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MEDIUMSHIP AND FRAUD

A Western Man Freely and Pointedly Expresses His Views

An Address by S. M. Tucker, Wichita, Kansas.

Mr. President, Ladies and Gentlemen:—The subject which I have selected as the foundation for what I may say on this occasion is that of "Mediumship and Mediumism." In talking upon this subject I can only speak for myself. I am always ready and willing to do all that I can for the cause of true Spiritualism as I understand it.

Spiritualism is my religion. It embraces all that is good and true in all systems of religion. It is the religion of humanity. I have investigated its phenomena and studied its philosophy until I have become satisfied of its absolute truth. I know that my friends who have passed through the trance, who call death still live as individuals. I also know that under proper conditions they make their presence known to me, and communicate with me. The spirit friends of other people do the same thing. There are certain persons in whose presence our spirit friends are able to make their presence known, and by various ways communicate with mortals. These persons we usually speak of as mediums. Scientists and many of great learning call these persons psychics or sensitives, but as I am neither a scientist or a man of great learning, I prefer to call them by the old name of mediums.

This subject, of mediums and mediumship is one of the most important of anything pertaining to Spiritualism, and it is a subject but little understood by Spiritualists or by the mediums themselves. There ought to be a better understanding on this subject, the laws which govern mediumship, spirit control and spirit communion. If we all understood these things and the laws which govern them, we would find less contradictions and absurdities connected therewith.

It is by and through the manifestations which are produced by and through the different phases of mediumship that we learn nearly all that we know about spirit return, which constitutes Spiritualism itself. Now what I understand by a medium is a person whose organism is such that it can be used by spirits as an instrument for producing certain phenomena, and through which they can communicate with mortals. They might very properly be called "messengers." I will now give you my views upon this subject, based upon what I have seen and heard and what I have learned.

There are, as you know, mediums of various kinds, and they are used for various phases of phenomena, and they have various degrees of development. We have mediums who are used by spirits for what we call physical manifestations, such as rapping, table-tipping, slate-writing, automatic and independent writing, talking through trumps, painting pictures, and partial and full form materialization. We also have mediums for manifestations of a mental character, such as trance, inspiration, clairvoyance, clairaudience and psychometry. All these phases have their uses; that which will satisfy one inquiring mind will not satisfy another. All these phases are used by spirits for the purpose of manifesting to, and communicating with mortals. I will not take your time in describing these various kinds of mediumship. You all know something about them, and many of you probably know more about them than I do.

For some reason all mediums have been objects of suspicion on the part of the skeptic, the religious bigots and a class of people which I call professional fraud-hunters. These people are so constituted that they are all the time looking for fraud and they often find it where none exists. I am sorry to say that this faculty of being always suspicious is not entirely absent among Spiritualists themselves, and I am especially sorry to say that there is sometimes ground for suspicion, but not a tenth part as much as is claimed by our enemies. Unfortunately there are a great many people in this world who are so constituted that they actually think everybody else is dishonest. This is true in business, politics, and religion. There are a great many people too pious to be honest. I will not say one word against true piety. I am talking about that kind of piety which is ninety-nine percent pretense and only one percent substance; that kind of piety which puts on a long and solemn face on Sunday goes to church two or three times on that day and thanks the Lord that they are a little better than other people, and spends the other six days of the week trying to cheat their neighbors out of what belongs to them. That kind of piety, which, when asked for bread, feeds the sufferers on tracts or gives them a copy of Watts's hymns or Baxter's Saint's Rest. The world is too full of that kind of piety.

When we hear a person spoken of as a very pious or religious person, we are apt to inquire, is he moral, is he honest? But when we hear a person spoken of as a moral and honest person, we never think of inquiring whether he is religious or not. If a man is moral and honest, I care nothing for his religion. I place honesty and morality above all other things. There are a great many people in the world so constituted that they had rather lie and deceive on five years' time without interest than to be honest and tell the truth for cash in hand. This is an unfortunate condition of things, but, alas, too true. Mediums come in contact with all these classes of people at their circles and seances, and while all classes of mediums have to meet the investigator, the skeptic, and the fraud hunter, it is the medium for physical manifestations who is subject to the most abuse, and is most apt to be called a fraud and denounced as an impostor, and they are the ones least prepared to defend themselves against such charges. It matters not how honest a medium may be, there is always some one ready to denounce him or her as a fraud or a falsify.

