits of the there with him, who was as yet unable Rocky mountains prove beyond cavil to speak for himself, and gave a parwere once under water. It tial account of his transition, but not is evident that centuries, multiplied by the snow-slide method at all. This centuries, before the rude Northmen seemed so authentic and rational that touched New England's rocky shores, I felt satisfied with it and made no and before Columbus discovered-the further inquiries for a time. islands fringing this continent, great judge of my surprise to have father, semi-civilized and enlightened nator some one pretending to be he, deny tions had peopled the fertile valleys that he ever gave such a communicaof the great elimatic-entrancing tion in public or otherwise, and desouth-west. The magnificent ruins of declared positively that he knew noththose regions, though long silent, are ing as to the boy's whereabouts. richly instructive. Deep-cut ditches. irrigating canals, forést-buried structures and chambered palaces, all have platforms, at circles and private sitarchaeological tongues for the pres- tings; in perhaps two or three inent generation of explorers and inves-ent generation of explorers and inves-tigators. Saying nothing of that pas-own, but in over thirty instances untigators. Saying housing the saying housing saying housing the writer curing particles the wr the voluptuous vampire god, the once-massive buildings of the Zapotoc master there, and no such person had morally commendable. country, long forest-buried, until re-ceftly partially excavated; the symbol "Two others told of his tragic end-

under the command of another Pharaoh."

Egypt, where slaves may have cringed the date alleged.

Why not travel? Why not see this excavate? Why not uncover Sumeria, Babylonia, Palenque and Herculaneum? Why not compel the earth to give up the treasures of its dead? There is a continuity of races as well as of life The present could not be, had there been no past. Evolution had and has something (substance) instead of nothing, to be evolved from. Our party going out from San

Diego was somewhat incongruous, if not mentally gruesome; a Congregational preacher, vibrating, with face turned towards the borderland of Spiritualism; the highest prelate of the Divine Catholic Church, robed in black and with a heavy cross suspended from his neck: Dr. Ernest Fagan, an archaeologist of note, and Mr. J. Lawrence Schoolcraft, a scholarly, ambitious youth with superior dramatic gifts, from Jackson, Mich.; these constituted the immediate group Mexicobound for an outing.

Reaching the dividing line between California and Mexico, our clerical-clad pope was obliged to remove his flowing robe. This is not a mere custom, but a political law of Mexico, that no priest, bishop, cardinal or pope shall wear his ecclesiastical robes in public. This was not the case some twenty years ago when I first visited Mexico to study the once monumental ruins, the pyramids and long-buried cities of that wonderful country in, and south, and west of Yucatan.

The climate of Mexico is both uni-form and delightful. Its clear skies, rolling rivers, fertile lands and valuable mines of silver and gold are as exhaustive as inviting. In brief, Mexico is the coming country. As soon as I can make the proper arrangements, be it in the near or distant future, I shall visit Riveria, Tabasco, Chiapas, and other localities of this marvelous country, peopled in the long-ago by civilized races, whose buried cities are just being uncovered and lifted up into the sunlight of this

Communion.

While spiritism is a mighty factwhile Spiritualism is a priceless truth—a daily demonstrated truth, a truth illuminating the historic ages with visions, trances and messages from the gods; a truth that comforts and dries he mourner's tears, it is often very difficult to identify the influencing in-

The following letter, written me in February, fresh from a father's ten tudes of Adventists, Methodists, Baff-cellent way. Cor. 7:31. Evidently der, loying heart, speaks both experitists, infidels and athelsts, (so-called) that more excellent way was a pure. mentally and plainly upon this point and Spiritualists; and now tell me spiritual life." Page 321 of "Spirit of unreliability. The writer, Col. candidly, have you found Spiritualists Obsessions."

Dryden, is a writer and eloquent any more conscientious, truthful, honspeaker, and a scholar of deep reset, tolerant and benevolent than orpages 373-4:

sparated from his brother at Bakers-sparated from his brother at Bakers-great, liberal-souled Spiritualists; and than self-development. Christ's plan and than self-development. Christ's plan the same ennobling characteristics I was a very simple one, it was all

these vaunted spiritual revelations. these communications, questionable

Let others reply to this for them-selves. Personally, with no over-optisubstitutional atonement for sin is a menace to morality.

The biblical text is a good one-'By their fruits shall ye know them." Might it not be rationally expected that talking of and with the higher spirits, clairvoyantly seeing them, clairaudiently hearing them, together with a frequent or almost constant under spirit influenceswould transform the most rugged, selfish and perverse individual into a gentle, trustful, truthful and lovely character? It would certainly seem so. But does it? In some cases it has, to my knowledge: but I am writing of the general drift rather than of

individual cases. Do not mortals grow to be like their associates, visible or invisible? Is it possible to commune with angels without becoming angelic in all the attributes that grace the sage or glorify the seer?

But why this long prelude? What does it lead up to? Just this: In-a late Progressive Thinker (turn to your file) you will find a paragraphand-a-half from A. H. Nicholas under

"Christianity Vs. Spiritualism,"

eading thus, and applied to myself: "Christianity and Spiritualism are synonymous and identical. One is the complement of the other. They must stand or fall together. In no possible way does Spiritualism antagonize Christianity.
"These statements and averments

are made by Dr. J. M. Peebles in his book on 'Obsessions.' It is impossible

Believe me, kind reader, there is not such a paragraph in this book of mine entitled, "Demonism of the Ages and Spirit Obsessions." The parapraph is a specious bit of misleading garbling, the writer culling part of a sentence here, or a line there, and wrenching that he was doing something else, and graph—a botch indeed, exhibiting the those of Palenque, seeing its inscriptions of the cross, the glyphs denoting gave the name of the city where he poorest kind of covert, prolific pendulum vanishes with the once-

It was because of my travels in Southern California and Mexico that I of the Eerpent on the Mayas' cruming at Bakersfield, one that he had did not see, and the sooner reply to been murdered in or near the city, and the compiler of the above parapraph, and I should not now, only that my regions, once towering and temples the other that he had been and a should not now, only that my recently, one of whom is present utterly chaotic state of opinultantly exclaim: "These tell the story ministrator, etc., but no such occurred and perhaps more ancient rences had taken place anywhere near the rubbish removed, I now submit of the Bible. \* And then consider

> Manila, and the other one somewhere ful, but if Spiritualism or my books or become the national epic of Britain; along the coast, away up in Alaska, or writings are attacked in journals, I that it is written in the noblest and somewhere north of here.
> "Another one claimed that he had shall defend them to the very last purest English, and abounds in exextreme; or, otherwise expressed, till described from the army and was I am shown my mistakes, and then (if somewhere in Africa. Another that I know myself) I am manly enoughhe was in business in the Philippines honorable enough—to correct them. and was making plenty of 'shiners.' Let it never be said of me, as of and was making plenty of 'shiners.'
> Another one—or probably two others nor forgives a wrong, real or imaginmen and on long voyages. Another, ary.

The Facts Plainly Stated.

could give no postoffice address, etc. The word "Christianity" occurs just Just about an equal number affirm positively that he is in spirit life. In nineteen times in this book of almost one instance, my own grandmother 400 pages, "Demonism of the Ages, was represented as saying that she and Spirit Obsessions"-a book consciwas with him when he passed out and entiously, vividly praised by the many, cared for him in the new life. But and vehemently, in Roman Catholic my own father, mother, three broth- style, condemned by a fading few.

ers, five sisters, and three of my own Writing this book, I was very parchildren in spirit life, with all of ticular to make a marked distinction whom—or someone representing them between Christianity and the Church -I have communed, not one of them lianity of the church, loathing churchianic creeds as I do the dens of adders or the slums of profligates. Reader, here is what I said in this

ure to me. It would seem that if the book: magnetic lines of kinship exist be-"There must be a marked disting tween the boy and myself, or any of tion made between Christianity and the rest of us, he might be traced if churchianity. The one is from above, yet in the form. In reference to the other from beneath. The one many of the instances in which it was teaches the doctrine of the Christ, the claimed that he is still in earth life, I other the commandments of men forhave thought that the fact that he mulated into creeds—creeds that was a twin, that his brother is still in cramp and bind the conscience. Jesus the body and all the time thinking did not form nor authorize the formaand pining over his brother's absence, tion of any new creeds or sect.

may be a partial explanation of some of them. They may be getting the magnetism confused. Altogether, it is a strange experience which has filled me with unpleasant reflections, sake, formulates creeds, builds app and at times, almost shaken my confidence in the phenomenal side of spiritualism.

J. L. DRYDEN. structs gaudy cathedrals, pampers and "San Diego, Jan. 29, 1906." bows to the tyrant fashion, caters to P. S.—"The latest 'dispatch' was policy, engages in wars of conquest, yesterday, January 28—that he had been murdered by a native in the Philippines and his body thrown into a ing measurably clean the outside of river, and that a sum of money could the cup, churchianity is steeped in the be obtained by investigation. I worldliness of the world, and sad to and lifted up into the sunlight of this called upon that medium this morning, but not a hint could be obtained aid and abet this popular war-encouraging. The Temporary Unreliability of Spirit as to where to investigate, what he aging churchianity."—Page 259 of

aging churchianity."—Page 259 of "Spirit Obsessions." Again: "Forget not that Spiritualism and true apostolic Christianity, with its recorded signs, wonders and spiritual gifts, must stand or fall together, for spirit is the life and spring A Serious Question.

of the moral universe. And Paul,

"You, Brother Hull" I said, during mentioning among the gifts, 'the discerning of spirits," exhorted the Corinthian Spiritualists of his day, to covet earnestly the best gifts," adding, 'and yet, 'I show unto you a more ex

> I further quote from my book pages 373-4: "I say Christ's Christianity, for

search with a fascinating personality: thodox Christians?"

"In May, 1898, my son left home to enlist for the Philippine conflict, and the very words of Brother Hull, was: the have seen or heard of him "I have not." Be sure," he added, "I perfecting the individual character, have found noble, manly, honest and the sulvation is neither more nor less great liberal-souled Shirthubles.

tween the worlds visible and invisi-

Does the intelligent reader scent any very dangerous heresies in the above passages appearing in the book

complement of Christiquity originated with the illustrious Robert Dale Owen. In my book i'wit is marked with quotation roints; and I said distinctly in this wolume; upon "Obsessions" that I would be held responsible for only my own words.

Thinks college on didn't for the same and philosophy of Spiritualism, congregations are increasing every Sunday. And tell it not in Gath, nor whisper in Jamestown, N. Y., that honor, approvingly quoted some passages from the Bible. True, he in-

Thinker, scholar; consider this pit-eous faux-pas, this shabby statement of A. H. Nicholas in his distribe criticising this work on "Spirit Obsessions." He says: "No nation, or body of people were ever made better mentally or morally by being! Christian-ized." Indeed! How does this man ized." Indeed! How does this man know? Has he traveled the wide world over? Is his head a literary and historic encyclopedia? Listen to to men competent to teach?' I refer to Baron Humboldt, Charles Darwin, John Stuart Mill, and I might add Macaulay and other liberalists or materialists.

Humboldt wrote thus: "Christianity gradually diffused itself wherever it was adopted. As the religion of the state, it not only exercised a beneficial influence on the condition of the lower classes by inculcating the social freedom of mankind, but also expanded the views of men in their communion with nature." (The Kosmos,

Vol. II.) Charles Darwin, reaching New Zea land in 1835, and writing his impressions of the native Maoris, "their dishonesty, their human sacrifices, their idolatrous priesthood, their unparalleled profligacy, sparing in their wars neither women nor children, their intemperance and licentiousness," says: These crimes have been gradually reduced by the introduction of Chris-

tianity."

John Stuart Mill wrote these words: 'It is impossible to find in the ideals of any philosophy, even the latest, a single point which is not anticipated and ennobled in Christianity."

Macaulay, the English historian, writes still plainer in confirmation of the great fact of Christianity's "bettering people mentally and morally. And so we have these intellectual giants testifying against Mr. Nicholas. Whose testimonies carry the most weight? If not already invited, Brother Hull should initiate as soon as possible a class in English literature and English History. Numbers should attend.

It took W. Emmette Coleman about ten years to teach one or more Spiritualist writers how to spell Krishna. They would, persist in spelling Christna. The purpose was plain. The Hindoos spell it Krishna and pronounce it Kreesh-na. It is best to be honest. '-

Is the Bible Circulation Increasing? The Biblical Review of recent date stated that "270,000 more bibles had been printed during the last years for distribution than any previous year since the reformation." This, I confess, seems to me remarkably strange, and yet the Bible, read in the light of ancient history and vivid Oriental imagery, is replete with exhibitions of human nature and useful instructions. To this end that distinguished scientist, naturalist and rationalist Huxley. in his prologue to the volume of essays entitled "Science and Christian Tradition." says: "I have always been strongly in fa-

vor of secular education, "in's the sense of education without themisey: but I must confess I have been ruo less seriously perplexed to know, by what practical measures the religious feeling, which is the esential basis of quisite beauties of mere literary form; and finally it forbids the veriest hind who ever left his native village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest na-

Think of that from the pen of an English materialist and scientific rationalist! What is the world coming

The Methods of Spiritualist Lecturers. Listening to some of our speakers Just now I am thinking of Richmond, Fixen, Watson, Lillie, Longley, Kates, Brigham, Richings, Mrs. Hull, Mrs. Nettie Pease Fox, Mrs. Pepper, and other sister workers, whose teachings are ever refined and uplifting. And then there are Barrett, Ravlin, Hodge, Edgerly, Kates, Wright, Lockwood, Nicum, Howe, Fuller, Wiggins, Warne, Colville, Sprague and others who, when speaking, transport us above the third heaven into which Paul was intromitted. And why not, since this is an age of progress? Not, one of these men would write such a Pauline passage as this: "Without the shed-ding of blood there is no remission of

in." (Hebrews.)

Just now I am sitting thinking of the lecturers that I have recently heard or met. such as President Moses Hull, Dr. B. F. Austin, W. Ti. ville and E. W. Sprague, and I am going to "tell on em.". President Hull in San Diego read and took texts from the Bible, telling how the sixtysix pamphlets composing it were brought together and voted plenarily inspired—telling how Spiritualism needed educated speakers, and a thousand other good thingsic calling crowds to hear him-him and Mattle Sunday after Sunday, and aweeloday was hardly standing-room in the rear of the Temple. Moses is highly in the Scriptures and a master builder upon all subjects germane to gentline Spiritualism. The songs of Mittie and Moses, sung by them, theilleds he people with joy and gladness.

Dr. B. F. Austin has just lectured here in Battle Creek to literally hallnere in Battle Creek to interapty had-packed audiences. One of his draw-ing subjects was, "The Blple and Spiritual Manifestations." It was a most brilliant effort, welding the past and the present into one. The fiftees of his hearers were wreathed and smiles, and their souls were affame. with the spiritual pearls that dropped from his lips.

W. J. Colville, the unique and original, now on his way to Sydney, Australia, delivered eight masterly discourses a few weeks ago to the Spirit-ualists and liberalists of our city. His lectures compassed in a measure the vast realms of thought, science and religion. Under the inspiration of religion-told how the great Gerof his angel guides, friend Colville is a wonder—a marvel of eloquence and wisdom. May he never become bald the Assyrian and Babylonian nor his shadow less. May he live as mounds, etc. When rending the

angels ministered in the past, so an Jew, and in the end may he go up in gels and spirits minister to men to a flery charlot, borne by his white the registrar of the Pennsylvania University, and here is his reply: Colville quoted the Bible freely, expounding its mysteries and explaining its symbols. He is an expert, too, at

answering questions. Right here now are E. W. Sprague and wife, giving us bota the phenomena and philosophy of Spiritualism. sages from the Bible. True, he in-dignantly tossed the 31st chapter of Numbers and some anti-women texts into the waste-basket of the past, but was neither bigot enough nor idiot enough to denounce the inspirations. moral teachings, healings, visions, trances and "discerning of spirits" (I. Cor. xii:10) recorded in those old Scriptures, because, forsooth, they happened to have occurred and been booked before he was born. Sprague

thistle and the rose. Mrs. Sprague, entranced by E. V. Wilson, gave an excellent address, and her short talks before her clairvoyant So far as I remember, all of her tests vere recognized, giving great satisfaction. By the way, this faithful, self-sacri-

ficing missionary, Sprague, prays. Last Sunday I heard him so do in a

is decidedly eclectic. Like the honey-

ee, he senses a sweet in both the

semi-trance, and he used this phrase: "We thank thee, thou Infinite Cause of all causes, for the revelations of wisdom and law, and order that we see everywhere manifest." And I no-ticed that while rationally thanking that incomprehensible All-Father-Mother, whom Proclus pronounced Causation, he invoked, prayed to angels and good spirits to be present to aid and bless. Plgs never pray nor look up gratefully to the oak from which the acorns fell that fed them. But what shall we, the "progress-ves" who have got beyond God—beyond all gods, bibles, Christs, prayers and religion—we who have gotten up into the azure of the infinite void, clutched the measureless absolute, counted and compulsorily polarized the numberless molecules spaces, telling how they courted and cohesively jostled themselves gether into systems of worlds peopled with conscious and rational intelligences—do with the Hulls and their "Bibles," with the eloquent Barrett and his "Theism," Colville and "sanctity of the cross," the erudite Dr. Austin with his "biblical harmonies between ancient and modern Spiritualism?" Yes, what shall we do with these indefatigable workers, and others with similar rational and religious gifts, who attract crowds, and as master constructionists put "living stones" into the beautiful

temple of divine truth? The spirit being upon me just now, must tell more. In a recent Sunday lecture, friend Sprague, highly inspired and partially entranced, spoke reverently of the martyred Nazarene and other martyred Saviors, but he said that on a certain occasion he was seemingly "filled with the Divine Spirit and the Holy Ghost fell upon Positively, these were his verbatim words!-meaning, of course, a most excellent and exalting, spiritual influence. And this old biblical Holy Ghost influence so moved, touched the hearts of the assembly that one man of only moderate means stood up and said. "I will give ten dollars to keep the Spragues here as long as possible." Probably a good sum was raised, the Holy Ghost pene-

trating the pockets of the sensitive and the conscientious, But again, what will the N. S. A do with an appointee, who though emsocieties, in galvanizing into life halfdead ones, in arousing and resurrect the date alleged.

"Two others saw him lying on the seashore dead, where he had been honest convictions. Controversy is to honest convictions. Controversy is to noblest in English history; that it has nificent virtues and zealous works, I are the great historical fact that for the dissemination of Spiritinto the life of all that is best and noblest in English history; that it has nificent virtues and zealous works, I ing the spiritually dozing, in harmon-izing wrangling cliques and raising am personally inclined to forgive him for quoting the Bible, invoking, praying, and letting the Holy Ghost fall upon him. (Pardon the combination of the comic and serious in the above.)

What Do You Really Believe About the Bible?

This is an old inquiry. But why say "Bible" when there are so many of them? I accept the good found in all of them, preferring as a whole the venerable Vedas: next the Tri-Pitaka of the Buddhists and next the New Testament. The Koran, though set and written in Oriental imagery, is one of the world's best bibles. And I know of no inspired prophet who has been so maliciously misrepresented by churchianic bigots as Mohammed. The Mormon bible, quite historical, contains some excellent things. This book does not teach polygamy. This was an after-revelation from the hells of lust. The Shakers' "Sacred Roll," abounding in visions, angelic messages and prophecies, is purely spirit-ual. All Bibles contain more or less inspired truths, and served their generation. The only Bible that endures and requires no theological revision is God's Bible - Nature.

Sad Mortifying Errors.

Some several years ago a writer in The Progressive Thinker, evidently desirous of being considered learned in biblical history and archaeology, (I spare him the mention of his name) wrote that the "Old Testament was wholly devoid of a shred of authentic history," and said in proof that "one Salgon, as King of Assyria, (Isaiah, 20th chapter) and also the Hittites were mentioned, when no such nation ever existed, nor did any such king as Saigon reign in Assyria. Greek and Roman historians, he said, make not the least reference to them." And yet explorations and excavations and the unearthing of long-buried ruins with their inscriptions, have laid bare a once-great Hittite nation, that at one time conquered that portion of Asia near the Euphrates, and even threat-ened Egypt. They were warriors, fond of conquest, and quite highly civilized. The Greeks took the last five letters of their alphabet from the Hittites. And in the Assyrio-Babylonian discoveries they found King Saigon's name inscribed on seals, door-sockets and one of the great palace gates. Their divination, though crude, was extensive. They con-sulted their gods, and like the Egyptians they never confounded the one God with the numerous gods or spirits with which they held converse in caves and the canyons of forests. Spirit intercourse in some forms and under some names is traceable down Here is another serious error. A

few weeks ago a writer in The Progressive Thinker—always violently antagonistic to anything that savors

"Prof. Delitzsch excavated at Fara Babylonia, and in Assyria, but worked for the German Government only Peters, Haines, and Hilprecht have done the University work in Nippur and the East. It was a mistake to connect him with the Pennsylvania University. Respectfully, "A. T. CLAY."

The 58th Anniversary of Modern Spiritualism.

The Spiritualists of Battle Creek celebrated the 58th anniversary the modern spirit manifestations in the good, old-fashioned style-an all day meeting, with a free lunch, and such speakers as Mrs. Walton, from Jackson, Mr. and Mrs. Sprague, and Dr. Johnson, the latter a clairvoyant physician, and one of the oldest workers in the spiritual vineyard, beginning his labors when it cost some thing to be a Spiritualist. He speaks in the trance state and his improvisa tions are both instructive and uplift-

Speaking of the errors and mis takes in our columns and on our plat forms, it is to be hoped that Spiritualists all over the country will rally to the support of the Pratt Institute, and that a class in the interests of history and archaeology be at once organized if not already, and opened, that not only the young, but several public writers, and disseminators of the grand truth of Spiritual philosophy be at once induced to attend. Our plat forms must ring with rational phenomena, sound philosophy, history archaeology, scholarship and culture, and our literature must equal that of other denominations if we expect to win, and later hear the glad shoutlistened-subdued,-conquered-and the victors crowned!

J. M. PEEBLES, M. D. Battle Creek, Mich.

THE WORLD'S NEED.

As Illustrated Comprehensively by the Poet.

It is not in the thunderbolt alone God speaks to man; Not in the fury of the wind and wave

His ways we scan. Not in the dread volcano, bursting Vials of wrath-

Making earth tremble, while destruction sure Walks in its path! But in the still, small voice, as soft

As murmuring rill, like the fluttering of an angel's When all is still.

And speaking thus: "My kingdom is There's work to do: fields are white, the harvest truly

The laborers few. Sin, sorrow, suffering on every hand The heavenly kingdom cannot come

except Through faith and works. Then clothed in patient meekness go thou forth

To bless mankind-Help those in want, and those in pain And guide the blind.

Lift up the fallen; speak to them as Spake once before: Neither do I condemn thee, go

peace,
And sin no more." Minister to the helpless and the weak And faltering lead; Pour out the Balm of Gilead, freely

For all have need-Need of encouragement and sympa-

In their distress. Need of a steadfast friend on which to lean In loneliness.

For better than the shrieking vulture The cooing dove; Better than hatred, malice or the

sword. Is human love." Thus saith the spirit; who hath ears

to hear, Turn not away, But let your light shine bright until the dawn

Of perfect day. So should all live, and soon all wars would cease And strife be o'er;

The weary world needs tenderness and Forevermore.

-Rose Maxim.

Letter From Dallas, Texas.

The 8th anniversary of Modern Spiritualism was celebrated on Sunday, April 1, in the Maccabee Hall in this city, by a lecture by Milton Baker, upon the subject of "Hope." The subject was well handled by his guides; who gave out some very pleasant thoughts to the audience, after which Rev. Alice Baker gave a number of tests or readings.

On Wednesday evening, April 4, a number of Spiritualists and others attended a social at their residence. An enjoyable time was had. Prof. Pundit Mohine, a Hindoo, gave an interesting talk upon the different religions

of that country. The cause of Spiritualism in this community is being kept alive and interest being awakened by the parties mentioned. They are sowing seed. May they soon see the fruits of their good work.

On Sunday, April 8, a very interesting and impressive service was held. The flower service used on the occasion of naming the baby. After the close of the lecture, ("Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven"), a few remarks were made by Rev. T. W. Woodrow of Oklahoma City, O. T., an ex-Universalist minister who is engaged in Spiritualistic work. His message is, "The nation or society that permits its chil-

dren to be starved in body or mind will be damned." Rev. Alice Baker leaves the latter part of this week for a lecturing tou in Oklahoma and Indian Territory, to be absent about ten days in spreading the gospel of light and truth. The rostrum here will be filled in the meantime by Milton Baker.

WILMOT.

"How to Train Children and Ra-rents." 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

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A very important feature of the work is found in the numerous tables given, showing the results of some 1,500 analyses of food products to determine the constituent elements, comparative food values, time required for diges-

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Since that time, I have received have witnessed in the ranks of ortho-summed up in a single word, love. He thirty-seven different dox Christians."—Personally, I fully taught that men were to be saved by constructions from the spirit world agree with Brother Hull.

was doing, or anything about it."

In some future article I propose to

give the reasons for the difficulties in

identifying the manifesting intelli-

A Serious Question.

our several most interesting and fra-

ternal conversations, "have had ex-tensive experiences with thinking,

every-day business men, with multi-

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Divine love and wisdom, and that as long on earth as did the mandering statement, I questioned its correct-

W. C. t. I

### THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street

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SATURDAY, APRIL 21, 1906.

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SOMETHING YOU SHOULD HAVE. It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cts. per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

#### TAKE NOTICE.

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

#### Saw the Departing Spirit.

Michelet, the French historian, in his Life of Joan of Arc, makes this wonderful statement in regard to her deatn at the stake:

"Joan was made fast under an infamous placard, mitred with a mitre on which was read, 'Heretic, relapser, apostate, idolater.' \* Then the executioner set fire to the pile. \* \* Mean-waile the flames arose. \* \* The unhappy girl shrieked for holy water. \* Soon recovering, she called on God, her angels and her saints. \* \* Yes, my voices were from God, my voices have not deceived me. • • At the last, as her head sunk on her bosom, she Ten thousand men wept. A few of the English alone laughed, or endeavored to laugh. One of the most furious swore he would throw a fagot on the pile. Just as he brought it she breathed her last. He was taken ill. His comrades led him to a tavern to recruit his spirits by drink, but he was beyond recovery. 'I saw,' he exclaimed, in his frantic de-'I SAW A DOVE FLY OUT OF HER MOUTH WITH HER LAST SIGH.' \* \* The executioner repaired in the evening to brother Isambart, full of consternation, and confessed himself; but felt persuaded God would

never pardon him." It is a regret we cannot spare space for the full description of this awful display of Christian "hate," as Michelet relates it. The same dan Catholic church which burned the inspired girl, in a later age placed her on the calendar with their saints. But that is a poor atonement for such a damnable wrong. Millions of others the church slaughtered to establish the Christian faith were doubtless as worthy as the Maid of Orleans.

#### A Result Not Foreseen.

"The writings of the Fathers of the church have lost their influence in the Protestant world. The efforts made within the memory of living men to awaken an interest in those ancient authors produced a result which was not foreseen."

Thus said the Duke of Somerset, in his "Christian Theology," p. 158, whose work was published by Appleton & Co., in 1872.

The Duke evidently had in mind the fact that the pretended works of the "Church Fathers" were collected a few years before, and were published in English in twenty-five volumes. The books were eagerly procured by the learned, but were found utterly worthless, many of them comparatively modern fictions, and none of sufficient value to merit a place on the shelves of scholars, so they soon disappeared, and now are found with difficulty.

Those books were the most highly esteemed when least known.

Is not the same fact true of the socalled "Holy Scriptures?" When the priesthood each Sunday were proclaiming from their pulpits that they had a direct revelation from Almighty God touching all the events in mortal life; that the books were still in the original language in which God gave them to the world, too sacred to be translated into other tongues, or placed in the hands of other than his own anointed, then were they not in highest repute? It was then the peo-ple flocked to the church to learn of God, and of his will to man. Now it is fashionable to have a nicely bound copy in every home, to be seldom read, and no longer idolized. The stories of creation, of the peopling of the earth with inhabitants, and of sweeping all but a favored few away by a universal flood, are known to be priestly fictions; and so with nearly all that follow. They are the exaggerations and conjectures of an age when science was unknown; when ignorance was almost universal; when the little education was centered in the priesthood, and that little was employed to enhance their own priestly importance.

'A Conspiracy Against the Republic." By Charles B. Watte, A. M., author of "History of the Christian-Religion to the Year 200," etc. A condensed state ment of facts concerning the efforts of church leaders to get control of the govornment. An important work. Paper, 25 cents.

Legislating for God. How strange when one stops to

think, and how ridiculous the idea of puny man enacting laws to protect the Mighty Ruler of the Universe, with countiess millions of worlds subordinate to his will from insult! Imagine the inhabitants of an anthill, with a legislative body making laws to prevent its citizens from expressing anger at man when he treads on their little castle, the production of weeks of toil and thought, crushing their young, as well the laborer and the producer! The comparison is a feeble one, the difference between man, so insignificant, and the True God so infinitely great. Remember it is not "the Lord" who was trundled over the desolate plains of Judea by bellowing cows, nor the one belittled by a nomadic tribe of barbarians inciting wars, pretendedly stopping sun and moon in their course to the end the slaughter could be protracted, and nothing left alive that breathes; but the True God who rules the eternal whole, and keeps the boundless machinery of rolling worlds,

Several years ago Hon A. B. Richmond, then of Meadville, Pa., transcribed and mailed us the statute law of Pennsylvania relating to blasphemy.. It was enacted by the General Assembly in 1700, while our good Christian brothers in Massachusetts were lately banishing Baptists, whipping Quakers, and were then hanging witches. It was re-enacted March,

ever wheeling in space.

1860. We quote: "Sec. 32. If any person shall wilfully, premeditatively, and despiteblaspheme, or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Holy Scriptures of Truth, such person or conviction thereof, shall be sentenced to pay a fine not to exceed one hundred dollars, and undergo an imprisonment not exceeding three months or either at the discretion of the court."

More severe penalties for the same offense are provided in nearly all the original thirteen states. The Western states have generally limited their legis lation to the protection of humanity, instead of divinity.

The British statute, the parent of American legislation on the subject, contained the addition: "If he shall maintain there are more gods than one, shall deny that the Christian religion is true, or that the Holy Scriptures are not of divine authority \* \* he shall for the first offense be rendered incapable of holding any office or place of trust; for the second of fense be imprisoned for three years. Originally in Scotland, the offense was punished with death.

For many centuries nations were compelled on the battle-field to accept Christianity. Then came the brutal logic of the Inquisition to force individuals to accept the faith. Gaining control of legislative bodies, then came fines, imprisonment, dungeons,

the stake, the fagot, and death. It is only the tyrannous priest, or the unscrupulous bigot, or the vile hypocrite who will resort to such savage methods to propagate a religion, or who will favor legislation on the subject, other than to protect all persons in the enjoyment of their religious convictions

Though still disgracing so many statute books, the law is virtually obsolete. Only one case, and that of Abner Kneeland, of Massachusetts, has been prosecuted for the offense, so far as we have knowledge, within the last one hundred years, and that in That case aroused the press and the liberal pulpit into violent denunciation of the law and those who prosecuted under it.

#### Dates Worth Preserving.

Great efforts are made to make it appear a large number of editions of the Bible were extant in Europe during the 14th century. In re-reading Bunsen's Life of Martin Luther, page 9, we met with the following:

"It was not till he [Luther] had been for two years studying at Eisenach that he discovered an entire Bible, having until then only known the ecclesiastical extracts from the sacred volume."

Then on page 22 of same book, published 1880 in New York, by the American Book Exchange:

"On the 21st September, 1522, the translation of the New Testament appeared in two volumes folio, which sold at about a ducat and a half. The translation of the Old Testament was commenced in the same year."

A ducat varied in value from 83 cents to \$2.25, making the German New Testament to range in value between \$1.24 and \$3.37. On the title page of the Catholic

English edition of the Bible, it is stated it was "translated from the Latin Vulgate, the Old Testament, at Douay, A. D. 1609, and the New Testament at Rheims, A. D. 1582."

Our King James' translation was made in 1611, two years later than

the Catholic rendering.

Prior to Luther's translation in
1522, if there were any translations out of the Latin Vulgate into any tongue, or if any copies were printed it is believed they remained in pos-session of the Catholic priesthood

The dates here given may be worth preserving for future reference, as churchmen are ever pretending there were a multitude of Bibles printed before Luther's time.

#### Facts to Remember.

A Bible, said to have been printed in 1407, has been found in Leaven-worth. "This certainly ought to be a valuable relic," says the Horton Tribune, "as the art of printing was not invented until 1456. But Leavenworth is a good town for preserving Bibles. They ought to last there several thousand years."-Kansas City Star. The first book printed from movable

type did not appear until 1459, hence any Bible bearing an earlier date is a fraud. No book printed by any process bears an earlier date than 1454. If an earlier date is found on any book it is proof positive the title page on which it appears, is a forgery, as probably is the whole book:

Though it is claimed the Christian chronology began to be used in the sixth century, a claim which cannot be authenticated, yet it did not come into general use until near the close of the fifteenth century, hence a good reason why books did not bear earlier dates, even had the art of printing been

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Our Thirteenth Premium Book. Our Thirteenth Premium Book, now most interesting and valuable spiritwork that no one, not radically prejudiced against everything outside of a

interesting information. Heading the list of articles is one

Mrs. M. T. Longley,

entitled "The Spirit World, Where Is ments," and in which her guide separates the spirit worlds of the various inhabited planets as the planets themselves are separated, but explains with worlds surrounding this particular

These spheres, it is claimed, "are creatable, that one can create his own who are in the same rate of vibration, who are in a similar sphere or condition.'

In this profound lecture is someand must be of value after transition. It is full of comfort and informationcomfort to those who long to be again with their loved ones gone, and information as to their source of employment when they get there.

#### Countess Wachtmeister.

The second lecture is by Countess Wachtmeister, and gives in a straightforward way the founding of and the purposes of the Theosophical Society. Placing before the reader three distinct objects.

First-To form a nucleus of a universal brotherhood without distinction of race, caste, sex, creed or color. Second-To study comparative re-

ligion, philosophy and science. Third-To investigate the unex-

plained laws of nature and the powers that lie latent in man. This lecture shows the difference

physically and psychically between people, especially women of America and those of Europe; teaches how to unfold the psychle powers, and gives reasons why so many mediums in Spiritualism unfold psychically, but so often into unreliable mediums, and how to avoid these dangers, and the dangers of obsession. It treats of Theosophy it is interesting and inteachings.

### Cora L. V. Richmond's

lecture on the theme, "The Twentleth Century Fulfillments," is replete with prophecies. It gives a resume of the many prophecies of science that have in regular order been fulfilled; tells how the energies, mentally and physically, are being inclined to the invention of the most destructive munitions of war, and how this will lead to universal peace among nations; how the psychical unfoldments will raise the standard of true wisdom and morality, perpetuate the peace and harmony of the future human race. Mrs. Richmond is too well known as an instrument in the hands of highly unfolded spirits, as a lecturer, \_improvisatrist and author to need any laudatory

comments. She also has three other lectures in mage."

#### C. W. Leadbeater.

"Dreams and Their Significance," is the title of the fourth lecture in the book, and was delivered by C. W. Leadbeater, the noted English Theosophical lecturer of London, to a Chicago audience.

This is a very candid, logical and explantory analysis of the causes and effects of dream impressions or waves, This is one of a series of interesting value til lectures delivered by Mr. Leadbeater in Chicago, others of which are contained in this book. For instance, Helpers;" "Clairvoyance—What Is convincing thought. It?" All these lectures must be taken as profound, logical and scientific from the Theosophical standard of reasoning, and whether approved in their entirety by

interest, of instructive tendency, of elevating power will be found in them. Prof. W. M. Lockwood.

the reader or not, something of deep

"The Relation Science Holds to terested in. Natural Philosophy-Its Conflict with Prof. W. M. Lockwood gives to his lec- minm list on sixth page.

ture, and he recites many instances of the progress of science, and its popuin press, will contain 356 pages of the larity with the entire thinking, reason ing world, including advanced theolo ual occult and scientific literature to gians, and the effect this progress is be found in the same number of pages having upon the previously beclouded of any book ever published. It is a and befogged minds of creedalized humanity. This production is in his usual deliberate, concise, analytical and instructive style of expression, creed, can pick up and not find some and must be studied to be understood.

Prof. J. S. Loveland

produces a profound criticism of the famous mathematical argument, "As to the Existence of a Soul." He takes It? Its Conditions and Employ- a firm stand against mental or intelligent causation, and in favor of material causation; considering the phenomena of life from the vegetable and animal kingdoms. This is indeed, one great precision the spheres or spirit of the Professor's strongest and most analytical lectures, and will be read with deep interest by everyone.

Mrs. Helen P. Russegue

offers a lecture for our book on the sphere, and come in touch with others subject, "What Has Spiritualism Given to the World?" which was delivered before a Boston audience. The lecture beams with spiritual thought from beginning to end, and states the thing highly educative to the spirit, relative position to this and the after life, of the spiritual teachings.

Rev. Minot J. Savage's

lecture is a Comparison of Ancient and Modern Ideas, from the text, "And Death Shall Be No More." Herein he compares the idea in the Old Testament, that "death ends all," which presents such a gloomy, dismal prospect of any future state, to that of the New Testament, where Paul says, "To die is gain," and to the present day growing belief that it is only "transition." The lecture is one of his most logical upon a matter that will interest every reader.

Prof. Alexander Wilder, M. D., contributes his views, gathered from a careful study of the subject, "Burying Alive a Frequent Peril," and relates many incidents that have come before him in his life experiences, and those related by other people. Some very fascinating reading and precautionary suggestions are given in this essay by Dr. Wilder. It should prove remedial of present-day methods of interment without proper investigations of the deceased form.