There are a great many people who are always ready to say anything and everything which they cannot understand. While the medium for physical manifestations has all these things to contend with, the trance medium, the inspirational speaker and psychometrist, if one of these mediums really takes in speaking or in giving tests may escape the charge of fraud by laying their failures or mistakes to their spirit guides or controls. But who to the medium for physical manifestations if one of them goes wrong in the smallest particular? If any member of a circle composed of all sorts and conditions of men and women, from honest Spiritualist and honest investigator down to the professional fraud-hunter and professional exposé, fail to get what they

want or what they demand under conditions about which they know nothing and care less—conditions which they help to make, the cry of fraud goes up and is echoed and re-echoed, and they make themselves into a pack of howling wolves upon the track of the poor innocent medium. This cry of fraud is repeated and grows with each repetition.

Who ever heard of a lie becoming smaller by repetition? This subject of mediumship, which, as I said before is but little understood by Spiritualists themselves and mediums, is a subject about which the outside world knows absolutely nothing. In my investigation of Spiritualism and mediumship, I have learned an important fact connected with the subject, and that is, that persons who are so constituted as to become spirit mediums and are susceptible to spirit influence, are also subject to the psychological or magnetic influence of spirits still in the body, so that the composition of the circle or audience has much to do with success or failure of the seance. Those who have attended many seances have noticed the difference in the results with the same medium, but with a different circle, so you will see that the medium is not always to blame for failures. There are honest mediums, and no doubt, there are dishonest mediums. There are honest preachers and there are dishonest preachers. There are honest circles and there are dishonest circles. There are honest men and women in this world and there are those who are dishonest. There are honest spirits on the other side of life and there are dishonest spirits there. There is no law that I know of that will permit one class to return and manifest through the mediums and not the other.

The passing of a dishonest man or woman to the spirit side of life does not at once make him or her honest and truthful. They carry with them into that life the same moral, intellectual and spiritual character which they had here. In our investigations we should never forget that spirits are not all possessed of great knowledge, and while they may have the very best of intentions, they may have a great lack of wisdom. I believe as a rule that ignorant goodness is about as apt to do harm as intelligent badness, if not too bad.

As before intimated the imperfections apparent in mediumship are not all due to the mediums, and many of them may be attributed to the circle or sitters, and much to the ignorance of spirits who attempt to do that which they do not know how to do. This should not be considered strange as it is not the intellectual or moral condition of spirits which give them the power to return, but the moral condition of the mediums which render them susceptible to spirit influence; and then consider as an important factor the ignorance or dishonesty and consequent egotism of the circle or audience. Dense ignorance and great egotism are too often found in the same individual.

We know that vast multitudes have passed and are passing to the spirit side who are profoundly ignorant of the laws which govern spirit return and spirit manifestation. I believe that the great majority of mediums are honest, just as honest as any other class of people. All mediums should be honest, all people should be honest, but unfortunately all are not honest. Mediums should be temperate in all things. They should abstain from all kinds of strong drink and from all bad habits and from all evil associations. They should have true goodness and purity within themselves. They should cultivate calmness of mind, evenness of temper and concentration of thought.

All these things and these conditions will contribute largely to the results, while an opposite course will lead to the bad. These rules of conduct apply with equal force to us all, whether mediums or not.

The law that like attracts like applies with full force in these matters. I believe that as a rule, women are more susceptible to spirit influence than men. Children are generally more susceptible to these influences than adults. This may probably be shown in another way, having formed opinions of their own, and not having so many other things on their minds.

Mediumship should never be considered as a condition of servitude or control. Mediums are under only the same obligations to spirits that spiritualists are to them. Mediumship may be considered as a kind of partnership between spirits in the body with spirits out of the body. Neither should try to coerce or control the other. The inhabitants of the spirit world are no worse than those of this world and in many cases no better. Spirits on the other side are actuated by the same motives as spirits on this side. All men, whether in this life or the other, act from a desire for happiness. Some seek it in one way, some in another. Some people think their happiness depends altogether upon the amount of money they can control. Money is their God and they worship no other. Some think their happiness depends upon the amount of political influence they can command. There are some, but unfortunately their numbers are not as large as you would suppose, who are happy depends upon the amount of good they can do to their fellow-men and the amount of suffering they can alleviate. To which of these classes should Spiritualists and mediums belong? I do not think I need to answer this question. Let each one answer it for himself.