On Dr. J. M. Peebles. "Watchman, What of the Night? crystal-gazing; the power of frenzy, The Morning Cometh," are the first indulged in by the dervishes; ceremo- words of Dr. J. M. Peebles, in his lec nial magic; of unfoldment through ture on "Spiritualism, in Its Relation the imagination; the deep breathing to Life," delivered in London, Eng. process; lastly, giving the methods, to He gives an illustrative word-painting an extent, practiced and taught by of the high moral standard to be at-Helene Petrovna Blavatsky, in the un- tained by and through true soul inspifoldment of the power to enter the as- ration, and cites the reader to Jesus Along the line of as standing upon the "summit of moral science," and cites many other structive, and will enlighten anyone as Bible characters who reached almost to the objects and benefits of its the same height; also the changing attitudes of science or the sciences. This is a masterly discourse, and will be read with a warm degree of appreciation.

#### Ella Dare

presents an essay on "Our Finer Forces," and in it deals with the action of the unseen upon and in co-relation with the seen; the laws of vibration; psychological functions, etc. She is known to the readers of The Progressive Thinker mostly by her beautiful poems, in which the "finer forces" are involved to their limit. Her essay is a lesson in itself upon the necessity of right thinking and right speaking and how to subdue the turbulent spirit. It is a pleasing and instructive addition to the book.

#### Baba Bharata.

"Wonderful Spiritual Phenomena," is an article from the New York Herthe book, one upon the subject, "God ald, and tells of materializing of food; Is a God of the Living, Not a God of spirits from heaven; praying in the the Dead;" "Spiritualism and Chris- clouds; the most extraordinary phetianity;" and "Rev. T. DeWitt Tal- nomena of modern times, etc., by Baba Bharata, a "holy man" who came to New York to make converts to his faith, which is "Love for all men." This is a fascinating production and a welcome bit of reading will it be to all.

#### Rev. Daniel W. Hull's

lecture on "Whence Our Christmas?" delivered before an audience at Tacoma, Wash, is an analytical criticism, or search into ancient history for how received by the physical organ- the origin of the day held sacred by ism, the brain, and how it may be af- all Christians, and celebrated in all fected by conditions, disturbances in- Christian countries. The lecture is ternal and external; the etheric part | whollyidromia biblical standpoint and of the brain; the astral brain, etc. to the bible student will prove of

#### zi M. Mangasarian. This noted; liberal lecturer and trav-

eler discourges upon "The Abysmal here are their themes: "Man and His Monster," telling the story of his trav-Bodies;" "Reincarnation;" "The Law els in Europa and the Orient, and of of Cause and Effect;" "Life After the hyman ignorance noticeable; gives Death—Purgatory;" "Life After his thoughts on prayer, liberty, Death—The Heaven World;" "Telep- churchianity and degeneration. The athy and Mind Cure;" "Invisible lecture is full of interesting data and

#### Prof. Elmer Gates,

in an article from the New York World, gives some theories and some demonstrated facts relative to "Moral Sense Colors, and Their Influence Upon Human Conduct," the results of experiments in Color Psychology. This is a strictly scientific deduction and explanation of a matter all are in-

Price 25 cents, when accompanied Every Phase of Religion," is the title with a yearly subscription. See pre-

### Genns of Thought What Is Meant by Psychic Development.

"A little of the Infinite is projected into the con- | world will understand His work and sciousness by a little attention to the large subject of the Infinite, but excite the mind with a larger and more continued attention and meditation and there ity. more continued attention and meditation and the consciousness is will be seen and felt, heard, tasted and smelt, the open the next step in the development of this humanity; the masses are being slowfields of the Infinite expanse, of which no one may dream who has not vitalized his perception, his imagination (that prophet of the mind) and his entire mental force with effort for this finer life of the soul."

To the Editor:—I send you the within article on "PSYCHIC DEVEL" we find that the "faculties" must be DIRECTED TO A FINER INSPEC-OPMENT," Monthly, which seems to me to be of extraordinary merit on account of its plane of purely intellectual gather-clearness of comprehension. Of ings of information and purely matecourse the ideas have been vamped rialistic searches. and revamped, and yet there are thousands who do not have any comprehension of its significance.

I think there is more ignorance in ture of things the terms apply to, ing nature: A supersensuous, super-There is nothing so grand in language, conscious plane of phenomenal energy written or spoken, as its simplicity of and ability; that is, something not expression and impression, which known before or acknowledged. must appeal more to the ordinary mind if for its lasting benefit, and like the "Old Arkansaw Traveler," when applied to the bow and string, it of the Soul, which operates and is opraises again the vibrations that once actuated our heels to fly to the rafters in the old log house in the by-gone pleasures of the long ago, and our sweethearts looked like jewel-settings in their radiance of blooming youth and beauty, the queens to be of our future estates of weal and woe, and, oh, talk about angel visions of to-day; heavenly scenes and music! Why, every note of that old tune and violin was melodious and in-visioned with heavenly choruses of angels. Ah, but you know! But where am I at? I see, like the little boy, got to run ING ITS CONSCIOUSNESS ON THE

back after my hat. But the article-like the Old Arkansaw-is the same tune that has gladdened thousands of hearts, but a master hand, that wields the pen to more comprehensive effects.

J. P. RUSSELL. Grand Ledge, Mich.

What is Meant by Psychic Development.

Psychic development is the awakening of the intellectual consciousness to "fact" of the superconscious power of the intellectual creature. It is the knowledge gained through interest and effort-without which nothing is ever revealed to the human understanding of the superphysical energy which lies hidden and secluded here on the "natural plane" of exist-

IS THE DEVELOPMENT IT WHICH PRODUCES EVIDENCE OF A MORE ADVANCED STATE OF EX-ISTENCE AND A FINER DEGREE OF INTELLIGENCE than is the present condition of man's consciousness and it is gained through the efforts and visions of the "credulous," by which all secrets are opened and made manifest to the "practical" doubting Thomases of the "fact"

I have said the superconscious and super physical power and energy which lie hidden and secluded on the 'natural plane" of Existence. there is no plane of existence which is not natural, whether it is the physical, mental, moral, psychical or spiritual, for they are all expressions of the One Law and it is the Natural or Spiritual Law.

ALL MANIFESTATION IS EX-OF THE SPIRIT, THE PRIMAL ENERGY, WHICH IS NATURAL AND
SELF-EXISTENT. It is the law of the Exercise the Engage of the the Essence, the Energy of all Intelligence, manifested or unmanifested. It operates on all the planes of ex-

istence, the known and the unknown and unguessed. On the physical plane of its manifestation it works according to the need and nature of the adjustable compositions of material Substance. On the mental plane it directs the

intellectual action of the attributes which separate and distinguish the mental reasoning creature from the lower or less reasoning creature; here

it is the Intellectual Law.
On the moral plane it works in accord with the intellectual expression and cultured observances whereby "to civilize the rude, unpolished world," "to make man mild and sociable to man," and "MAKE HUMAN NATURE

This is called the moral law and is developed by men from their intelligence and refinement. It is here that man begins consciously to co-operate with the Higher Intelligence and the natural Energy of the Spirit where he finds the necessity of a discipline of the undeveloped "animal" nature. Is not this the state of the world, today, and is it entirely out of the "ani-

But there is a "sign," many of them, in fact, that mankind has reached a point in its development where it is met with an apparently ENTIRELY DIFFERENT EXPRES
ENTIRELY DIFFERENT EXPRES
to the intellectual consciousness is not yet sufficiently awakened or exercised for a serviceable use in the practical affairs of mankind.

It has operated naturally all along, but the world has not been developed to its service. Electricity has been SION OF POWER and which is expressed in what is called "phenomena," something that transcends the natural plane of action and hints of another "world" outside of this natu-

ral world plane. Is it? Let us see. We find that we do not HAVE TO LEAVE THE BODY in order to secure evidence of this "superphysical," "supernatural," superhuman power; so it must be right here and now that the intellectual powers must be exercised for a knowlof the Soul's intellectual powers and the general interest in order to make edge of this new and unexplored re-gion of capacity and "eternal meas-

Here is a new action of the Natural, Spiritual Law. Who is it that makes this discovery, and how is it done?

The intellectual Creature does it comes armed into this manifestation parture from the old, which is not of Existence, by the mental powers seen at the time, but which is rewhich lift him from one state of convarious Substances of his Eternal development, by which he develops his understanding of the hitherto vealed, by which force he makes effort for his release from one state to another, aided by his curiosity, credulity and faith. By these does the SOUL KNOCK UPON THE DOOR OF THE UNSEEN, which opens its supersensitive intellectual Energy, its Spiritual Intelligence inherent in the flesh-in-corporated Soul-Man, the Natural man armed with superconscious power, superhuman intelligence, superphysical strength, supernatural energy, who has the capacity to unwran all about him.

TION than has been necessary in the

The operations of the Law here are superfine and subtle and act with the finer internalized "mentation" of the faculties, which prove the presence of understanding terms and their proper the intellectual Essence and reveal anapplication, than there is in the national other department of the ever-expandother department of the ever-expand-

> Here is where we come into contact erated upon, according to the nature and purpose of its Creation. There are but One God, One Nature

> One Law. Within each of these is the manifestation of the One Intelligence in which are infinite revealment, un foldment and manifestation. Development means "to open that

> which is wrapped up in an envelope' through effort, either consciously as in man or unconsciously as in the animal or the plant. Psychic development SOUL'S EFFORT FOR MANIFEST-

PHYSICAL PLANE, where everything must be manifested in order to become known and of "practical" service and use to the Inhabitant who is to have dominion "over the whole Now, is not this Inhabitant a natu-

ral production, as well as a natural producer? Is he not armed with internal powers for this evidence of pro-What are these powers which cause

him to produce evidence? They are his Faculties, nine "sacred heralds" of the greatest forces in the universe for opening the secrets of nature and developing its hidden and se-

The plane is then within man him-

self, who is an eternal inhabitant of

cluded resources.

all the natural worlds in an eternity of existence and manifestations. You ask me what is the spiritual plane; it is a culmination of all the planes, a gain of ascendancy where Knowledge begins to open its coils of wonders to the spiritual intelligence of the spiritually developed creature, the natural man who, having passed through all planes, is all that has ever been, and having gained, through the exercise of his intellectual faculties all the intelligence below him (or back of him, for there are no directions in the growth of intelligence) he is ready to enter into the newer plane of that real Knowing, which he is beginning to guess about even now; just now

efforts, developed to his consciousness. Nothing so natural as the spiritual world and all its marvels! plane of existence and is slowly merging into the psychical consciousness. where it will exist a long time before

he is beginning to realize the finer forces of his nature

and the natural world about him,

which his faculties have, through his

its marvelous energy. How else does the race climb but through these intellectual efforts of

the intellectual creature? "THE SEEKER AFTER THE OC-CULT HAS NO NEED OF LEAVING HIS OWN PERSONAL PREMISES TO FIND WHAT HE SEEKS." This is saying that each one has the natural ability for gaining this super-con-scious information and manifesting

his own evidence. Now nothing of any importance (on any plane) is developed either to a na tion or to a man until they are ready for it, and seek for it; NOTHING COMES UNSOUGHT, NOT EVEN DISASTER. WE MAKE OUR OWN DAY OF JUDGMENT, RIGHT HERE

AND NOW.

The psychic plane is not yet sciously serviceable to men, for it is not yet sought for that purpose; not much beyond the idle curiosity of the doubting Thomases (for he had, if you remember, "the curiosity to examine the signs of the crucifixion") and so the intellectual consciousness is not

but the world has not been developed to its service. Electricity has been shade, in cloud and storm, in love's eternally serviceable, but man has not yet developed his need nor his intellectual understanding to its practical power and his ability to harness and PSYCHIC POWER IS INCALCU-

LABLY MORE POWERFUL, MORE SERVICEABLE, but we must wait for the need before we can expect to see its service. At present it is superserviceable

and must wait for the higher exercise

it useful. The need for it must be developed first. Each plane has its era of development; every age of the world's history accords to this, in a correspondence of with the mental forces with which he definite marks of change and wide de-

> vealed in future "summings up."
> In the future this age will be looked upon as one of the greatest the old tions now in existence. Write what earth has even experienced and the and whom you want, and when you children of men have ever developed. God never leaves the world without

n witness to His marvelous power and hoped to reach all within a reasonable Immanency. There are always those who bear testimony to wonders and signs long before the mass are able to retary at 560 East 55th street, Chirecognize the possibility of a new and | cago. better way. Jesus Christ has been the greatest

expression of psychic understanding this planet has ever known. His words and His deeds, as well as Himself, were prophetic of the present day. HIS MIRACLES WERE "FACTS" OF to pass." In the day to come the 10 cents.

Prophecies have not yet been recognized, except by the few, who are, in themselves, prophecies of the New Time, so close at hand; these are the leaven in the lump of the New Human-

ly delivered of their ignorance and consequent weakness. Tis true, there is much vagueness as yet, and a "tropical principle" of terms in the teaching and suggestions for development, and necessarily so, because with every new development, in whatever line, a new language must be manufactured, wherewith to expound the method and measure of its purpose.

MECHOG AND MEASURE OF ILS PUPPOSE.
HOW IS THIS PSYCHIC CONSCIOUSNESS GAINED? BY THE
USE OF THE SOUL'S INTELLECTUAL FACULTIES, THE EXERCISE
OF MENTAL ATTENTION, AND IN
NO OTHER WAY UNDER HEAVEN, FOR THERE IS NO OTHER WAY BY WHICH A MAN MAY BE SAVED SAVE THROUGH THE EXERCISE OF HIS SOUL'S POWER!

All development comes through meditation—consciously or unconsciously.
MAN'S REDEMPTION IS WITHIN HIMSELF; IN THE ACTION AND ASSERTION OF THE FACULTIES OF THE SOUL.

A little of the Infinite is projected with a new order of things, and so it into the consciousness by a little attention to the large subject of the Infinite, but excite the mind with a larger and more continued attention and meditation and there will be seen and felt, heard, tasted, and smelt, the open fields of the Infinite expanse, of which no one may dream who has not vitalized his perception, his imagination (that prophet of the mind) and his entire mental force with effort for this finer life of the Soul.

What are the signs which attend those who are developing the psychic nature?

It would create a great "stir" in the religious world, and in society generally, if the deep and earnest interest that is being taken by many of the most learned divines, as well as intellectual lights, was known-men and women who would not care to be classed among the "sensitives, who are visited daily by the people," to have it known that they were experiencing peculiar developments for which, in many ways, they cannot account, and seeking with all the intelligence they are able to command to account for the "added" power that has come to them, almost without seeking. "Signs" are indeed attending many in these "latter days."

A general sensitiveness to condition is prevailing to quite a remarkable extent I know of several persons (and not women at that) who are perfectly aware of the approach of any sort of change in the weather by the peculiar sensations, both mentally and physically, with which they are never affected at any other time. mostly earnest folk, desiring spiritual

MRS. JAMES FRENCH-KING.

AN EXCELLENT ATTRACTION.

Miss Marie C. Brehm at Lily Dale. Miss Marie C. Brehm, state president of the Illinois W. C. T. U., asso clate superintendent of franchise de partment of the National W. C. T. U. and state vice-president of the Illinois Peace Society, will speak at Lily Dale, August 15, Woman's Day; also on the 16th, on the 18th, Temperance Day.

and on the 19th, Peace Day. Miss Brehm is one of the strongest beginning to awaken from its physical of fine form and features and commanding presence, with the dignity of true womanhood, she stands an honor t will begin to make practical use of to her sex and the causes she repre-

sents. She is eminently fitted to represent the subjects discussed on these, the greatest days of the Assembly.

### LAURA G. FIXEN.

AHRINZIMAN. Owing to formalities in regard to btaining the English copyright, the story of Ahrinziman has been delayed,

### Unerring Word of God.

we regret to say.

It must be noted with gratification the amended phraseology of church papers. Where they used to say, The Bible is the unerring Word of God," the tendency seems to be to write: "The Scriptures contain the Word of God." This is a grand correction, an advance all should hail with joy. A little later and may we not hope the expression will be so amended as to read: "The Great Book of Nature, ever open to all; displayed in hill and vale, in mountain and plane, in sea and earth, in all life, in passionate glow, as in the calm of death and the evolution of spifit, all are products of God's unerring handiwork, and should be consulted as the only true Word of God?'

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 neighborhood circles, charter permanent societies and aid by counsel and visitation all regular local organizawant it. The earlier calls will be given priority of co-operation, but it is

time.
Address your application to the sec-H. A. CROSS, GEO. B. WARNE,

President.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M.-Peebles, M. A., M. D., Ph. D., Contains the "coiled" forces within himself and essential psychic Power, but the people the address rejected by the Philosophi discovers new and hitherto unused would (could) not believe. Prophecy cal Society of Great Britain, with Intropower, not only within himself, but is never recognized until it has "come duction and Explanatory Letter. Price

## Address Given by Mrs. Gora L. V. Richmond, at the Meeting of the Ghicago New Thought Federation, Sunday, March 11, 1906.

Divine purpose; and to that majesty of moving worlds, to relationship to the Infinite. that splendor of starry nights, unto the ineffable glory of This will not only enable people to govern their own lives, swer unto every longing; there the response unto every make them unaware of anything but life; that the pass- it is not a physical voice, but the great love that calls and need; and we praise without ceasing. Amen.

Mr. Chairman and Members of the Federation:-Not as the thoughts that are here represented, your speaker appears before you.

must not forget that there are universal principles that, however well known, require iteration and reiteration. The infinitude of God is an undisputed proposition the the very antipodes. But we do not always remember this.

People do not always remember that the soul is immor-If you would know of man, the deeper and diviner humanity, you must always remember that the soul is here.

Dr. Thomas said: "People talk about eternity as something we are going into." We say, this is eternity here and now. When Vivekananda came with the great message of the Orient to the Occident, telling the Christian nagreat work among the heathen of Chicago, he said, that ern language is called "Telepathy." But it is that same As if the soul was some sort of an appendage of cording to their mastery over them. People forget this when speaking of human life, so it is necessary and needful that they shall be reminded that they are souls and

any apartness of any class in the "Kingdom of Heaven." Therefore, that which is represented by your speaker tomof infinite love and of one another, so they are drawn to ceiver" shall be in accord with the "transmitter." greater recognition of God and of one another by knowing sential factors in the religions of the world.

him to say, live earnest people. We want to talk about of plagiarism great plausibility. live, earnest interest in the work of living people. who know, those who understand—the great knowledge expression of the same perfect idea. There can be no two conditions, as do some of these thoughts that are going and followed by one is the prophecy for the whole human that is coming to the human race—that the avenues of information open upward and inward, according to human

We are second to none in our admiration of the sciences and the knowledge that must ensue from these. But, as Dr. Pratt said. "if we close the doorways of Intuition we close the avenue of knowledge"-of a priori knowledge, of that which comes to the human race of knowing that it knows. Emerson said, "the evidence of immortality is not to be given to the intellect, that knowledge is in the quickened spirit of the understanding." If the spirit is quickened we not only have no concern about immortality, that eternity extends backward and forward to an unlimited degree.

The basic principles and aims of the Church of the Soul are to overcome error with Truth. It is a well known principle among agriculturists that if you plant the best seed, that which is unworthy will disappear. Weeds are more easily crowded out by sowing grass and grain than in touch that height. any other way, therefore plenty of seed will insure a harvest.

- To overcome hatred with Love is the divine mandate of all divine people. We stand for this; we must, there is claim in this little room, or in our own little church minno other way. We cannot use the weapons of the world istrations that we have all the Truth, and the only Truth? | your midst? How, then, shall people know the great spirto conquer the world with. Divine weapons only are Shall we not understand that those who are walking to- itual forces of their own beings that, underlying the obgiven. Those must be centered in the great Christ-life or love, whatever name you choose to call it, Buddha, or an- the same light? Shall we not also understand, that in other. But whatever represents the highest degree of each of these cycles of spiritual truth, there come similar that love on earth, that is the name.

Then we know injustice disappears with justice; and the first, last and greatest conquest is the overcoming of selfishness and self-seeking by self-forgetfulness. Many de- the time of the perihelion and aphelion of planets, and of friend here, but he did not find Soul, God, Intuition there. nominate it "self-sacrifice." But the word sacrifice shows certain conditions that ensue from their positions and re- He will tell you so. The materialist stops there: But sword; when Harriet Beecher Stowe could say the last we are too much aware of doing something. You say: "I lations to the sun and other planets. Then why not of the voice of God is fromothe soul, its avenue is Intuition. have sacrificed so much for Truth." What does Truth say these greater spiritual laws? Why not of those lives that and its voice the shought of humanity. Listen to it, it tally instrumental in changing the civilization of centuin return? Anyone who is conscious of making a sacrifice move like orbs of splendor upon the earth and pass to for Truth has not found the truth. For so perfect and their appointed places, still holding the light and bearsupreme is that which truth brings because of her pos- ing the message. session that one cannot make a sacrifice. It is an added triumph, an added possession. Self-forgetfulness in the pursuance of truth, in benefaction to others, is the great conquest; even that which seeks under the guise of selfsacrifice becomes after a while self-forgetfulness. There- best message. Could you feed the starving of Chicago on fore, we need that these things must come, to the people of earth and be again reiterated.

We look to the present time as being the recurrence of soul as culminations. Because, as we know that planets are governed by law and these move in certain cycles, so ditions of the earth; and if we knew better about that more distant sun, far off beyond the Pleiades, perhaps, revolve, we would know more about the Earth and its understood; but when we do know, when we do under- go away to the "kingdom of heaven"; you do not pass be- fresh air. So in these habitations that are below the level

It is our usual custom to open every address with voic- great relationship of souls we shall have little knowledge. ing the silence; you will join, therefore, in an Invocation: Therefore, when we know more about lives we must know Unto the Infinite One: Love and Wisdom, Mother- more about that which is nearest; when we know more Father God, we bend in praise; at the visible altar of the about individual souls we must know their relationship to visible universe we turn, knowing that atoms and worlds the Infinite; we must keep forever in mind the spirit of Reminiscence," by Schiller), the divine perceptions that and systems and suns are governed by the Infinite law, the that knowledge, knowing that souls are co-related by their transcend all outward knowledge? Shall we not perpetu-

day we turn in praise. But unto that other altar, invisible, will not only enable people to gover ntheir own lives, will near? Shall we not reach out with those invisible arms, unto the shrine eternal, unto that which is within the soul not only make them less and less afraid of the shadows of appealing to such as are longing and desire to minister? we bend in silence, knowing that there abideth the an- the senses, but it will make them unaware of death, will ing on from the form is only another state of existence, nay! is simply as a change of life. This life being cona representative of the Church of the Soul officially, but, manent in all lives, as all life is the culmination in its ab- and giving help, that is not responded to. Nothing can however, as its founder and pastor who enunciated its solute being of the Infinite, so are all souls immanent to miss you that is yours. Nothing can fail to reach you In stating the affirmative principles of a society one here, in time and sense whether they are separated by great invisible, yet palpable forces of the universe bring

world over, whether we are in India, in China or here at becoming more and more ready to have knowledge of for these impelling forces of the earth that are from withthose inner and higher methods. Supposing the Marconi in. Nay! in its most external form, in its crudest analy-People in the outside world, as a rule, live wholly in system had been preached or announced to the world be-sis the materialist can find that there is nothing to its thebodies and things and do not know, that if you pierce na- fore telegraphy had existed in its cruder form; no one sis without the soul that is beyond. ture anywhere you find life, and if you probe that life would have been ready for wireless telegraphy. There still farther you find law, and wherever you find law you had to be telegraphy with wires first, as people could not not blindness, but knowledge because the soul eyes are kindred vibrations. Because there is a "transmitter" tal, that we have come thitherward and are going hence, and because there is a "receiver" attuned to each other, it is because you know it from the highest authority, the that this is a portion of eternity. So it must needs be those wonderful wires are dispensed with, and the atmosstated over and over again, that men are not houses of phere and the finer ethers become the means of transmitclay; that people are not the habitations in which they ting the message. By and by people will know the translive. Therefore, one must needs forever remind them, mission of intelligence. They will understand the meanthat if they penetrate humanity anywhere they find soul. ing of these "silences" that are so valuable; they will understand the setting themselves apart for the inner communion with one another.

How often people who are alike; husband and wife brother and sister or friend and friend, will be sitting together when one will say: "I was just thinking of so and tions the most sublime truths of Christianity, and doing I was just about to speak their names also." This in mod- renewal of life. people here were accustomed to say: "Man is, and has a kind of intelligence that, being immanent, proves that there is neither time nor space nor separation to those ditions, but by that which is known from the knowledge sions here and now. Make them, create them. You are the human race. Whereas the truth is, all are souls and who are in sympathy. By and by some one sitting in of the cycle even as far fack as the astronomes and tables building your habitations now; not of the dust, that will have the use for the time being of their material instru- London will send you a thought here in Chicago, and as of Egypt. We understand that the great cycle is about crumble, not of material things that will pass away in ments, or forms, which they use more or less perfectly, ac- there is no time nor space to thought you will receive it due at the present time. Shall it be a physical cataclysm | cyclones or earthquakes, or storms, or the induration of as well as if that one was sitting in the next room, or the that shall reach the outer world only and not pertain to time, but the great impalable, invisible, eternal things next chair. Because where there is one in harmony with the upper and inner world? Is there not a corresponding they endure forever. We appeal to this within you, we another, you will understand there can be no limitations mental agitation like the physical disturbances, volcanoes ask you to make this structure, we know you are helping to possess human bodies. The Church of the Soul stands of time and space. This instrument [a piano in the and earthquakes? In fact that which pertains to the build it, and every one who builds brings unto the Master room] here attuned to a certain vibration will make an-Then there are other great and living truths. Among other instrument attuned to precisely the same vibration them that for which we are all striving, each to do his ut- respond, even in another room. Strike a note here and I saw a New Heaven and a New Earth." Which means the New Thought claims the best that you have. You termost, that which is in the thoughts and minds of all there will be the sound of the responsive 'note there. thinking people: the Fraternity of Nations, but which can Lives are thus attuned and touched by the Great Invisible only come by the recognition of the fraternity of souls. So sources of Intelligence until one man in America will diswe must cease to believe in any exclusive immortality, in cover an "invention," so-called, and another in Europe will discover the same thing at the same time, then there spirit impels the body forth and then the life ensues. So is a claim of infringement, but it is not so. What shall night is: Fraternity of Souls first, which must necessarily prevent those in the same mental or psychic condition produce a fraternity of nations on earth. For even as from receiving the same idea or principle which is in the riod is about to ber The new Christ in humanity is to be Does the artist present for exhibition his first imperfect souls have been apart because of their lack of knowledge universe of intelligence? It only needs that the "re-

There are only two sources of intelligence: the Infinite more of the soul and forgetting the limitations of the dust. and the finite, and the finite is only one degree removed its prophecy of this New Kingdom of Heaven that is com- stepping stones? No! he says: "I have found it, this is These three essentials: The infinitude of God, the eternity from the Infinite. If one has an idea it must be from a ing on earth. Do you think it pertains simply to houses what I wish you to see, no matter by what ways I have of the soul, and the fraternity of all human beings on finite intelligence with which that mind is en rapport, or and lands, to physical existence and warfare among naearth and in other worlds, or wheresoever they may be; it must be from the Infinite intelligence. Other minds these constitute the bases of all religions, and are the es- being in a similar state will receive the same idea. Poets the world over have given expression to the same thoughts, midst of the shadows to declare the light. The great ele- divinity, and its perfection it is the prophecy of the per-When Dr. Pratt said, "dead earnest people," we wanted sometimes in nearly the identical words, giving the charge ments are here that make for peace among nations while feet human race.

course, "immortality "and "eternal life" hereafter do not fect word or form of speech for the expression of a perfect which sings the people out of the shadows, as the Salva-were never intended to be practiced. Then they never trouble people who are alive now and living here; those idea, two minds may use the same form of speech for the tion Army does. That which reaches them in their own perfections. If it were possible that there were two per- forth into the world. Showing the signs of the great race. You hear a song somewhere, you wish to sing it; sons capable of expressing their thoughts in the most per- new life, and betokening that the great cycle is here. the same source.

> soever, not having heard of the Mount of Olives, shall let loose upon the world and those powers that are in hu- so reasonable to the unprejudiced mind that it has no need give the Sermon on the Mount of Peace to-day will also

Do we not understand it? Do we not realize that all those who are turning to the light must each and all, at ward the same goal must receive their guidance. from outpourings of the spirit upon the earth?

As said a few moments ago: we understand by astron-

It is not the dead Christ that men seek at Jerusalem. "Neither in the mountain nor yet in Jerusalem do men worship," but the spirit of God who is everywhere. Neither is it in looking backward that we always find the the wheat that Joseph stored away for the Egyptians and

stand all this intellectually, if we are not aware of the youd the boundary of time and sense into the upper world, of intuition, if some one tells you there is another, higher faithful in its performance—Rousseau.

but it is here and now. | Millions of spiritual beings walk | portion of the dwelling, there is a great stretch of life that the earth unseen, both when you wake and when you you know nothing about, that you have your place in the sleep." Milton, Hesiod, all-the poets saw and understood many mansions of the Father's house, and that you need this and this great pulsation of infinity that reaches you not to die below in order to gain them, that you have but from afar.

Who was it at the little Court of Weimar where Goethe and Schiller gave forth the first glimpses of that wonderful, mystical period that was coming to Germany? Who was it that out of that wonderful slience of the spirit made known through the voices of poets ("The Mysteries of ate and keep these avenges open? Shall we not also find the ministration of God and the ministrations of souls

Across the sea the mother hears the voice of her child sometimes beckons.

We affirm the value of this is keen; that it is not tinuous there can be no loss. That as the Infinite is im- vain, that no soul reaches out to another asking for help principles, and as being one with the Federation and with each other, and time and space, and birth and death, and that belongs to you. But that which does not reach you heads, the "white stone" of immortal love. Why should all those human conditions that are transient do not at- may be the outward word, the spoken message, the interfect these relationships of souls; that those who are alive rupted letter, the communication by telegraph; but the ple for daily life, but it makes every duty plainer and oceans and mountains, are nevertheless near in sympathy. You the thought and the love that is yours in its abundance We find as systems of science improve and there is an and in its fulfillmnt: Today the world is reaping this harincreased knowledge of material laws, so-called, people are vest. Science would have no such harvest as today but

We liked what your chairman said about faith. find intelligence, and the intelligence that is universal is otherwise be made aware of those wonderful vibrations opened. It is that which the soul knows, the things of electrical circles that go out and out until they meet that are perceived. Faith is the a priori knowledge of the soul. Is that which you know because you know, and will come. The doing good is the result of perfectly soul, and the eternity within the soul. Therefore, when that usually taught. We begin with knowing and then dospeaking of these things—and the voice proclaims them the power that belongs to the invisible, yet palpable, realm is the power, not only of the Omnipotent, but of every human life, and every human life is entitled to its highest activity, to its noblest endeavors in the domain that is potential. Blindly and deafly have people walked. Now they are no longer obliged to be blind and deaf. If people have been led by the senses, they are no longer obliged to be led by the senses and the allurements of the dust. The frequented way" that is being appealed to now; it is the so." "Why! that is very strange," says the other, "for type of life that belongs to this age is that of the great voice by that unfrequented door that is calling to human-

> We are now approaching one of those great recurrent cycles. We are told it not only by present planetary con- intelligence pleading to you to inhabit your many man-"new earth" pertains to the "new heaven" as well Aye! Builder the most perfect thing that he knows. it is the New Heaven that precedes the New Earth. "And that the spirit is first and the material will respond. Each must give it, not only in daily life, but when you meet; the new reform, each new growth of thought that comes to the best that you know, the best that you have, the highest enworld is preceded by the spirit of it. You do not build deavor unto the harvest of truth. the body first and then breathe into it a spirit, but the born, the new day of announcement is here. Not the visthere is still vast preparations for war. That which finds | Jesus never declared anything impractical. You will This can be easily understood; because if there is a per- humanity in the slums, as Jane Addams does.

fect language both being able to perceive a perfect | Who are the announcers? They come up from many pose one; you hear of a life that is perfect; sometime your thought, that thought would come to each perhaps from lowly places, they are found among many walks of life, they write books and poems, they declare it in the litera-The scoffer will teil you, "the Goledn Rule is nothing, ture of the world, it percolates through every department shall come after will be added fulfillment. For if down the Golden Rule was preached before Jesus came; we find of life. You cannot take up a book, or read a page in the steeps of eternity, or across the spaces there is some its synonym in the teachings of Confucius, we find it far any volume that does not contain its heraldings. Even if planet as obscure and shadowy as this earth, sometime back in the writings of Zoroaster, and find it in many of there be "false christs," as they are called, and "false the scriptures of the ancients." But we say so much the prophets," there never was a shadow without the light, may climb the heights as Buddha did, or as Jesus did, and hetter. Whoever has stood upon the same height will re- there never was that which is said to be false without the say unto the people of that shadowed world, come up unto ceive the same message. Beneath the Buddha tree did true. No coin that does not exist was ever counterfeited; but we are perfectly aware that here and now is eternity, not Buddha partake of the same conditions of rapture that and those who mistake their small amount of inspiration Jesus did on the Mount of Transfiguration? Are not all for messianic inspiration have only mistaken their proat equal heights in similar conditions? Shall one neutral- portion of the light. It is very easy for anyone to feel ize the other? On the contrary, this is only added evi-very much exalted by a little inspiration. So what must dence; height added to height and glory to glory. Who- it be when the great floodtide of these invisible forces is

man life are strengthened to go forth? Time was when you did not know you were breathing oxygen, and the time was when you did not know how great a percentage of it is destroyed in the very air you some given time, receive the same inspiration. Shall we breathe in your dwellings. How, then, shall you know the amount of intuition that day by day is exercised in stacles of human life, press forth into every blessed endeavor, every beautiful and useful thing?

God's manifestations are in the universe, but God is the voice of the soul. You do not know anything about God senility as to be listed along side of Kipling's "Man Who from the material universe, this knowledge is not there. Was." omy what time certain comets are due; we are aware of The great book of nature is for men of science like our beckons you forever on and on, it tells you that there is no ries, freeing both slaves from their masters and masters soul that ever has found expression in human life that still from their slaves; when that great martyr to the cause of does not exist, voicing that voice of God somewhere, any- vice annihilation and race emancipation, Frances E. Wilwhere, in this world or in other worlds. Time and space are nothing, but across these barriers that seem to intervene this great floodtide is yours.

Shall you close the only avenue through which you ab- ninity. solutely know anything i No observation of science, no experimentum cruels in the very crucible of chemistry, no his brethren? No! the wheat that grows on these vast analysis by mathematics can make you know this knowlprairies is yours. It is another harvest, and the great edge that is impaffable Tevasive, that no chemist can anone of those great Spiritual cycles which visit the earth cycle of time has brought around the great unfolding of alyze, this something that makes your body not chemperiodically, and which are known in the realm of the this vast granary of the world. Shall we look, therefore, ically different to morrow from what it is to-day, yet to for spiritual sustenance in the past alone? Is not the morrow it may be what is called dead. To day whatever "Living God" as near to-day as then? Is there not an- is you, that has knowledge and pervades your form with If we understood better the law controlling the sun we other to bring this people out of bondage as well as Moses? its intelligence and activity, pervades it with its beauty would know the meaning better of the atmospheric con- Is not Olivet quite near to those who seek it? Are not and loveliness, that makes your life dominant, but will do those angels who snone upon Olivet in the night time nothing for it to-morrow if summoned into the inner and still the ministrants? Do they not through those inef- higher estate. Therefore, it is this state that is imporaround which this solar system moves, and other systems fable, yet invisible, vibrations reach you here as there? tuning you and calling you ever into the higher chambers "All houses," the poet said, "in which men have lived of your being. Have you ever been down in a coal mine? conditions and about this solar system. By and by, when and died are haunted houses." But they are not haunted (Your speaker has.) If so, you have seen people existing those invisible etheric vibrations shall reach Mars, and by ghosts, they are haunted by living, immortal beings. there, and you know that they are pulsating, thinking, those thought vibrations shall be translated properly we In this great and wonderful "silence" wherein you cross loving lives; and there are neople in the world who think shall know still more about those planets that are not yet the visible, so-called, and enter the invisible, you do not those lives are entitled to some degree of sunshine and

to occupy these many mansions while here. Inhabit the

best that is yours, of the intuitions, of the intelligence that

is connecting your lives together, and the vista is so much

better for life. Mr. Ingersoll said, "One world at a time is enough for me." But if that is a cellar it is not enough. If you live in a basement it is not enough. Down below there (lower floors of the Masonic Temple) they could not see that brilliant moon our friend (Dr. Pratt) just spoke of, nor the beautiful shimmering radiance the moon cast abroad on the lake; but here, higher up, you can see it all. So in this altitude of the soul you can see humanity so much better; you can understand life so much better. A great many persons have crossed the ocean just to ascend the Alps or the Rocky Mountains for the purpose of the view. Come up to the Mount of Transfiguration, to Mount Olivet; come up to the height of Gayha and see what a view of life is there; see the souls, those that have come up "through great tribulation," with the "new name" upon their foreyou not? This great height does not only not unfit peostronger, it is the larger measure of knowing that the

All that we claim to stand for, is that human beings shall express every day the best that they know. No God, no angel, no spirit, no human beings can ask for any more.

next step is all the step that can be taken, it is the larger

measure of comprehending that the earth is entitled to

the best instead of the worst in human life.

The best that you know to-day; to-morrow there may be other heights, other attainments, but to-day the highest that you know. And that hignest does not consist simply in the knowledge of the things pertaining to "the best" expression: because if the knowledge is there, the expression knowing good. We begin at the other end of the line from ing, precept and example. But knowledge ere the precept can be given. The growth of the plant is from with in, the outward sun shines upon it like Infinite love and wins it forth.