We cannot take our money to the spirit world. We cannot look for political preferment in that life, but we will find that the effect of our actions, be they good or bad, will go with us beyond the grave. Which should our mediums prefer in the practice of their mediumship? The good of their fellow-men or the amount of money they can accumulate? As I said before, I believe I know that a very large proportion of our mediums, public and private, are honest—just as honest as any class of people.

During the last fifty years I have met with a great number of mediums for almost every phase of manifestation. I have sat with them under the most crucial test conditions, and when no test conditions were required, and have found but little difference in the results. I do not believe in so-called test conditions in our seances, public or private. I look upon them as an insult to the medium and a disgrace to Spiritualism. I never attended a seance in which I expected to be defrauded, and with one or two exceptions I do not believe I ever have been. I have attended seances where some one in attendance could see occur a fraud, but I failed to discover any, and I know I was as careful, and as capable of detecting fraud as any one present. The wish is often the

father of the thought. The desire to discover fraud often makes a person believe a fraud where none exists. Besides this there are some persons who will attend a seance and then will fully and persistently lie about it.

Friends, you may have discovered by this time that I am a friend of mediums and do not believe in this eternal cry of fraud. I believe that mediums may attain to that degree of growth and development, that they can at once recognize the difference between a true and a false circle, and be able to identify the spirits who attempt to influence them. Many mediums have reached that condition, and I believe it should be sought by all. The mere giving the name of a great man or woman who has passed over is not sufficient evidence that the spirit manifesting is the one he or she claims to be. This is important for I have no doubt that there is a class of spirits who take delight in and are intent upon deceiving mediums, and trying in that way to impede and if possible stop the growth and spread of Spiritualism.

There are certain portions of the so-called Christian church who have found out that they could not stop spirit manifestations, and having to admit the facts, have determined it possible to control and direct them. Here is where the Jesuits of every class, in and out of the body, are reaping their greatest harvest. The passing of one of these church men or women from this to the spirit side does not in any way change their character or aims. They are still intent upon building up and perpetuating their own creeds and dogmas. There are crank mediums whom this class of spirits can control. They are generally very pious. They rave at science and deny reason. They oppose most bitterly the advancement of true and unadulterated Spiritualism. They usually profess their discourses or seances with most pious and penitential prayers and invocations to some imaginary Deity. They have a kind of spurious, half-baked kind of Spiritualism, which they call Christian Spiritualism, Christian Science or some other name; anything but pure Spiritualism as taught by the good and advanced spirits from the other side. They have and encourage a kind of ecclesiastical or churchy Spiritualism. They send their children to sectarian Sunday-schools; attend orthodox churches themselves, and in many cases join them. These Jesuitical spirits which I have spoken of are adepts in all kinds of craft and deception. They practiced it when on earth, and they will still practice it from the other side. With this kind of teaching and such examples, what can we expect? With them, mankind has no rights. Man owes no duty to his fellow-men but everything to God. From their standpoint, a belief in their God is heaven; disbelief is hell. Their God hates pure Spiritualism, so they must hate and persecute the believers therein.

As far as spirit influence and spirit teaching is concerned, we have nothing to fear from any claim of spirits but the religious bigot. As to earth-bound and undeveloped spirits, we can help them, but not the religious ones. They think they need no help. To assist the weak and undeveloped spirits to overcome the craft and guile of the more advanced spirits, is one of the grand objects of the spiritual movement. Then let all mediums, as far as possible, learn the character and intention of all spirits seeking to influence them. Try the spirits and see that their intentions are good.

Do not allow any spirit who is disposed to deceive and to practice fraud upon mediums and the people to control you at any time. When all of our mediums are able and willing to do this we will have better results and much of the prejudice now existing against mediums will disappear. Perhaps no one thing has stood more in the way of genuine and successful mediumship than pecuniary dependence. Public mediums should be so well supported that no fear of poverty could interfere with their usefulness.