Dear friends, these heights are not far away in some

other realm, are not "unattainable," are not things that are dim, distant or vague. Occult things are only mysterious because they are unaccustomed. But it is the "unity! Overrun with briars and brambles it may be, but it is the voice of the spirit, the light of the soul, the divine

That is why it is best to meet together. That is why

Come unto this larger habitation, for as all temples in ancient time were upon heights in symbol, and the journey where all things are surging in human life this great thither was forgetfulness of self, so all spiritual building cyclic change is upon the earth. The new Messianic pe- must be toward the highest that humanity expects of you. picture? Do the sculptors ask you to look at the experiible form perhaps, not that which shall be in the great ments in their studios? Is the chemist satisfied with exreconstructed humanity, but each human life is bearing hibiting what might be called his failures, which are only come, no matter by what experiments I reached it, here tions? Aye! Count Tolstoi breathes of peace in the it is." This is the height, this is the perfect truth, this midst of a great revolution. Lives spring forth from the is the one attainment. Call it what you will, but in its

That hear sometimes, that these things, like the Golden Rule, would have been announced. That which is announced you hear a divine symphony somewhere, you wish to comlife will be perfect, and somewhere and sometime on this earth the great longing shall be fulfilled, and that which and somewhere in the great cycles of eternity you, too, my Father's dwelling; come up unto "the habitations not made with hands, eternal in the heavens."

#### THE REASONABLENESS OF WOMAN SUFFRAGE.

That women should have equal suffrage with men seems of argument. The burden of proof surely ought to be with the denier of this contention.

It is a universal proverb that no great man has ever been born who did not have a great mother. And yet the wisdom of the centuries must find its Waterloo when the ballot takes this field.

The old stock argument that woman ought not to have the joint privilege with man of making the laws which govern them both, because after these enactments have been made she has not the power to bear her part in their enforcement and defense, has reached such a condition of

When Madame de Stael was banished twice by the haughty Napoleon because her pen was mightier than his word in her immortal "Uncle Tom's Cabin" that was vilard, could accomplish what no man has been able to accomplish, a world federation for righteousness, it is too late in the day to talk about the helplessness of femi-

With women predominating in our high schools and hinting at it in our colleges it is high time to allow the educated mind, without reference to physical markings, to rule in the realm of government.

EVERETT M. HILL.

#### HUNGER.

'Tis sweet to think they guard us day by day; 'Tis well to tell us they are blest, That naught disturbs their blissful rest, Peace-crowned where doubt and pain once sat: But O we want them in their dear old way. The tender touch of hand and lip, The daily sweet companionship, And only death can give us that. C. HARCOURT.

He who is most slow in making a promise is the most

### Eye Glasses Not Necessary,

Eye Sight can be Strongthoned, and al forms of Diseased Eyes Cured with. out Cutting or Drugging,

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina so cures sore and granulated ilds, Iritis, etc. also removes Cataracts and Pteryglums without cutting or drugging. Over seventy thousand of the experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St. Now

ectred daily:

Mrs. M. E. Champney, 242 West 135th St. Now York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation: I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Emily Kapp, 1920 Galena Street, Milwaukee, Wiscousin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

glasses.

E. R. Holdbrook. Deputy County Clerk, Fair-tax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office. "Actina" can be used by old and young with perfect safety, as it is impossible to do harm with one. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, Threat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. 342N., 929 Wainut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on.

### WITH SOOTHING, BALMY OILS.

DR. BYE, Bordway, Kansas City, Mo.

### 856

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### General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be written should accompany allows to best subserved thereby. Many of the CONTRIBUTORS.—Each contributor best subserved thereby. Many of the MATTER, OF WHATEVER KIND, sentiments uttered in an article may be SENT TO THIS OFFICE. diametrically opposed to his belief, that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes 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 re quirements 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 less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Correspondent writes so and so, with-out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

MENT IS ONLY INTENDED TO AND WORK OF SPEAKERS AND ME- er. DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT

C. A. Sollinger of Cleveland, Ohio, writes: "Being somewhat disappointed this morning in not finding The Progressive Thinker in my first mail as usual, I must write something and express my feelings. The broad-minded attitude your valuable paper takes, which some call 'Eradic Radical,' is just what our beloved cause is greatly in NEED OF, and I wish the grand discourse. we had more of it so as to purify our ranks. Never mind the criticism of a descriptions, all of which were recognized to the gave a large number of messages and descriptions, all of which were recognized. few. The best wishes of all TRUE SPIRITUALISTS will assist you to fu-

Mrs. A. E. Kibby writes: "The 58th anniversary was duly celebrated by the First Spiritual Society of Newport. Ky., at the Overton street Temple, on March 25. Two sessions were held. Lecture in the afternoon and evening by Mrs. A. E. Kibby, followed by test mediums. A large and appreciative audience at each meeting. The ladies of the Aid prepared supper, and fed over one hundred persons. After the evening meeting an invitation was extended for new members. Several responded by putting their names on the roll book. We are glad to say the Newport society is prospering. I have just finished my engagement of three months at the Temple, and during the month of April will be in Lexington, My address will be 110 East Third street."

G. H. Brooks writes from Milwaukee, Wis.: "There will be a Union meeting of all the societies and Spiritualists in Severance Hall, Sunday, April 22, afternoon at three, and at 7:45 in the evening. The meeting will be in charge of myself, and an interesting program will be presented. After the afternoon meeting there will be a reception to the officers. members and visiting friends, and a general good time is expected. Severance Hall is No. 421 Milwaukee street. To those who do not feel they can afford the expense of a hotel. please write to me at No. 823 Cass street; and I will try and secure rooms, and then they can get their meals out, and thus reduce expenses. So come, one and all: come Sunday and enjoy the Sunday meetings as well as the meetings during the week. We will try to make arrangements to entertain some. Remember the date. Sunday, April 22."

White writes from Oklahoma City: "After encountering countless obstacles in our work here, at last Red Men's Hall, corner First and Broadway, was secured and a successful meeting was held at 3 p. m. Sunday, April 8. It is our intention to hold independent meetings here perma-

Correspondent writes: "The First Progressive Sunflower Lyceum of Chicago held its sixth consecutive meeting Sunday afternoon, April 8, with twenty-two in attendance, at 523 Belmont avenue. We were honored with the presence of Mrs. Gillespie of California, who kindly instructed the children in the Lyceum Yell; also marching and saluting the flag, ending with a magnificent speech which was appreciated very much by all, both young and old. We were also favored with the presence of Mr. and Mrs. A. W. Bloom, and Sister Kirchner of the Rising Sun Mission, who gave us a very able address. Mrs. Webb, the superintendent, extends a cordial welcome

Brother Johnson writes from Allegheny, Pa.: "Our society is about to apply for a charter from the N. S. A. We have carried on meetings at Telephone Hall all winter, and have built up a good congregation of real Spiritialists, and hope to continue to successfully carry the banner of Spiritualism upon its own foundations, and leave the other religions out of it to stand upon their own foundation also. There is plenty of earnest investigators here, and we think it is our duty to teach Spiritualism in our meetings, or else go back to the churches altogether; that is the purpose of this so-

A. Markley writes: "On March 24 and 25, the loyal Spiritualists of Topeka had the great pleasure of having President Harrison D. Barrett with us. He gave three lectures in the best hall in the city. Such lectures seldom fall to the lot of mortals to listen to. The just returned from Los Angeles, Cal., audience was spellbound listening to and is now at her home, Grand Ledge, the best lecture ever delivered in our Mich. A letter from her will be

use a pen or typewriter.

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

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

Mrs. DeWolf Kiser, the excellent medium, writes: "I am here in the city, for an indefinite time, and will be pleased to meet all old friends and patrons. I am stopping with my son, 251 South Hermitage avenue. one, come all. I am here for a short time only."

Mrs. A. Birdsall writes from Jack-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 writer and the control of the control opening we had a fine program and had with us Rev. Lou Abby of Fenton, Mich., who is an able speaker and test medium. She holds her audience from start to finish in her sweet way. Dr. Julia Walton of Jackson, was also present, giving the invocation, also messages at the close. Prof. Gevigin occupied a place on the rostrum, givng some choice thoughts. Mrs. F. V. Jackson, of Chicago, has been occupying our rostrum occasionally for the past two months. She is among the CHRONICLE THE ENGAGEMENTS best test mediums, and an able speak-Dr. Julia Walton of Jackson, was with us April 1, and spoke very ably on the anniversary of Spiritualism. Her tests and messages were much ap preciated."

Mrs. Sadie Herrick writes: "Memorial and anniversary services were held on Sunday March 25, in G. A. R. Hall, Akron, Ohio. On account of Mr. Herrick's illness, he remained at home during the afternoon, reserving his strength for the evening. Mrs. Nina Challen of Toledo, took charge and delivered a fine address, followed with messages, all of which were recognized. In the evening Mr. Herrick gave the anniversary address, and fairly astonished the audience with The platform was decorated with beautiful flowers in memory of our arisen ones. The hall was packed to the doors and the 58th anniversary was one to be remembered by the Spiritualists of Akron. Miss Jessie Calhoun presided at the piano in an aceptable manner. Mr. Herrick is just recovering from a serious illness, a re-lapse of la grippe."

R. Mitchell writes: "The Spiritualistic Society Students of Nature had an interesting audience Sunday, at 461 W. North avenue, corner Robey. Dr. O. E. Miller delivered a masterly discourse. Sister S. Dill gave us a few spiritual communications. We oking forward to great revival in our hall April and May. Many speakers and mediums will assist us. Mrs. J. L. Fravel will be with our society, April 22."

Mrs. A. Sexsmith writes: "April 8 the meeting of the Golden Rule Spiritualist society, both afternoon and evening was largely attended. In the afternoon there were short talks as usual, by Sister Jaquet and others. In the evening we were entertained by Dr. J. H. Randall. Spirit messages were given. Our speaker for April 22 will be that grand worker, Mrs. Emma J. Hansen. ,The social at Mrs. Hill's, April 7, was exceptionally enjoyable. The program consisted of solos, recitations and short talks by Brother Coe and the pastor, Mrs. Hill. Then came the surprise of the evening. The members and friends of the society had made up a purse of \$16 to be presented to our pastor, Mrs. Hill, for her faithful work in helping build up the society. It was an appreciation due her for faithful labors in the cause of truth. It was presented to her by the writer, with a few remarks. Mrs. Hill responded, thanking the friends for their kindness, and hoped tuat she might be spared to labor with them for the cause we all love so well. Many were moved to tears. The raffling for a sofa pillow and a handmade collar caused much fun. A gentleman member of the society was the lucky one on both articles, and as he is not a married man, he gave them back to the society. Our second an-nual May party will be held on Saturday evening, May 12, at O'Donnell's Hall. Tickets 25 cents. Music by Kirkland's orchestra. Meetings as usual every Sunday afternoon and evening at 3 and 8 o'clock, at O'Don-

Ferd C. Suhrer writes: "The Rising Sun Mission, 378 S. Western avenue, held an interesting service Sunday afternoon, April 8, President Kirchner read an interesting article on the natural food of human beings. Sister E. Briggs followed with an address. Sister Hamilton Gill pleased a number present with tests. Brother Jones -also gave communications. The Hon, Chas E. Hughes was our speaker for the evening-service. Sisters Susie Thompson and Kirchner occupied the attention of the anxious ones by delivering messages and tests Sunday afternoon, April 22, Sister Martha Price will again speak for us

nell's College Hall, So. Paulina street,

between Washington Blvd and Park

avenue."

We are pleased in announcing Brother Geo. B. Warne as our speaker for the evening service. His many friends will recall with pleasure his last lecture before us. The interior of our temple on Oakley Blvd, near Jackson, is being remodeled for our coming ba znar to be held early in May. many friends are busy in preparing for this event which promises to outclass anything yet attempted by the Mission, which is saying a great deal for its enterprising workers. What will

you do to help us? Mrs. A. E. Sheets, an efficient worker in the cause of Spiritualism, has published next week.

### Don't Fail to Attend Grand Bazaar

Rising Sun Spiritualist Mission.

In Their Temple, When writing for this paper Oakley Boul., Near Jackson, May 4 to May 26, 1906.

> Fancy Goods of All Descriptions, Indian Village, Palmist Booths,

Refreshments of All Kinds.

Special Entertainment Afternoon and Evening. Admission 10c. Season Tickets, 50c.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, April 22, 1906: Helps to All.

Gem of Thought:-To help to remove a stone, ' To help him walk alone, This is the mission for us each; May the Lyceum always teach, To lend a helping hand, Till every one can stand.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston,

Thos. S. Kizer writes from Decatur, Ill.: "Our society has been highly favored the last few weeks by the visits from some of our prominent workers: On the 28th, 29th and 30th of March we had Brother and Sister Sprague (always welcome), who organized our society about two years ago. Quite a number turned out on each night to hear them and receive messages from their loved ones, and some were heard to remark they believed they could lis ten to Brother Sprague all night. Then on Sunday, the 8th, we had our esteemed Dr. Warne and Sister Bloom from Chicago (of the state board) who both did nobly. Brother Warne by his clear, forcible and convincing lectures, both afternoon and evening, made many friends, as did also Sister Bloom by the fine messages, through her organism by her Indian guide. We hope they may be able to return to us at no distant day. We feel greatly encouraged by having these good workers among us, and hope and trust much good will result."

Mrs. Youmans writes from Billings, Mont.: "The First Spiritualist Society of Billings, Mont., has organized a ly-ceum, naming it the Sunlight Lyceum.' Mrs. Eva McCoy has been with us for several months. She is doing splendid work, and we shall miss her very much when she is gone."

Brother Miller writes from Millerville, Mo.: "Mr. and Mrs. E. W Sprague, missionaries of the N. S. A. have just closed a very successful engagement with the little society of Millerville, Mo., remaining with us five days, giving us five lectures followed by messages, and closing Monday night with a test seance, which was very successful. These noble workers in the cause of truth are too well known from the Atlantic to the Pacific coast to need any encomiums of mine. It is sufficient to say their labors among us have left a deep and lasting impression upon the minds of the good people of Millerville, and Spiritualists and free-thinkers generally will do well to employ these able and true messengers of the philosophy and phenomena of Spiritualism."

Dr. A. B. Spinney of the Belding Sanitarium, will give a lecture in the Labadie Hall, Lake street, Petosky, Mich., April 29, at 7 p. m., subject, "Science of Spiritualism."

Correspondent writes from Cleve-"The Ladies' Temple Fund Society is having splendid success and very interesting meetings, all of which are well attended. The Cleveland Plain Dealer gave us a very nice report of the lecture-by Bro. W. F. Peck on Sunday, April 8, giving nearly a column. It is the best-report given by our Cleveland papers, and we feel very kindly to the Plain Dealer people for it. Brother Peck is to be with us all this month. Sundays at 3 and 7:30 p. m. Brother D. A. Herrick next month, I believe, every Sunday at 3 and 7:30 p.m. The ladies furnish supper for all who desire after the afternoon services. Our social intercourse between the lectures are very interesting and beneficial in building up the society. The state association of Onio holds its annual convention in the temple. May 25, 26 and 27. We expect a large attendance from all over the state. Progress is written along the path of Modern Spiritualism."

Mrs. Grant writes from Elkhart, Ind.: "The Elkhart Spiritual Society has been favored by Dr. E. H. Denslow of South Bend, Ind. He has been giving parlor lectures in our home. ilms to send forth more light along the pathway of truth. The Doctor seems very conscientious in regard to the truth of things, which should be the virtue of every true Spiritualist. For the month of May, Mrs. Baade of Detroit, will lecture in Shiloh Hall C. J. Barnes has also made a short engagement for this month, demonstrat-ing the phenomena. Long life to The Progressive Thinker."

"Cosmian Hymn Book." A collection of original and selected hymns, for lib-eral and ethical societies for schools and the home; compiled by L. K. Wash burn. This volume meets a public want. It comprises 256 choice selecions of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. "Spiritual Fire Crackers, Bible Chest-nuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

#### 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.

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

By Carlyle Petersilea.

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

WE CAN'T COMPREHEND.

Why worry and fret, our whole life Over things which we cannot grasp? Though tangled and snarled as the Web seems now,!
All these things will come straight

For search as we may, still we never

To understand this one vast end, The trouble is, simply, the problem's too deep.
It's God's law; "we can't compre-

With the laws of nature we often And call them a nuisance and pest; We're never contented, whatever our

We're a fault-finding people at best.
When God gives us rain, then we're
sure to want, sun,
And whine for the weather to mend,
When, if we'd consider awhile, we'd

It's God's law; we can't compre-If the sun shines forth in a beauteous

With its glorious, brilliant ray, Then we murmur and say: "Oh, must have rain, Or our crops will wither away:" And thus we go on with our searching

and fret, Not content with the light He may We're not willing to wait, and frankly admit. It's God's law; we can't comprehend.

Whatever we learn we are certain to All his ways are past finding out; And what we can't golve with the talents He gives, We must manage to do without;

Phough mysterious His ways, still we must feel, Friend, 10 And what seems sonistrange and be-wildering herein Are God's laws; we can't compre-

Some day, all this striving and worry will cease. It God's plan will be plain as day, We will then see the folly of seeking

to know Things He wishes hidden away. When we reach the blest home, where angels await, "
We'll know why wave traveled in darkness so long,
God's law we shall then comprehend."

hend Lou Bert A Young.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, April 2, 1906. from his home near Whiting, Kansas Enos H. Olden, aged 86 years. He had a full knowledge of the continuity of life. Funeral services at his late home conducted by Mrs. Etta E. Bledsoe of Topeka. His good wife and the six sons and daughters left are glad to know and realize that it was only the harvest time for the rich, ripe grain. A. S. B.

Mrs. S. Martin passed to spirit life from the home of her daughter Margaret, in Ashtabula, Ohio, March 28, iged 75 years; leaving three-sons and two daughters to mourn her loss. D. A. Herrick officiated.

Chas. Miller passed to spirit life at Youngstown, Ohio, April 2, 1906, aged 41 years. He was an earnest Spiritualist who was loved and respected by all. The Lutheran church, to which he was formerly a member, was open for the large concourse of friends. He leaves a mother, two brothers and one sister to mourn his loss. D. A. Herrick conducted the services. Rev. Ingle opened with with prayer, the Lutheran choir assisting with song.

Jennie Elizabeth English passed to spirit life, April 3, 1906, aged 20 years. Those dear ones whom she years. Those dear ones whom she has left behind are looking through dim shadows here on this physical world and only get partial views of spiritual things, but she is seeing in the clearer light of a world of spirit where there is no matter, for all is spirit, all is soul. Death is indeed life, and we poor blundering humanity shall yet drink at the fountain of eternal life. The funeral was held at the Mud Creek Methodist church, and Fred D. Dunaldin of Cecil, Ohio, officiated. ----

Passed to spirit life, April 8, 1906, Mrs. Roxey L. Portor; wife of Albert H. Porter. She was little past three-score years. She leaves a husband, one daughter aird three sons to mourn the loss of wife and mother. The family was living in Harriersfield, O., but the remains were taken to Cleveland the remains were taken to Cleveland for interment with others of the old families of Bakers and Porters. Bro. I. W. Pope officiated whom this occusion, giving the philosophy and facts of the continuity of conscious life beyond the grave?

"The Infidelity, of Ecclesiasticism.

A Menace to American Civilization."

By Prof. Wm. M. Leckwood, lecturer upon physical, physicial and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Natural Company. ture. Scholarly, masterly, trenchant. Price. 25 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth,

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are indeed rich and varied, and will tending. be read with ALL THE INTEREST This book is elegantly and substanthat attaches to a novel. The CHRIS- tially bound in cloth, and externally

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TIAN as well as SPIRITUALIST will will be an ornament to any center be deeply interested in its perusal. It table, while its contents can not fail to is RICH IN FACTS and leads one benefit any reader, whatever his belief. gradually to a full realization of the Send ONE DOLLAR for The Prospiritual plane of existence. Rev. M. gressive Thinker one year, and ten J. Savage, one of the most brilliant cents in stamps to pay postage on the of liberal minds now before the public, book. No attention will be paid to has four chapters of logical, soul-ele- orders for this remarkable book unvating facts which will do you good less accompanied with a year's subto read. He is followed by other scription to the paper. This offer will master minds illustrating the NA- hold good until May 1.

GOOD MEMORIALS.

"Only Remembered by What I Have Done."

The frequent appeals for donations to some movement, to either public or private individuals, meets the disapproval of many liberal, progressive people; and seems a waste of money that could add much to the comfort of the needy in earth life.

Recently a good old man passed

from our midst, who left a written request that no stones be erected by his grave, as he only wished to be remembered by what he had done; and others are building their monuments in the hearts of those who come within

their influence. The three old people comprising our family have arranged that there shall be no gravestones or graves for us-but the ashes from our worn-out forms, returned to the earth, where they may be of some use, and can do

Cemeteries are un wholesome places. however they may be beautified, and not only hold the minds of earth friends in bond, but frequently draw the spirits of the departed-where their loved ones think of them, and retard their progress. If people must have graves, and

wish to mark them, it seems to me the planting of a tree, that points upward and furnishes shade and a restingplace for birds, is a much more beautiful symbol of aspiration and continued life, than a cold stone.

When Theodore Parker was dying in a foreign land, he wished for an American pine to be planted by his American pine to be planted by his grave, and his wish was carried out by an American friend.

In this city several of the fraternal societies have joined in a memorial association to plant trees in the public park, in memory of their arisen mem-

Personally, I have placed a memorial in our little temple, in the form of a plano, and enjoy it very much, giving pleasure to all who attend e meetings. I only mention this that it may possibly remind some other old person to place a memorial where they can enjoy it during their earth life, and give pleasure to others after they have passed to spirit life. L. M. DE LANO.

San Diego, Cal.

AN IMPORTANT NOTICE.

It is with pleasure that we call your audience in the evening that she had attention to the fine program we have been connected with the church prepared for the forthcoming conven- thirty-three years, and during all that tion of the Wisconsin State Spiritualist Association which is to be held in vival. "I Am Persuaded Now to Be-Milwaukee, April 23, 24 and 25, at lieve," was sung with feeling by the Lincoln Hall, 149 Sixth street. Some entire audience. of the finest workers in the field will

aim to attend the meetings. There is important work for the decorated with flags, many large good of the cause to be considered at palms, marguerites, azaleas, baskets the business sessions, and it is imper-of cut flowers and bouquets. The en-ative that the friends of Spiritualism be there to aid. Spiritualists, this is Wallace and Mrs. Fyffe, and they reyour work, your cause and your asso- ceived many congratulations upon the make this the banner convention in formed their work.

the history of the state association? At 11 p. m., Mrs. Fyffe presented a

We need you, and you need organiza-Look at the array of talent: Cora L. V. Richmond, Geo. H. Brooks, Amanda surprise and thanks. The audience Coffman, Prof. A. J. Weaver, Mrs. arose and sank the Doxelogy, Mrs. Catherine McFarlin and Mrs. Anna L. Gillesple, All of these are expected closing the services of a wonderfully at the meetings, and in addition there success and happy day. are many excellent workers who are local to Milwaukee who will be present and aid with their thought and psychic powers. - Can you afford to

miss this opportunity.

Lincoln Hall, in which the meetings will be held is centrally located and is admirably situated for just such meet ings as these. The St. Charles Hotel, which has been selected as the head-quarters for delegates and visitors, is one of the best hostelries in the city, and is only a few minutes' walk from that can be done for the entertainment and edification of the people. Better write to the hotel and secure rooms.
WILL J. ERWOOD,

President W. S. S. A. REV. NELLIE K. BAKER, Sec'y. "Mediumship and Its Development

and How to Mesmerize to Assist Devel ent." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and A DELIGHTFUL ANNIVERSARY.

Second Association of Spiritualists Philadelphia, Pa.

The Second Association of Spiritualists celebrated the 58th anniversary of Modern Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Pa., Sunday, April 1, with an Children Spiritualism at their church, Thompson street, below Front, Philadelphia, Philadelphi delphia, Pa., Sunday, April 1, with an all-day service. The 10 a.m. conference was poorly attended, but as early as 1 p. m. people began to gather for the church was crowded. Precisely at 3 o'clock the audience arose and joined in singing "Happy Greeting." after which the 12th chapter of First Corinthians was read and the invoca-tion offered by Mrs. Hattle B. Fyffe, president of the Association.

All sang "The Evergreen Shore," and Mrs. Fyffe introduced Mrs. Augusta C. Volk, who delivered the opening address in a wonderfully inspiring manner. Mrs. Volk is a beautiful woman, highly magnetic, of a refined commanding appearance, and seemed to draw the audience, with one accord, directly to her, and many were weeping long before she concluded her address. In concluding she asked for new members and workers, and twelve ladies and gentlemen arose and signified their intention to join our ranks Miss Smith then sang the beautiful

solo, "Only a Thin Veil Between Us." The remainder of the afternoon was given to spirit messages, and many beautiful and convincing messages were given by Mr. James Wallace, Mrs. L. Leidy, Mr. and Mrs. Harbord, Mrs. Anna Albright and Mrs. Ludlam. Little Miss Ethel Harbord sang "Tell Mother I'll Be There." Master Harry Harbord sang a selection from the The Messiah, entitled "A Man of

sorrows."

church for all who wished to remain for the evening. If it were possible, the service at 8 p. m. was even more largely attended, and the audience more enthusiastic than in the afternoon. The speakers in the evening were Mrs. Volk, Mr. and Mrs. Harbord, Mrs. Albright, Mrs. Fannie Essenwanger, Mrs. Julia Borth

and Mrs. Sadie Faust.
Mrs. Volk again asked for yolunteers, and twenty more names were. added to the list, making thirty-two applications for membership in all for the day. Each one as they arose was greeted with a hearty "God bless you, brother," or "God bless you, sis-ter." An infinitely sublime influence It Is Directed to the Spiritualists of seemed to permeate every part of the church and fill every soul with the church and fill every soul with the Christ-like spirit which breathes good Mrs. Sadie Faust told the time she had never seen such a re-

of the finest workers in the field will be there and every Spiritualist should aim to attend the meetings.

There is important work for the The church was beautifully Will you be with us and artistic manner in which they per-

beautiful bouquet to Mrs. Volk in behalf of the association as a token of appreciation, which was received with Fyffe pronounced the benediction,

Married.

At the home of Mr. and Mrs. Richard Leampman, 223 State street, Conneaut, Ohio, March 20, Mrs. Sadie Roberts and Mr. J. Frederick Campbell were united in marriage. elaborate supper was served. D. A. Herrick officiated.

On April 1, at 136 South High street, Akron, O., Mrs. Mary Davis Everything is being done and Enoch Hugh were united in marriage. D. A. Herrick officiated "Social Upbuilding, Including Co-op-

erative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. "Spirit Echoes." By Mattie E. Hull.

This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with development, and avoid errors. Price, portrait of the author. Price, 75 cents, paper, 25 cents.

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A weird, powerfully told dramatic story of the earth life and subsequen Experiences in the Spirit World of the "Guide, Abriziman." Tew books are more calculated to hold the reader's interest from the first page to the st, and much that is original and new will be found in the accounts given of Ahrinziman's Studies in the Domain of Magic and its relation to obsessions and other perplexing problems of spiritual intercourse. Price, cloth \$1.00. Paper, 60 cents.

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Services were concluded at Any one of the Thirteen Premium 5:45, and supper was served in the 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. But if you order more than one Premlum Book the price is as follows: Any two of the Thirteen Premium

Books you may order, price 70 cents. Any three of the Thirteen Premium Books you may order, price \$1.10. Any four of the Thirteen Bremium Books you may order, price \$1.50. Any five of the Thirteen Premium Books you may order, price \$1.75.

Any six of the Thirteen Premium Books you may order, price \$2.05.

Any seven of the Thirteen Premium Books you may order, price \$2.85. Any eight of the Thirteen Premiun 300ks you may order, price \$2.65. Any nine of the Thirteen Premium Books you may order, price \$2.90. Any ten of the Thirteen Premium

Books you may order, price \$3.10. Any eleven of the Thirteen Premium ooks you may order, price \$3.40.

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something never before equalled in this country or Europe.

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4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by, Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occult. ism, by Mrs. Emma Hardinge Britten. 6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable me

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium. 9—The Religion of Man and Ethics of

Science, by Hudson Tuttle.
10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Pecbles. 11-The Great Debate Between Moses Hull and W. F. Jamieson.
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Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have seen cheered and strengthomed by him will welcome another book by this wise teacher whose words of help are doing so much to nake the world better by making men and women better able to understand and enjoy it. "Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at [210:160.

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This department is under the man-HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be depquiry. The supply of matter is always motion would give such notions more several weeks ahead of the space given, than a passing thought. He believed several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and

NOTICE.—No attention will be given become excessively large, especially letswers, and while I freely give what-ever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Mrs. J. Ackenhead: Q. Please give the exact location of the church in Brooklyn where Mrs. May Pepper holds her services, and her address? A. Aurora Grata Cathedral, Bedford avenue and Madison street. Mrs. Pepper's address is 258 Monroe street.

Peter Thurston: Q. Where can I procure the books of Minot J. Savage? Where in New York is his church lo-

A. Of Geo. H. Ellis Co., Boston, Mass., or at the office of The Progressive Thinker. They also publish his sermons weekly, at \$1.50 per year. Church of the Messiah, 34th street

Louis S. Carroll: .Q. Do Spiritualist believe Jesus was the Christ and Son of God?

A. A great and exemplary man, development. For many years our such as the Unitarians believe Jesus to arisen brother served faithfully upon A great and exemplary man, have been is possible. A son of God. virgin-born, is unbelievable. In this age when we know that everything is controlled by unchanging law, which never fails or allows of interruption, any past event which calls for a mir--suspension or change of lawcannot be received.

Levi Wood: Q. Was there an are tion, will linger in our memories until tesian well located by a medium in we clasp hands with him beyond the

Chicago?
A. The medium was Dr. James. He told the depth to water, and the strata that would have to be passed through. The boring confirmed the spirit communication completely.

L. M. Champion: Q. Why is it that although we most earnestly desire to hear from our spirit friends, not one of them through other phases mel mediumship, have notified us that gozey have, could or would, appear to us by materialization?

It is because genuine materialization is something no spirit can promise with assurance of success. It requires conditions difficult to induce promise such a manifestation, with so be almost equivalent to falsehood. bereavement in his transition. This holds with genuine mediums, and would be more urgent reason why they do not offer to appear before the side-showmen, with their mountebank exhibits. That the spirit friends know full well the characters with which they deal, and their silence is more significant than words. The recent exposures af nearly every "maing the most impossible manifestations under "strictly test conditions," is the best answer to the question of this correspondent.

Mattie E. Hayden: Q. Will you please explain the difference between the "mortal" and "divine mind" as so often spoken of by Mrs. Eddy?

It is difficult to define Mrs. Eddy's meaning, for she does not appear to know, herself, or have any clear ideas on the subjects she treats Perhaps this is left purposely obscure Probably we are to understand all spiritual tendencies as the divine part. and ordinary common sense, senses and perceptions relating to this life, as the "mortal mind." But as everything is a part of God, or God is the whole, it is difficult to understand how any part can be separated from him, and made antagonistic. All religions have their mysteries, are founded on mystery!

Mrs. Allie Thompson: Q. I am very anxious to poss ess a magic crystal, as I think it would assist my development. Where can I procure one? A. Such crystals or spheres are advertised largely in the English Spiritual papers. I could not give the address of any seller in this country. These "crystals" are advertised as having extraordinary properties. They "Egyptian," "magical," "occult, and anyone can become clairvoyant by With many a faint and weary step, their means. The whole is as misrep resenting as a patent medicine ad. They are only glass spheres, such as boys use for marbles, and cost perhaps a cent each. If this correspondent thinks one would be useful, she can secure one at any notion shop. It will be wanting in the "suggestive" quali-ty, of mystery, "Egypt," and the "oc-cult," but otherwise the same. The usefulness of all such objects, as a bright coin, a set in a ring, or glass of water, is in fixing and concentrating the mind. A glass of water or a brill-iant set, have just as much potency for this purpose as "magic mirrors, 'crystals," etc., all duly "magnetized. It must be understood that the "influence does not come from these oblects, but the state which the mind attains by its attention. The object gazed at is secondary and inconsequen-Highly recommended as this meth-

od has been it is by no means to be assigned to man.

cultivated. It is the process by which

HUDSON TUTTLE.

the Hindu gains his "wisdom," and becomes the type of passive imbecility and hopeless laziness. The way to receive the highest spiritual gifts is to strive for spiritual strength. The way to become impressible to great thoughts, is to bring the mind up for their reception:

B. F. Graves, Attorney: Q. Please give a short sketch of Judge John Cleves Symmes, noted for his hollow

globe theory.

A. In the accounts given of this eccentric character, I fail to find that he at any time was a judge. There was a judge of the same name, who presided over the Northwestern Terri-

tory in 1788. Symmes of "Symmes Hole" fame was his nephew, born in 1780, ir New Jersey. He served as Captain in the war of 1812, after which he re-He served as Captain in moved to Newport, Ky. It goes with out saying that he had only a smat tering of learning, or he would no recated. Correspondents often weary have conceived the fanciful theories with waiting for the appearance of their questions and write letters of in-

the earth was a hallow sphere, with several concentric hollow spheres place, and all are treated with equal within it, one inside the other, and that the inner surface was inhabited as well as the outer. These spheres anonymous letters. Full name and address must be given, or the letters will also be read. If the request be made, the name will not be published. The correspondence of this department has the other. Symmes, after this idea had seized him, devoted his life to its public advocacy. He wrote and published his arguments, and gave many lectures. He even went so far as to petition Congress to fit out an expedition to find the north, polar opening. Of course, no notice was taken of the matter. A great deal of fun was made of "Symmes' hole," which to this day preserves the mem

ory of this ill-informed enthusiast He died in 1829, having given so much of his time to his visionary ideas, that he was in dire poverty.

PASSED TO SPIRIT LIFE.

An Eminent Lawyer and Spiritualist

In the dispensation of natural lav our dear colleague and co-worker, Mr Erastus H. Benn, has been promoted to the higher life, and by his transition we are bereaved and our loss is great and keenly realized.

We fully recognize his sterling qual ities, his strong and abiding loyalty, and his ever ready assistance in all emergencies of whatever kind. In our association we have lost a strong link in the chain of progress and spiritual the board of directors of our association. Nothing short of an obstacle which could not be overcome kept him from the meetings and his wisdom, sanity and discretion, coupled with his earnest logic many times prevented us from straying into error or in-harmony. His genial words, his keen interpretation of all sides of a ques we clasp hands with him beyond the river of Time. We hold in memory his brave deeds and valuable assist ance, and strive to emulate his exam-ple in the fearless and confident advocacy of the cause of Spiritualism

We extend to his wife and children our tender sympathy, knowing full well how great is their burden of sor row, how great the void in their homelife and how sadly they must realize that the prop and stay upon whom they leaned so confidingly, has been removed beyond their earthly vision Spiritualism has lost an ardent worker and a staunch adherent.

We, the board of directors of the First Association of Spiritualism of New York City, in offering this tribute and rarely met, and for a spirit to to the memory of Mr. Benn, feel the inadequacy of words to convey our small a chance of fulfilling it, would loyal appreciation of, and our sense of

> Mary A. Newton Harriet M. Rath George D. Emerson, Myra A. Everett A. T. Riedinger, Martin V. B. Ethridge, F. A. Staab.

New York

BOOK REVIEW.

Our musical friends will be glad to, learn that Mr. Longley has issued an edition comprising in one volume the four parts that have been separately published, of his Beautiful Songs, to which he has added part five, and also a number of his most popular songs. including "Only a Thin Veil Between Us." and its "Companion Piece." price, bound in cloth, is 75 cents. strong board covers, 60 cents.

Marriage in Free Society. By Edward Carpenter. Stockham Publishing Co., Chicago, Ill. Paper.

Prenatal Culture. Systematic Method of Moulding the Tendencies of Offspring Before Birth. By A. E. New-Introduction by Alice B. Stockham. M. D. Stockham Publishing Co., Chicago, Ill. Paper, 25 cents.

"Seventy-Six Years Young." have received a little brochure, from its author. Winslow Winthrop Tucker. of Watertown, N. Y., with the above introduction. Mr. Tucker is a retired architect, and in his leisure amuses under inspirational influence. On his last birthday he treated his friends to this souvenir in verse, which reminds one of the lines of Whittier. We quote a few stanzas as a sample of its flavor.

'Midst mortal hopes and fears. I've climbed the mountain steeps of

The pyramid of years.

. . . And through the vast, ethereal realms. That lie the world between, Catch glimpses of the higher life To outward eyes unseen.

feel a strange, mysterious thrill. Stealing my senses o'er, And hear the voices low and sweet. Of loved ones gone before.

The author has no fear of death. His knowledge of the great hereafter makes his song jubilant. For death prevailing everywhere

Through nature's ceaseless strife, Is ever still an upward step To higher forms of life.

May the poet reach the ripest age

### "HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its her engagement on a Sunday evening. On Saturday before a local paper contained an account of a fifteen-year-old Laws, Its Conditions and Cultivation, by flud-boy who had suddenly disappeared. Natural Science, as Taught by Modern This was a good pointer. When the medium was fairly under way, she Huntley. A work of deep thought, carsuddenly paused—she telt as if she rying the principles of evolution into were strangling. And judging from now fields. Price, cloth, \$2.

### LEGERDEMAIN.

The Part It Has Played In Injuring Honest Mediumship, and Corrupting Our Ranks.

The Articles Published under this Head are Especially Directed to Camp-meeting Officials, Hoping there Will Be a Decided Change for the Better in their Management.

When a devout and influential and they are beginning to realize the Spiritualist thoroughly investigates EXACT STATUS of our cause. Only the Legerdemain side of Spiritualism, those who read it are fully posted as as MR. J. A. WERTZ, of Anderson, to what is going on in our ranks. Ind., has done, and gives THE RE- The data we furnish is invaluable to SULT of his investigations to the every reflective mind. Legerdemain world, it certainly can not fail to in Spiritualism will receive an airing make a deep and lasting impression that will do honest mediums a vast for good.

awakening Spiritualists everywhere, organ.

amount of good. They are now ral-THE PROGRESSIVE THINKER is lying around this paper as their

Letter Number Three.