The Greeks more than two thousand years ago took much better care of their mediums or oracles, as they were then called (which are the same), than we do now. They never compelled or allowed their medium to plan, or as we call it, hustle, for their living. Their medium was provided with food, money and supported by the public. Just think for a moment of the mediums or oracles of Delphi or Dodona having to take in washing for a living, while acting as mediums or messengers between the spirits and mortals. This or its equivalent is what many of our mediums have to do or starve or quit the business. The Greeks built temples for their mediums. The prince of the city in the city of Delphi, the temple of Apollo, which was the home of their oracles or mediums, and from which their communications were delivered. Their oracles were next to their Gods. They looked upon these communications as the expression of the will of their Gods. Of course, we look upon the communications of spirit world as being from the spirit world, and a somewhat different light, but our mediums should be cared for much better than they are. Many people complain of the selfishness and money-getting propensities of our mediums. Who are to blame for this condition? I answer the Spiritualists themselves. We have compelled many of our best mediums to make commerce of their mediumship or starve. We have made many of the most delicate, burglarized and most sensitive mediums among us to buffet alone the cold, unfeeling, selfish, and money-loving conditions of the world.

And when one of them has faltered and perhaps given away to temptation, instead of flying to their rescue, too many of us have been, if not ready to worry and persecute them, we have stood by and let them sink still lower instead of trying to help them to retrieve themselves and regain their former position of usefulness.

I say shame on this Spiritualism! We should hide our heads if we could from the eyes of the angels who gather in pity around these unfortunate ones, until we have provided such conditions as their needs demand. My opinion is, and has been for years, that the proper way to treat public mediums is to employ them by the year, month, or some other stated time at such salary as can be afforded and agreed upon, and thus remove these temptations from them; then give them the very best conditions possible and we may expect good results.

The Christians pray daily to their God not to lead them into temptation and to deliver them from evil. It seems to me that we should not allow our mediums to be led into temptation, but should keep them from evil, or deliver them from it. There is a great deal of what is called evil in the world. We should see as little of it as possible. There is no good in evil. Let us see and enjoy as much of it as we can. To be constantly on the lookout for the worst side of things instead of the best, is a great waste of our energies and a great hindrance to our progression. To impart a wrong motive to an act when we can just as easily impart a good one is to do our own souls an injury as well as the other party.

I know and so do you, that when we come to spiritual matters, we find a great many people who are never satisfied with anything they see or hear. And I am sorry to say that some of these classes are professional Spiritualists. Don't let us forget that mediums take more or less of the conditions, mental, spiritual, and to some extent physical of those composing the circle or audience before which they appear.

In a circle composed of sordid, selfish, and fraud-hunting men and women, the medium must be most perfectly developed and surrounded by powerful spirits, only then could he hold his own to be under the psychological influence of the circle as that of spirits. Mediums have a right, and it is their duty to refuse to sit in and for such circles. The law of self preservation gives them that right, and they should not be afraid to use it.

Now, friends, I feel that I have taxed your patience long enough. In conclusion I desire to say that I am a friend to all honest mediums, and when I am satisfied that a medium is honest, I will stand by him or her, though all the world should turn against them. I am a friend to all mediums, but I detest the practice of fraud and deception by any one. I hope my words are read for a little repetition. Mediums, be honest! Be true, be true to yourselves and true to the spirit world. Remember the responsibility which rests upon you, which is that of transmitting to earth's children the glad tidings, "There is no death." Stand for your rights and see that they are respected. Don't be afraid to lay your mediumship before the world. Let your motto be, to be good and to do good. Now, a word to Spiritualists, and I am done. Stand by your mediums. Hold up their hands. Help them to do their duty. Give them at all times the best conditions possible. Let us all be true to our profession. Let us remember that to us as a people the world looks for its salvation from the burden of superstition which now holds it in bondage. Let us bear the good tidings to all the world, of victory over death and the grave.

Wichita, Kans. S. M. TUCKER.

SEEKERS AFTER FRAUD.

Do They Always Find What They Look For?

To the Editor:—I have been attending lectures, going to spirit seances, reading various occult works, and am always on the lookout for fraud—I am an inveterate fraud-hunter. The statement made by some, that if you look for fraud you will always find it, is the veryest rote-false throughout. By looking for fraud with a critical mind, I sometimes am refreshed with the most grand and beautiful truths—giving the lie to the statement that the fraud-hunter always gets what he is seeking for. When I look for fraud I also intend to seize the truth. Every Spiritualist should become a fraud-hunter, and at the same time a truth-hunter. I commenced looking for fraud about thirty years ago, when I was swindled out of about \$2,000, in a business transaction, by a medium in whom I had perfect confidence. If I had looked for fraud, I would have known that I was swindled. My lesson then—do not carelessly guard myself against the tricks of friends and foes alike. A dyed-in-the-wool Spiritualist as I am I consider it my sacred duty to weigh all spirit manifestations in the balance of reason and common sense. I know every phase of spirit fraud, and I know that I cannot determine also that the same is limited on all sides. The fake ballot test, the fake platform test, the fake materialization and etherization, etc., are common in our ranks, and are deceiving hundreds, presenting a very dark spectacle.