Some years ago a man who traveled extensively, giving entertainments, would not say his work was genuine or He gave what many Spiritualists believed was the genuine phenomena. They declared that if he was not a genuine medium, there were none genuine. His slate-writing tests and his WORK IN THE CABINET WERE WONDERFUL. The committee might tie him and seal the knots bind him hand and feet, and within twenty seconds after he entered the cabinet, he would toss the ropes out into the audience. All the knots WOULD BE INTACT.

The inference was, of course, that the spirits had released him. This man, who has been in the field under different names, admitted that he possessed no powers of the occult order-"With me," said he "it's simply bread and butterism."

He was, in other words, a dextrous sleight-of-hand performer. This inci-dent is related here to illustrate the fact that many persons are always ready TO ATTRIBUTE ALL MYSTE-RIOUS OCCURRENCES TO SPIRIT MANIFESTATIONS.

Before entering upon the subject of this article, a word in regard to the term, medium. One writer says there is no such person as a fake medium; that if persons are endowed with the gifts whereby they may discern the presence of spirits they are mediums -nothing less, and that others who claim to possess such gifts are simply impostors.

Let that be as it may, we shall continue to speak of these impostors as fakes—or fake mediums. There are genuine dollars and counterfeit dollars, and so there are genuine and bogus or fake mediums.

But of all fake mediums who are doing THE .CAUSE MORE HARM than all the other humbugs put to-gether, are the platform test fakes, because their work is of such a character that it is difficult to detect them in their deceptions. The platform fake works hand in hand with all the other frauds, receiving names, incidents and other data necessary to give a plat-form test seance. When such information has not been previously supplied, the fake medium must rely upon his or her wits, as the case may be. Under such circumstances the per-formance would be very much like the following:

After a few shudders, the medium begins: "I get the name John—John -don't get the other name (?) clear-Catching the eye of a lady who at this juncture gives, unconsciously, perhaps, an affirmative nod, she con-tinues, "Yes, it's for you." And then comes the message, and the test is entirely satisfactory.

Another trick which never fails to make the performance very impressive is when the medium turns her face around and implores the spirits to speak a little louder.—"A little louder, please!" and during the while the audience is patiently waiting for the message which is being whispered in the ear of the medium.

It is not strange that these fakes should sometimes make ludicrous blunders, but they usually manage to give a satisfactory explanation. there are times when these blunders cannot be accounted for upon any other hypothesis than fraud upon the part of the medium. Here is an in-

The medium: "Mister, did you once own a dog that you thought a great deal of?" pointing to a gentleman in the audience. He answered in the af-

"I thought so, for a see a [spirit] dog approaching you at this moment.' "Large or small dog?" asked the

gentleman. The medium paused for a moment "a small dog, sir." "Not my dog, then. My dog was a

great big fellow!" The dog in question was well known and when he died an item to that ef-

fect was printed in a local paper; but the medium guessed and missed the mark. She was a fake pure and sim-When a fake medium comes before society she always knows the family names of a number of those present

With this information it is easy to work off a number of tests. The grandfather and grandmother racket is always a winner. Some elderly person in the audience is informed that an aged lady with the hair combed down smoothly, wearing a little white cap is anxious to make her presence known. Recognized! You have all heard these stock tests. It's always a heard these stock tests. It's always a safe proposition that the grandparents of elderly people are in the spirit world! Hence, the matter of securing their first names is not at all difficult.

Another smooth plan is not to give this work by the celebrated seer. Cloth, Another smooth plan is not to give names, but descriptions. This, as a \$1.10.

Another smooth plan is not to give names, but descriptions. This, as a rule, is the safest. With no knowledge of the spirit friends of those present, the medium will be able to give descriptions which are recognized in part, or altogether.

\$1.10.

"The Spiritual Signingance, or, Death as an Event in Life," By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtpart, or altogether. Now, understand: When we use

the term medium as we have done a number of times in this article, that we do not have in mind the genuine clairvoyant whose work is genuine. and who actually sees the spirits as and who actually sees the spirits as they are described; who hears the voices of spirits and conveys their mesons to friends in the sudlence.

Planning; Attraction; Courtesy; Kindness and Tact; Angel Help. Price 25 sages to friends in the audience.

It frequently happens that these fake mediums will scan the local pa-pers in advance of their meetings in ton. With Critical and Humorous Com-

her facial contortions she was evident ly in a bad way. At length she began to describe a young man who had lost his life in attempting to cross a swollen stream. At that identical moment his body was resting under a pile of driftwood. Didn't know whether she could get his name or not. She would try. Another spasmodic action came the name! Poor boy! It was all very sad! But unfortunately, she was not able to get the name of the location where the sad accident oc curred. She might be able to do this

unfortunate boy secured a private reading with the medium in the hope of obtaining further information, but to no purpose. The medium was unable to get the exact location. AND THAT BOY RETURNED TO HIS HOME SAFE AND SOUND IN LESS THAN TWO MONTHS AFTER

later on. The noor old mother of the

THIS MEDIUM CLOSED HER EN-GAGEMENT! Are you surprised that the public is losing its confidence in the claims of mediums? Now this statement is true in every detail. The local papers exposed this bogus test upon the return of the young man, and the society that

employed the medium was made to suffer thereby. . But you will say, why not give the names of these fake test mediums? Simply because a multitude would rise up and defend them. It has been our object to expose their tricks-to educate the seance-goers in the ways of these tricksters, to the end that they may withhold their patronage, eventually make it impossible for the

fakes to make a living. It is the Spiritualists "themselves who are largely to blame for this deplorable condition of our cause. They extend sympathy and patronage to mediums who have been theroughly exposed-mediums who have even confessed to the fact that their work in the past HAS BEEN STRICTLY FRAUDULENT.

We will always have fraud mediums as long as we patronize them, unless the enactment of STRINGENT LAWS TO PROHIBIT FARE MEDIUMSHIP BE SECURED. AND THIS IS JUST WHAT WILL COME TO PASS IN-SIDE OF FIVE YEARS, UNLESS, IN THE MEANTIME THE SPIRITUAL-ISTS THEMSELVES DESTROY THE GROWING EVIL.

The very life of the cause is in the balance. That life must be preserved. And it will be preserved if all the sincere workers in the cause will unite in this movement to drive the frauds out

of our ranks.
THE FRAUDS MUST GO! THAT COMES FROM THE SPIRIT WORLD. Then will come an era of education-an era of enlightenment. and Spiritualism will be the dominant religion of the earth, when neace shall be perpetual—when the great problem of life and its purpose will be solved.

J. A. WERTZ.

LEGERDEMAIN SPIRITUALISM.

It Is Prevalent in Our Ranks-Reward -Look Out for the Rescale!

The Undersigned offers a liberal reward for information leading to the arrest of the following persons, who left Chicago, February 27, 1906, carthefield; one unique feature of her rying with them \$250 in gold, and ewelry worth \$300-entrusted to them by a patron:

Man-Apparently forty-one years old, weight about 200 pounds, raven black hair, black eyes, fair skin, smooth face and dark clothing when last seen. He travels extensively and is out for graft. Has been a cook and caterer, and paints on card board, can-vas, porcelain and china. Posed as a materializing medium in Chicago, with an Indian named Wabanau for control, who speaks broken English. He uses liquor as freely as aliases, although James Francis O'Hara is said to be his right name.

Woman campanion—Above medium height, weighs 175 pounds or over, dark eyes and brown-black hair. Gives trumpet manifestations and trance readings under control of Dr. Oakes. Wore black clothes. Said to have left her husband at Fostoria, Ohio, and has her four-year-old daughter, having black eyes and light brown hair, with her. Address MRS. JENNIE DAVIS.

2229 Prairie avenue, Chicago, Ill.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

ful spirituality. Price \$1.

"Success and How To Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin B. A.,

D. D. The titles of some of the lec tures are as follows: Self Helps; Ficents.

"New Testament Stories Comically

The State Association of Kansas will hold its fifth annual convention in Topeka, June 1, 2 and 3. I desire order to secure material for messages. ments upon the Texts." Heston's One instance will suffice: drawings are incomparable, and excruto engage a good speaker and test me A well-known test medium began clatingly funny. Price, in boards, \$1; her engagement on a Sunday evening. dium for this occasion. We will welcome visitors from all over the state "Harmonics of Evolution: The Philosand from sister states as well.
A. SCOTT BLEDSOE. ophy of Individual life. Based Upon 507 Horne street, Topeka, Kans.

25 cents. "Big Bible Stories," cloth,

ANNIVERSARY CELEBRATION. , First Association of Spiritualists, New

The fifty-eighth anniversary of Modern Spiritualism was fittingly cel-

ebrated by the First Association of Spiritualists, New York City, in two services, at Lyric Hall, on Sunday,

April 1. The attendance was large, and seemed interested, while the

greater unmber were evidently eager

the association, occupied the chair, and from time to time in introducing

the speakers, mediums and musicians

notables who have been promoted to

learn, that we may intelligently an-

realms. Although we had a fine mu-

sical program, congregational singing was an inspiring feature of the occa-

Mrs. Helen Temple Brigham, at the

afternoon service offered an uplifting

invocation, and improvised several

followed the recital. Mrs. Brigham

is a wonderful instrument in the

hands of the guides, and is so widely

known, not only in America, but in

other countries, there need be no de-

scription of her veritable gifts. She is

justly welcomed with heartiness

whenever she appears, and wears her

honors with charming deprecation,

Mrs. Helen L. Palmer-Russegue, of

Her language, pure Eng-

Hartford, Ct., delivered two masterly

lish, and grammatical, was logical.

convincing, in fact unanswerable, al-

though the most sweeping claims

were made for Spiritualism. Argu-

ments sustained statements, and skep-

tics, the hitherto indifferent, and Spir-

itualists alike were held spell-bound

under the magic influence of her pow-

erful oratory. She, also, is too well

known to require introduction or com-

ment. The strangers to Spiritualism,

however, asked: "Who is this marvel-ous woman?" "Where does she hail

from?" The request was made so

generally, and so insistingly, Mrs.

Russegue was prevailed upon to serve

our association again on Sunday, the

8th, inst., afternoon and evening, at

The Tuxedo, our usual place of meet-

ture upon "The Dawn of Man's Infan-cy" was delivered by Mr. Floyd B.

Wilson, the popular author and lec-

turer. He was closely followed by

his hearers, who manifested their en-thusiasm by applause.

Mr. John Templeton, an editor, and

of newspaper fame, favored us with

an instructive and versatile address;

one moment provoking merriment by

some witty recital or conclusion, which

would be banished by the serious prop-

ositions put forth so earnestly and so lucidly by this honest, earnest advo-cate of Spiritualism. The ring of

courage in his clear voice without doubt, brought strength to many;

would that there were more of his

Miss Margaret Gaule, our regular

ministrant, prefaced her wonderful spirit messages, at both services, with

earnest appeals on behalf of our Cause in its well-being. She was, as always,

received with hearty applause, and commanded the complete attention of

the audience while she gave in clear,

concise language, tests to the friends

whose arisen beloved could control

conditions sufficiently to manifest. Her descriptions were gratefully, and

in many instances, tearfully recog-

Miss Gaule is known so widely as a

take time and space to recount her

work. It is not, perhaps, so widely

known that she and her good husband

much of their time and energies to the

Cause, opening the doors of their spa-

cious and beautiful home so often for the good of the Cause, one sometimes

wonders if their doors are ever closed.

Much of the prosperity of our association and of the Ladies' Aid Auxiliary

to it is due to their continuous, and disinterested effort.

given, afternoon and evening, by Mrs. Robert Roughsedge, of Brooklyn, New

York, and were favorably received. Mrs. Roughsedge is a new worker in

mediumship is, that her messages are

She has been largely instrumental in making the Ladies' Aid of great

interest, as well as helping so much

in increasing its treasury.

Mme. J. Keuhnert, who arranged

and conducted the musical program, deserves much commendation for the

Miss Cora De Anguera favored us

most pleasingly with soprano solo.

She was accompanied by Mme. Keuh-nert, piano, and Miss Jessen, violin.

Mr. A. Soemichsen in a rich bass voice, sang; "My God, My Father"

by Marston, so acceptably all hearts were captured. We venture to pre-dict that his name will ever prove a

"drawing card."
Miss Anna H. Jessen, besides the

obligato already mentioned, favored

Mr. Robert Roughsedge of Brook-

Near the close of the evening ses-

sion the president called upon Mrs. Milton Rathbun to represent the La-

dies' Aid Society. Mrs. Rathbun oc-cupied a few moments in setting forth

the claims, objects, efforts and aims of

We were proud and happy to have

with us upon the platform in the af-ternoon Miss Victoria C. Moore, sec-

etary of the Freeville, N. Y. Spiritu-

alist Camp Association, who, besides being a lecturer, is a talented elocu-

tionist. She was pressed into the

service for the evening meeting and

charmed the assembly with a reading most impressively rendered.

cises sung the doxology, and received

the benediction of peace pronounced

by Mrs. Russegue, we agreed, one with the other, in happy assertion

that our meetings were a success from

Kansas State Association.

"The Commandments Analyzed," price

MRS. MILTON RATHBUN.

When we had in closing the exer-

lyn, N. Y., rendered most acceptably

eat applause testified to the ap-

music so carefully rendered.

preciation of the audience.

us with violin solos.

said organization.

all view-points.

a tenor solo.

given in rhyme.

Messages from spirit life were also

An able and carefully prepared lec-

void of affectation.

addresses.

poems upon the subjects offered by the audience. These were listened to with rapt attention and loud applause

Mrs. Henry J. Newton, president of

for spiritual food.

A Work of Immense Importance.

### FUTURE LIFE

In the Light of Ancient Wisdom and Modern Science. BY LOUIS ELBE.

This is the authorized translation of available evidence hitherto to be and in supplementing their service, spoke words forcible, pertinent and comforting; thereby impressing upon the audience the dignity and value of Spiritualism. Especially welcome were her references to the host of probables who have here provided the special controllers. increasing numbers.

The fundamental question of the The book is divided into two parts, 'Immortality of the Soul' has dis- the first part being devoted to the that other life of which we yearn to ticipate our own promotion to spirit

the famous book which has been crefound only in the most scattered and ating so wide a stir in scientific and inaccessible forms. With great care religious circles throughout France, and exactness M. Elbe has arranged under the title "La Vie Future." It a plain statement of the discoveries, will be received with equal interest theories, and ideas of the greatest inhere, and will arouse very general dis- vestigators together with his own illucussion, as the subject is one engaging minating views and comments, and a not only scientists but laymen in ever- mass of authentic information regarding the beliefs of the primitive races.

turbed the great thinkers of all ages, Ideas of the Survival as considered by and for the solution of this eternal the Primitive races, and the second to enigma humanity still seeks in vain. Deductions drawn from the Funda-This volume offers for the first time mental sciences. With Portrait of complete presentation of all the the author. Price \$1.20; postage 10c.

### **Imo Excellent Spiritual Books**

From the Pen of the Gifted Inspirational Author. CARLYLE PETERSILEA.

These books from the pen of the noted musician, medium and author. Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest

### **OGEANIDES**

A Psychical Novel .- Price Paper, Wife, Mother, Spirit, Angel .- Neat

Cover, 50 Cents. This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, early called to the portals of death. as related to the gifted and inspired It is very realistic, and the narrative author. The question of soul mates, is charmingly natural, and beautiful or of the united male and female con- in its tone of sweetness. It brings stituting the completed ego or angel, that other world very near to us; the is advanced as a vital truth of spirit comfort it brings to those bereaved experience in the higher realms. work radiates a good spiritual influ- ily, is beyond one's power to describe. work radiates a good spiritual.

All readers will be charmed with a spiritual book for Spiritual as well as spiritually aided and uplifted.

MARY ANNE GAREW

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### N. S. A. Missionaries.

Missionaries' Report for the First Quarter of 1906.

We began the work of the year 1906 with the little society that we oranized in Lancaster Pa., four years ago, holding three meetings there. down and send something, whether a Large audiences greeted us even small or large amount, to Miss Rena though the weather was very unfavor-

able.
This society is one of those of which we are proud. Mr. Geo. A. Kiehl is the efficient president and is well supported in the work by the other officers and members of the society. A great work has been accomplished by

When it was organized the people of Lancaster, outside of a few who had investigated Spiritualism privately, were in a condition of densest ignorance regarding the teachings of truth of our philosophy.

The newspapers treated the Spirit-ualists shabbily, and published an article written by someone who was as ignorant as he was vicious, advocating | place toward Spiritualism since this a coat of tar and feathers for the mis-

After four years of work in which some of the best speakers, among whom I recall the names of Harrison D. Barrett, Dr. B. F. Austin and W. J. Colville, and such mediums as Mrs. Wreidt of Detroit, and Mrs. Bartholomew of Florida, have visited this orthodox city under the auspices of this society, their labors with the good private work of its own mediums and the distribution of Spiritualist literature consisting of the N. S. A. leaflets, books, pamphlets and the splendid Spiritualist newspapers and magazines, all of which are great factors in the dissemination of the new gospel, has transformed the condition of aggressive opposition to one of toleration and with many, to the acceptation of the truths of Spiritualism.

There are many investigators now and the society is calling loudly for the proposed N. S. A. Reading Course. We trust the committee appointed at the Minneapolis convention is making progress, and that this much needed Reading Course may be forthcoming

The work of the Lancaster society shows what may be done by even a few persons who will work earnestly and harmoniously together.

We served the First Association of Spiritualists of Washington, D. C., during the month of January. Missionary work is much needed in the Capitol City as it is nearly every-Our work was successful. where else. Large audiences were in attendance. The old workers seemed to imbibe new enthusiasm and constantly increasing interest was clearly shown, and twenty-five names were added to the mem-

counts among its members a number of workers of national reputation. Among them three officers of the N. S. A., viz.: Theodore J. Mayer, treasurer; Mrs. Mary T. Longley, secretary; Mr. I .C. I. Evans, trustee; also Mr. C. Payson Longley, author of "Longley's Beautiful Songs"; Mrs. M.
J. Stevens, Mr. P. L. O. A. Keeler and other well known workers and me-

We enjoyed the work with this society very much and it was with regret that we were obliged to leave it just as we had the work well in hand, but those good workers Oscar A. Edgerly and Mrs. Mary T. Longley took up the labor where we left it, which insures the continuance of the spirit of enthusiasm that our labors had Miss Mattle Sherriff who has had created.

where we held six meetings. These were the first public Spiritualist meetings ever held in that city. Our audiences were fine and were composed of crepresentative people, many of whom "listened to a lecture on the subject of Spiritualism and witnessed the mes- was first organized, and appointed sage work of a medium for the first Mr. H. J. Hopkins, who is one of the

. We were royally entertained in the home of Mr. and Mrs. W. P. Rathbone. the entire three years and they have We organized a fine society here, composed of thirty-two members. Dr. C. ing men and women of the place and for it. with the splendid membership composed as it is of honest, earnest and enthusiastic Spiritualists and investigators we feel that the cause in Parkersburg is in good hands. We feel that the missionaries should have remained in this place six months at least. The time will come when Spiritualists like Unitarians and other enominations will be able to keep their missionaries with their new societies until they are fully established and their permanency is assured.