TRUTH SEEKER.

The Illinois State Association.

The Illinois State Spiritualist Association held its annual meeting, October 14, 1902, at 4203 Evans avenue, Chicago, at 7 p. m. The secretary reported having recently chartered the following societies: Englewood Spiritual Union, Wheaton Spiritualists' Unity Society, and the Fraternal Society of Greenup. Our esteemed treasurer, Mrs. Dr. Emma Nickerson Warner, having left her home in Chicago, her husband, Dr. Geo. B. Warner, handed in the treasurer's report; it showed that the association had a balance on hand of \$121.73. This is the first time in the history of this association that one of its members had passed to spirit life during the term of office. Dr. Emma Warner left her mortal body Tuesday evening, October 7, 1902, her husband, Dr. Geo. B. Warner, having been in the city of Chicago, and the constitution was adopted: Sec. 1, Art. 4—The voting members of this association shall be its officers, ex-officio, the regularly chosen delegates from societies chartered by it and individuals who comply with section 2 of this amendment.

Every chartered society shall at or before the time of each annual meeting pay into the treasury 25 cents for each of its members and shall have as many votes upon the floor of the annual convention as the number of regular members upon which it pays annual per capita tax to this association.

Section 2 of Article 4 remains as it is. Section 3 of Article 4 as adopted: Upon payment of ten dollars by any member, he shall constitute himself a member and entitle them to vote upon all questions.

The following amendments were offered for consideration to be voted upon at our next meeting:

That Article 3 of the constitution of this association be amended by striking out the words on second Tuesday in February, and inserting third Wednesday in February.

That Article 5 of constitution be amended by adopting as section 2 thereof: The official board shall have power between annual conventions to receive and accept resignations tendered by its members, and fill by appointment all vacancies occasioned by death, resignation or removal from state until next annual convention, or until successors are duly elected and qualified.

A motion was made that meeting adjourn and election of officers be postponed until February, 1903. This being duly carried, meeting adjourned.

GEO. B. WARNER, Pres.
ELLA JOHNSON BLOOM, Sec'y.

The Boss Politicians Cannot Manipulate the Women Voters.

At the recent convention of the joint committees of the Women's Republican Clubs of Colorado, the president of the State League said some significant things and one of them was this: "We must not work under the direction of men, we must work for them. Let us see and enjoy as much of it as we can. To be constantly on the lookout for the worst side of things instead of the best, is a great waste of our energies and a great hindrance to our progression. To impart a wrong motive to an act when we can just as easily impart a good one is to do our own souls an injury as well as the other party. I know and so do you, that when we come to spiritual matters, we find a great many people who are never satisfied with anything they see or hear. And I am sorry to say that some of these classes are professional Spiritualists. Don't let us forget that mediums take more or less of the conditions, mental, spiritual, and to some extent physical of those composing the circle or audience before which they appear."

DR. H. V. SWERINGEN.

He Gives His Views on the Modern Method of Medical Treatment, and Shows Its Success.

An article on "Vile Medical Pads" or "Thoughts on the Toxin and Antitoxin Craze," by Hudson Tuttle in The Progressive Thinker of October 18, should not be allowed to pass unchallenged. I intended to reply to it at some length, when I first read it, but was deterred from so doing by an unusual press of professional duties.

There are "fads" and "crazes" in medical practice is a fact to which all physicians will testify without hesitation, but when a member of the profession has tested by experience the value of any discovery or treatment for any disease which in its severest form has baffled it in the past, and found it to be all that is claimed for it, it is his duty in behalf of that profession and of humanity, to defend such treatment or discovery.

I have practiced medicine as a regular physician for more than a quarter of a century, and I freely confess that I never saw a case of diphtheria, malignant, laryngeal, or pharyngeal, or diphtheritic croup until I made use of the diphtheria antitoxin. I always dreaded and shuddered at being called to a case of diphtheria, knowing that if it should prove a severe one, laryngeal in character, my presence at the bedside would be but a melancholy attendance upon misery which I would be unable to relieve. This is not only my experience, but the experience of every professional brother with whom I have conversed upon the subject. The fact that antitoxin when used sufficiently early, will cure that class of cases of diphtheria which hitherto invariably proved fatal, is as well established in the minds of physicians who have had any experience with it, as the fact that day follows night.

I have lost but two cases of diphtheria since the introduction of anti-toxin and those were delicate children at their best, to whom I was called after eight and ten days had elapsed from the beginning of their attacks, and when they were already very near the stage or condition of articulo mortis. And yet, even in those fatal cases, the great power and potency of the remedy for good was most emphatically demonstrated, for all manifestations of the disease in the throat, larynx, trachea and cervical glands, were completely obliterated in twenty-four hours. But the diphtheritic poison had so overwhelmed the nerve centers, that the one presiding over and controlling the heart's action was unequal to the task of keeping it in operation and the recuperative forces of nature succeeded in establishing convalescence.

It is simply nonsense for any individual either in or out of the profession to endeavor to argue a physician out of the undeniable facts of his experience. Diphtheria antitoxin is the greatest discovery of the century. I would not think of treating a member of my family without it, and if I were refused the use of it in a case in any other family, I would immediately withdraw from the treatment of the patient. I will not treat a case of diphtheria without it, and I would regard as criminally negligent and ignorant any physician who would do so. I know what I know. I am at this writing treating a girl twelve years of age in a family too poor to buy the remedy, but this fact does not deter me from doing it myself and promptly administering it. She had been sick three days before I was summoned to see her, when she presented all the symptoms and conditions of a threatened fatal issue. It is now forty-eight hours since I gave her the antitoxin and she is convalescing. No manner of argument or suasion can dispossess me of the facts of my own experience.

H. V. SWERINGEN.

"Spiritual Baptism Heavenside."

To the Editor:—In your issue of Sept. 20 appears an article with the above title. The Rev. Dr. R. S. McArthur seems to have struck an extreme position when he said that Baptism was of heathenish origin and pernicious in practice. There must always be two sides to a question, and to get at a happy "mean" between two extremes seems to be the utmost satisfactory and perhaps the correct position. Some of the age, the writer was of the same opinion as Mr. McArthur, but having discovered the origin and the true meaning, as well as the uses of that sacred rite, I now wish to give the knowledge to your many thousands of intelligent readers in the hope of advancing the cause of truth. First, then, baptism, was first ordained by God through an inspired person under the dispensation of Zoroaster, or Zoroastrianism. It was decreed that, upon the birth of a Zoroastrian child, the Rahab, or priest of the order shall visit the house of the parents and he shall in the presence of friends baptize the child by dropping a few drops of water on its head from a rod previously dipped in water; and be it known, it is from misconstruing this very ancient practice, that it was evolved into the saying: "Spare the rod, and spoil the child."

Now, this should have truthfully been rendered: "Spare the rod by not baptizing, and you spoil the child's chances in its entrance into the spirit world, in case it should die in infancy."

Now, as to the true uses of baptism, it is given in these words: "And if it die in infancy, it shall be received, not with the children of the Irreligious, but with the children of the Religious, and in such a place as will enable the parents to see their child, with delight, that it may not fall into the hands of low, lying spirits after death."

Dear reader, just think of the almost fiendish, awe, devilish practice which has prevailed throughout christendom, of whipping and torturing the dear children, and then think of the sins that story, and their ignorance have committed, with delight, that it may not fall into the hands of low, lying spirits after death!"

Dear reader, just think of the almost fiendish, awe, devilish practice which has prevailed throughout christendom, of whipping and torturing the dear children, and then think of the sins that story, and their ignorance have committed, with delight, that it may not fall into the hands of low, lying spirits after death!"

In its original form the decree of baptism was only intended to protect the child, instead of punishing it, having been sealed with water into the sacred presence of those who lived under the law of God, on earth!

Spiritualists have a beautiful and celestial ceremony of baptism, with flowers, instead of water, and they should know the beauty and importance of this heaven-ordained rite. For authority, see page 289 of the New Bible, "Oshapne." S. HARTMAN.

"Mark Chester, or a Mill and a Mill-Tale of Southern California." By Carlyle Petersilea. A pure psychic story, a mingling and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

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THE FAITH THAT SAVES.