We trust that the Parkersburg society may be carried on as successand become as permanently established as the society that we organized in Wheeling, W. Va., four ears ago. It starts out under similar conditions.

We stopped at Ashley, Ohio, and held two meetings in the Opera House under the auspices of the society that we organized there about three years The weather was against us, but we had fair-sized audiences. There was a number of orthodox peo-ple present, some of whom had previously opposed Spiritualism and had never before attended the meetings. although the camp-meeting, within the village, had been active for years.

Verily, "the world do move." We next visited Detroit, Mich. we took part in the three days' mid-winter meeting of the Michigan State Spiritualists Association. A report of this meeting having already been given to the public through the Spiritualist press, we will only say that it was a success in every way and did much good for the cause in Michigan. We are certain that more massmeetings are needed in that state as well as in other parts of the country. They are great teachers of the public, and give encouragement to the workers, creating enthusiasm. generating activity and at the same time demonstrating to the Spiritualists the benefit of organized, united effort in the work for the advancement of our great cause. At this meeting we raised about seventy dollars to be used is a small village. Saginaw society in defense of the Goff Will. This died. Chesaning society lived and case is to be tried in the Supreme Court of the State of Michigan. Evbry Spiritualist in this state and in made. A great deal depends upon the the United States should feel that this president. A good leader is essential is his or her case and send at least a to the success of a society. Ittle money to help the cause of jus-This case has almost resolved itself into the question whether a per- and demanded a new organization and

MR. AND MRS. E. W. SPRAGUE. sm? or will you stand up for your own rights and those of our arisen brother who can no more defend him-self and his rights in our earthly

It will require several hundred dollars to carry this suit through the courts and get a decision. Let every Spiritualist who reads this set right Chapman, secretary Michigan State Spiritualists Association, Marcellus, Mich., and she will send you a receipt for your remittance. Don't delay.

We visited Pontiac, Mich., where we held two meetings. Zero weather and too short notice of the meetings caused our audiences to be small. Mr. R. Bartlett, who arranged for our coming, said we must return when opportunity offered and he would advertise it more thoroughly which would insure a large attendance.

We went from here to Fenton,

Mich., where we had organized a small society some four years ago. There has been a remarkable change in the attitude of the people of this society was organized. At the first meetings we held there four years ago people preferred to stand in the back of the hall rather than be comfortably seated in the front seats. This time the hall was filled. Every available spot was utilized; the hallway en-trance was packed and the stairs leading to the upper story was covered while many went away. The hall was not large, though it was larger than the one we occupied four years ago, We should have had one that was at least twice as large.

This little society has been ministered to by Mrs. Lou Abbey for the last two years or more, and though its membership is small, it has been able to have some of the best speakers and mediums from abroad who have been of great assistance in the work of enlightening the people upon the all important subject of Spiritualism,

On Sunday, Feb. 18, we attended the Methodist Church of Fenton and listened to a sermon on the subject of Modern Spiritualism and True Spirit Communion by the Rev. J. B. Whitford, the pastor, which would have been a credit to any Spiritualist speaker. It was a fine, logical and spiritual sermon, and was replete with the truths of the phenomena, philosophy and religion of Spiritualism. The Christian church is slowly pro-

gressing, and right here the question may be asked is it going to absorb and monopolize Spiritualism? We will answer: The church is absorbing it rapidly and teaching its truths more or less, but it can never monopolize it so long as Spiritualists hold together as an organized body, for when it comes to the last analysis, to the fundamental principles upon which This society is presided over by that veteran worker and true Spiritualist, Mr. F. A. Wood, and Mrs. H. W. Morenthing rests upon the fact of Spirit gan is its very efficient secretary. It Communion, and none can come to it without coming to Spiritualism.

All we need is to hold our organization firmly together and the work of others, even those who seek to appropriate it to use in the patching up of decaying theology, will help to build up the cause of true Spiritualism and our organization, which alone stands for it

At Chesaning, Mich., we found the ociety that we organized in that place three years ago, in a flourishing condition. Mrs. Waldron who is its president, is a live one. The other officers are good workers and are supported by a small membership of earnest souls. They have a fine choir which was an inspiration and great help to us in our work with them. We visited Parkersburg, West Va., Camp for many years in the past, is the leader. She is also the efficient conductor of their little lyceum and teaches the children to sing which is

one lovely feature of the lyceum work This society is studying Spiritualism; it formed a reading class when it was first organized, and appointed veteran workers, as reader. Regular meetings have been held throughout gained much thereby. They are anxiously awaiting for the N. S. A. Read-M. Boger, an ardent Spiritualist and ing Course. We hope the committee leading physician of the city, is its will soon have it ready for them, and president. The other officers are lead- for the many others who are calling

This society has employed some of the best speakers. They felt obliged to get good Brother Austin to come there and correct a mistaken orthodox preacher, who sought to kill this little society when it was but a new-born babe. Mr. Austin did his work effectually as is his custom and the poor orthodox man's efforts proved a boomerang. His vindictive words brought condemnation on his own reverend head from even those to whom he ministered. This society, small as it is, located in this little town of 1327 population, is doing an excellent work and should be an object lesson to all Spiritualists and an example for weak societies to follow

The Chesaning society has adopted one resolution that all societies might adopt to advantage. It allows no members to be buried by orthodox rites if they desire a Spiritualist funeral. If the friends are not able to bear the expense of a Spiritualist speaker from a distance, the society furnishes the necessary funds, and their last wishes are respected. At Saginaw, Mich., conditions were different. The society that we or-

ganized there at about the same time that we organized the Chesaning soclety, was dead. It almost "died a-bornin'." It had a larger member-It had a larger membership than the Chesaning society, and the outlook was much better for it. But conditions changed. We were told that a few parlor meetings were held after we left. One active family moved away. No speakers were en-gaged; factional feeling arose and the society expired without having accomplished much.

According to some critics we "should not organize small societies." "It is a detriment to the cause." We have been accused of being "too zealous in organizing societies," etc. Our experience demonstrates that many of our small societies are among the most active and successful societies we have.

Saginaw is a large city. Chesaning flourished. No one can tell how a society will succeed until the triel is

The Spiritualists of Saginaw refused to work under the old charter itself into the question whether a person can be sane and believe in Spiritualists of this country, are you going to sit idly by and let Brother John B. Goff's will be set aside on the grounds of his being in-keep on organize another, and saide on the grounds of his being in-keep on organizing until we get one sane because he believed in Spiritual- that will live. There are a great

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### Give Us the Truth, the Whole Truth, and Nothing but the Truth

many Spiritualists in Saginaw some of PSYCHOMETRIO BEADING, 25 Cents. whom—what a nity—have gone over 1. Mrs. Mary L, Brennen. Pittsburg, Kan, Gen. to the Theosophists and Christian Scientists where they appear to be working well and lending their moral support and financial aid. How can Pheosophy or Christian science, with their impossible theories, become attractive to one who has learned the practical truths of Spiritualism and the blessed demonstration of spirit communion.

Our next place of labor was at Battle Creek, Mich., where three or four years ago one of the best societies in the state flourished. After years of excellent work, reverses came and the past year has been one of struggle, though first class talent has been reg-ularly employed. A few of the faith-ful have kept the work going. We went there for one Sunday only but after learning the condition of the society, at the earnest request of its officers and members, we decided to re-main two weeks more. Our meetings were successful. Interest in the work increased with each succeeding meeting, and on Sunday, March 25, held an all-day anniversary service, in which we were assisted by three veteran workers, viz., Dr. J. M. Peebles and Dr. Johnson of Battle Creek, and Dr. Julia M. Walton, of Jackson, Mich., president of the Michigan State Spiritualists Association. Mrs. E. T. Cleckner, who is the president of the association, presided in her usual dignified and pleasing manner.

All the speakers and mediums were at their best. The dining-room tables were "heavy laden" and every one sought to "give them rest." Everything was as "free as the grace of God," and everybody was indeed happy. Earnest souls pledged themselves to labor more faithfully than ever before to advance the cause and build up the society during the coming year. During our two weeks' labors here we added 27 names to the membership roll, and we "went on our way rejoicing.

At Decatur, Illinois, we found the little society that we organized two years ago still at work. It has kept up parlor meetings during the entire time and has employed speakers occasionally for a month or more at a time. This society is small, but it is composed of earnest souls who are doing the best they can under the cir-cumstances. What they need most is the funds to employ first-class talent to hold public meetings.

The society not being able to employ sufficient talent, it is trying to develop some of its members to fill the place. Circles are being regularly held for this purpose, but the crying need is for the Reading Course of the

We closed the month of March in Decatur and went to St. Louis, Mo., to assist Brother Grimshaw in the anni-versary services, April 1, 2 and 3. Of this we will have more to say in our next report. In Michigan and Illinois there is a

tendency to lukewarmness on the part of many Spiritualists. Some of them have lost their enthusiasm on account of the agitation of the fraud question. It seems strange, yet it would seem that one who is a true Spiritualist could not be turned aside by anything. Though there were ten thousand frauds Spiritualism would remain everlastingly true just same. This little shadow like the single cloud of a summer day will soon have passed and the sun's bright rays will appear more beautiful for

the temporary shadow. We have been greatly hampered in our work for the want of suitable places to hold meetings. During the month no less than eight places where our services were wanted, our people were unable to secure halls for weekday evening meetings. We shall be glad to hear of successful work being done by the N. S. A. Committee on Building Fund. Some societies hire halls, taking exclusive control and sub-renting to others, reserving the use of same for themselves. This usually proves of great advantage and makes the rent low to the Spiritualists. But the best way is to own a hall or church for ourselves. Spiritualists determine to have it and work for it. Cordially, E. W. SPRAGUE AND WIFE,

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folly, olly. Science has been too wise to spend its force warring against forms. Our brother medium, Jesus, adopted no new forms. The substance is what concerned his brain. The world is so strongly attached to accustomed ceremonies, that it stoutly refuses to be weaned from them. Given these, and it is ready to receive any other charges that are scientifically demonstrated. The truly wise will take the

The bible says we should not put new wine into old bottles. They used leather bottles then. No wise spirits have taught through modern mediums objection to any form. They know that the substance is the solid part. There are a few Spiritualists still

making battle against the beautiful term, Infinite Intelligence. It would seem that ere this they should have learned that all nature is Infinite Inilligence. E. W. BALDWIN.
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worked at the wrecking of an old ing the driver to come to my assistthat his uncle, who had been dead
that his uncle, who had been dead
that his uncle, who had been dead some time, came to him and told him to keep off the second floor of the building the next day, When he went to work in the morning his boss told him and his partner to go on the sec ond floor and remove some sand. He refused to go, and told why, so was given some other work to do. His partner and another man were sent to shovel the sand and a short time after they started work the floor gave way. Both men were buried in the sand, one of them was killed and the other was badly injured. I think that my uncle

badly injured.
had a lucky escape.
M. J. MURRAY. Chicago, Ill.

Came to the Letter.

A few years ago I lived in a little

town, Boonville, Mo. My son had learned to be a telegraph operator. Although quite young, just nineteen years of age, he had gone to work for the Missouri, Kansas & Texas railway and was at that time away, holding his first position. I dreamed that I heard him come in at the gate and walk around the house on the pavenent and step up on the back porch. I said, "Eddie is coming," and he came to the door and knocked, saying,
"Ma, let me in." I got up and opened
the door and retired at once to my bed. He came in, walked to my bed, put his arm around me, kissed me and said, "Mother, dear, how are you?" I said, "All right, my son. How are you?" "Fine. I had only an hour to wait for my train, so I thought I would run over and see you." I asked, "Where are you going?" and he answered, "I am going across the river to a station called Elliott to work

as agent." I said, "Oh, Eddie, you are too young to be an agent."
I thought he took a yellow paper from his pocket and said, "Read this and see." I read it and it said: This will pass E. W. Mitchell to Elliott. He goes there to work as agent.' The next night at 12:30 o'clock my dream was fulfilled to the letter, just as I have written it. He went to Elliott and worked a long time. It was a beautiful experience and I will never

Bloomington, Ill.

SARAH MITCHELL.

Following is an experience which happened to me one night in the spring of 1892, while employed as telegraph operator at Worthington, Ia., very small place.

I boarded about a mile from town and the road which I generally took led through some lonely woods. On this particular night, the last train. as I started on my way home. about half way I was startled to see a bright, almost transparent vision, the pack. It vanished as quickly as it had was killed. to whom I told my story and was

er named Reiter, in driving home, had encountered a huge rattlesnake meas- tune in the mines. There were dozencountered a nuge ratheshake measuring six or seven feet in length, about fifty feet from the spot where I saw the vision.

H. ROSENBERG. Chicago, Ill.

Husband Called Her.

One night a year ago, when my father was working nights, my mother don't come and get me, I will freeze to death. I am in front of a store on the corner." My mother awoke with a the suburbs. start and looked at the clock. It was 4 o'clock, and my father should have and all belonging to it to his old combeen home. She went to sleep again and dreamed again. She then got up One day when the new of and dressed herself and called the lady next door, who laughed at her, but said she would go to the corner with her. . There she found my father,

> FRANK REILLEY. Phantom Carriage.

frozen. So her dream came true.

badly he was stunned and almost

· I was spending my vacation on farm up in Wisconsin. There was a lake some six miles away, and as was at that time quite fond of outdoor sports. I frequently arose early and took a spin over to the lake and back on my bicycle before breakfast.

On one of my trips I came across a young lady who had been out for an early morning spin and had broken her chain, so I suggested that I tow her home by means of a wire which I took from a fence.

She, with her father and mother, was living in their summer home at the head of the lake. When we arrived there her father insisted upon A while after he had gone my six my remaining for breakfast and ter, who had been thinking of the pin, eventually we became fast friends. He started to walk to the door. Her huswas interested in astronomy, and had band asked her where she was oing. the dome of their home fully equipped | She said: "I am going to get Will's for that purpose. There was to be pin. I see it lying between two an eclipse of the moon the next night bricks in a crack by the side door of and he invited me over to watch it the store."

through his telscope.

Her husband asked no questions, through his telscope.

I arrived at about dusk—the eclipse

was to take place at 9 o'clock, but, to our bitter disappointment, at about 8:30 the skies clouded over and the moon and stars were completely hidden from view. I started for home at about 10:30. The night was as black as ink, and yet it was so quiet that not even a leaf stirred.

I struck a down grade and had be gun to coast at quite a fast clip when I heard the sound of horses hoofs and the clink of metal tires against the nebbles in the road ahead. The next instant I saw the shadowy

outline of a carriage going in the same direction that I was, some 200 feet of colliding with it.

In order to save myself let go of "The Jesuits." He In order to save myself I let go of "The Jesuits." By Rev. B. F. the wheel, which fell, putting out the Austin, A. M., B. D. An excellent light, and leaving me in total dark- pamphlet. Price, 15 cents.

ness. I did not fall, however, but A short time ago an uncle of mine stood still for fully a minute, expect-

> He did not come, and the only sound I heard was the throbbing of my heart. I found my wheel, lit the lamp, and this time proceeded more cautiously.

> By the rays of the lamp I could see that I was riding through a deep cut, which made it impossible for the driver to have turned out. I rode on for about two miles and came to a house from which a light was shining. As I drew near the place a woman came out to the gate, carrying a lantern, and she was sobbing as though her heart would break.

> I stopped to ask her what was the matter, and she replied between her sobe that she had been sitting up waiting for her husband. She had heard him drive through the gate, past the house into the barn yard, but when she got out there with the lan-

> tern he was not to be found. Next day we heard, and it proved to he true, that he and the horse were killed by the fast mail at just about the time I saw them in the cut.

If there are no "ghosts"—what was t?

GEORGE M. PELTON.

Chicago, III.

Saved From Fire.

On the twenty-third day of September, 1905, while rooming at 58 Mont-calm street, Detroit, Mich., I had a peculiar dream which came true while I was dreaming. This night I was feeling melancholy and retired early in the evening. About I o'clock in the morning I heard some one pound-

ing at my door and calling my name. I jumped to my feet and asked what was wanted, and the landlady, Mrs. R., inquired what was the with me. She said I was calling "fire" at the top of my voice. Then I told her how I had dreamed that the back room on the next floor was on fire. She ran upstairs to room and sure enough it was all ablaze. She then aroused the rest of the roomers and all escaped jured. The next day they all thanked

me for saving their lives. FRANK L. LAWRENCE. Detroit, Mich.

Miner's Dream. In the year 1897 I was mining in the hills of Colorado. The mine was isolated from the town in so far that we could go to "camp" but once a month. All the miners lived in log cabins by the mine.

One evening I was alone in my cabin, which, by the way was the nearest one to the mine, and after reading several short newspaper stories I fell asleep. I dreamt that there was an explosion in the mine. I saw which was due at 8 p. m., was two a man on the 500-foot level pick into hours late, and it was about 10:30 a hole that was charged with dynaa man on the 500-foot level pick into When mite, and as he did so I saw him

blown to eternity. At this juncture I was awakened by form of which resembled a dead a rap on the door. The shift boss brother of mine, motioning me to stay rushed down to tell me that a man appeared. Half dazed and terror- was if it had happened on the fifth stricken, I ran back to town and level, and he said it had, so before he stayed over night with some friends, told me who it was I told him who it was. I forget the young man's name, aughed at.

Next morning we heard how a farmNext morning we heard how a farmNext morning we heard how a farmlege education, but sought his for-

> EDWARD J. CASSIDY. Chicago, Ill.

Discovered Hidden Money. Two men had been very good had a dream in which she heard my friends from boyhood on, and when father's voice calling her name. It seemed to say, "Alice, Alice, if you ling. One of them acquired a modest

When he died he willed this home

One day when the new owner was coming up the driveway he was as-tonished to see his friend beside him. They walked on into the barn, where he was amazed to see his friend turn who had fallen and cut his hand so toward him, point a finger upward and disappear. On the next day the spot where the ghost had pointed to was examined and on removing a loose board a large sum of money was found

hidden in the ceiling.

MARGARET HUNTER. Chicago, Ill.

Found Lost Pin.

My sister was sitting with her husband in her home one evening. My brother-in-law had just come home from his store about a block from his he missed a gold stick pin that he valued as a gift. He hurried home and asked his father for the key to the store, saying that he might have lost

A while after he had gone my sis-

but told her to stay at home and he would go and look for it. It was so dark he lighted a candle and just where she said she saw it, they found the pin. ... MRS. NEWTON.

Ravenswood, Ill. "The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc.

Price, 30 cents. "Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has apahead, as it fell in line with the rays peared of late years. It is scientific in from my headlight. By the time I had its method, protound in its logic, and slackened my speed a little, after above all sympathetic to the truth catching the pedals, I was so close to whatever it may be and wherever it the carriage that I jumped for fear may be found. Price, cloth, \$1.50. 10