When heart grows cold and courage falls,
And black-faced Doubt the soul assails—
When shadows grim and dark doth stand
Around thee like a spectral band—
When earth seems drear, devoid of light,
And angel Hope hath taken flight
And winged her way to realms unknown,
Until it seems thou art alone
Amid the countless throngs of earth,
Where joy doth mock and harmless worth

Burns like a brand within thy soul,
And then thou feel'st like cursing foul,
Wouldst thou Lethargy's slumbering hand,
Thy burdens and thyself at last—
When, bursting from thy pent-up soul,
One agonizing prayer doth roll
To Universal God of Life
To stay the torrent, calm the strife,
To oil upon the waters pour
Till waves shall lash thy soul no more.
Then stillness seems somehow to creep
Into thy heart; its sorrows sleep;
Then comes a sweet, soft, distant strain
Of music; like the gentle rain
It falls upon thy troubled soul,
Inducing peace, doth all control.
'Tis then the Father's voice is heard,
In loving accents comes His word:
'Abide in me; I will not fail
To guide thy bark beyond the veil.
Doubt not my love, no more distrust,
For when thou dost, suffer thou must:
For thou hast broken then the tie
'That held thy soul; it then must die
From lack of love, the angel life,
And perish 'midst earth's doubt and strife.

Renew the union; keep it strong;
Let wisdom guide thy bark along:
Living in me, as I in thee,
Then here immortal life thou'lt see."
Spokane, Wash. MATTIE GRUPP.

Immortality a Fact of Nature.

To the Editor:—The following is from an address delivered by Dr. J. H. Roberts, the Liberal lecturer who speaks every Sunday to some 2,000 people in Kansas City, Mo. I perfectly agree with what he here says and I thought the readers of your most valuable journal might like to read it.

H. L. GREEN.

The only consistent theory of immortality is that it is a fact of nature, if it is at all. It does not depend upon any religious belief, or any complex of religion whatever. If it is, it exists as a fact of nature. The man that does not believe it does not destroy the fact; the man who does believe it does not make it any more a fact. A man to have immortality does not need to prove, or demonstrate it, or even to believe in it, if he regarded as a fact of nature.

The world has never been able to formulate a satisfactory working idea of future existence. The church attempted that and failed. It is beyond the reach of our imagination to picture where they live, if they live, or what they do, if they do anything, but sleep. The thought of the future life has been confused and complicated by these attempts of men to explain what the future is. The Christian world, for the most part, has settled down upon those two antithetical ideas—the heaven of joy, the hell of punishment. There is nothing in either of them but what a good man would shun. The insane heaven has no attraction. The selfish, cruel, heartless joy is abhorrent to every man and woman who has a truly human heart. No one wants heaven, if while they are rejecting any they love or any they do not love must be consuming in quenchless fires. And the other place with only punishment is just as useless and unmeaning and unworthy a rational destiny or a rational God.

The only idea of a future world that approaches common sense is the idea of the much abused Spiritualists. They speak of the life beyond as a continued responsibility, a continued moral obligation, and continued opportunity; in other words, they represent the world beyond as a place of progression. They do not make it unnatural or inhuman. They say that after a man is dead he is the same man, no better, no worse. It is the only rational conception of the world beyond. If to die is to forget; to become something different; to no longer know and love those who have loved us here, then immortality has nothing that a good man wants. It would be better, a thousand times better, to die and turn back to dust than to wake up to immortality and utter the words: "I don't know you."

The idea that there is a changing or transforming power in death proves too much. If we are to lose, and lose at once, all of our imperfections and limitations, then we may at the same time lose our virtues and our excellencies, if we have any, our loves and our friendships too. If, on the other hand, it is but a continuation; if, after a man is dead, it takes him a little while to find out that he is dead; if, indeed, it is so much like living that he must look at the body that he is now freed from and say to himself, "That was mine, it was not I;" if they are right about that, and we take up life exactly where we laid it down, and remember and love, then there is nothing appalling or hideous about death. It is of a great deal of moment to me that they took away the old limitations of the universe and left no localized spot for heaven. It is much more congenial to my thought to believe that when anyone dies he does not need to hurry away from the world, if he does not want to; he can tarry—to believe that there is no throne before which he must be brought for judgment; no angry judge to separate the good from the bad, any more than there was while we were in the flesh; to believe that he chose his own time, if he chose the good, he chose them because he preferred the good; if he lived in light, it was because he loved the light; if he walked in darkness, it was because he loved the darkness rather than the light.

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For the use of churches, schools and homes. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be used in every home. Price 10 cents per copy. For sale at this office.

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Aristocracy.

Have we any of that ancient relic of superstition, of monarchy and tyranny in our grand and noble cause?

Have we those within our ranks who, on account of the extent of their financial successes, or on account of the money at their command seek to hold others down as slaves?

Have we those among us who would deprive others of their rights, their liberty, their pursuit of happiness, or who are so thoughtless of the wants, the needs of others as to use in wasteful extravagance their thousands or their millions of surplus wealth?

Have we the bigotry and arrogance that often come with rapid success, and that usually accompanies possession, ownership, greed and power?

Have we the egotism to make us forget that while we are in possession of a great truth, we are only in the primary class of knowledge yet, and there is no way of procuring a patent or forming a trust thereon?

Have we reached that period of superiority that we must consider ourselves chief among the many; the only?

Why should we fear the absorption of Spiritualism by the church or even the world?

Spiritualism has simply brought a truth, or the knowledge of a great truth into the world, not for itself but for all mankind, and when that truth shall have been universally accepted by the world's people Spiritualism will have fulfilled its mission and new truths will then spring up, which may or may not be the outgrowth of Spiritualism, but will be the outworking of truth in some form.

It seems narrow to fear absorption, for if Spiritualism is a truth it is also eternal. If it only carries and promulgates a truth and the world accepts it, the mission of Spiritualism as a distinct institution expires, and the truth goes marching on, whether in the church or upon the streets with a brass band accompaniment. We cannot expect the world to have all its old names and rush towards us with pleadings and implorations for admittance under the name of Spiritualism. We cannot expect the Christian world to forget all the sweetness that has come to it under the name of Catholicism, Episcopalianism, Presbyterianism, etc., and seek shelter under a roof they have so long thought defective.

It is all right to perpetuate the name as long as possible and so we will as long as the name is loved by mortal and immortal man, but the truth is perpetual. It is not the light of the moment, but it will rise from its obscurity and assert itself again.

Some of the knowledge of the future life is being drilled into the churches. Preachers are preaching of it and from it; members of great congregations visit our mediums and become convinced of the continuity of life. Their mothers, and fathers, and children come back and tell them of another state of existence. They sometimes learn that their beloved pastor has been through the same crucible of investigation, and his sermons are "more advanced."

Spiritualism is not ours, but the world's. It does not belong to us, but we belong to Spiritualism so long as we receive its truth. It may be called by any other name and possess the same truth and as Shakespeare is credited with saying of the rose, "by any other name would smell as sweet," and to many far sweeter.

The Innocent Creatures.

While the Supreme Court of Nebraska has rendered a decision adverse to Bible reading in the public schools of that state, we note that a group of Methodist ladies has registered an earnest call for such reading.

The dear Methodist sisters are apparently innocent of a thought that there are many individuals who are taxed to support the public schools, and whose rights are equal with theirs, to whom the reading of the Bible in the schools would be an affront and an infringement of their rights, as much so as, to these ladies, would be the reading in the schools, of Father's Age of Reason, or Ingersoll's thrusts at orthodoxy.

If Christian people insist upon Bible reading in the schools, "infidels" may as justly insist upon the reading of "Tom Paine," Voltaire, and Ingersoll. The correct principle is, to shut out the Bible as well as Paine and Ingersoll. To do otherwise is to contravene the principle of equal rights upon which our government is founded. Neither religion nor irreligion, neither Bible nor Anti-Bible, has a rightful place in our public schools.

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

"Cleanings from the Bostrum," by A. B. French. Cloth, \$1. For sale at this office.

Modern Religious Thought.

It will be of interest to intelligent, up-to-date Spiritualists, who keep in touch with the various phases of the most advanced thought of the day, to note the trend of the bravest and most thoughtful minds in the leading churches. The time has come when real thinkers can no more be bound and tethered by the staple notions of old-time orthodoxy. An indication of this fact is thus stated by the Chicago Chronicle:

Unmindful of the fate that befell Professor Charles W. Pearson of Northwestern university a year ago, Professor George A. Coe, head of the department of moral and intellectual philosophy at the same institution, has prepared a work in which he unfolds his views on religion. These conflict with Methodist doctrine.

Proof sheets of the book, which is entitled "The Religion of a Mature Mind," were issued yesterday by the Fleming H. Revell Company and at once excited the comment of the ministerial world. The work of a student, the volume expresses many ideas that are in advance of the beliefs held by the majority of the followers of Wesley and a chapter on the "Life of Prayer" contains tenets particularly radical.

Supplication, in the efficacy of which Methodists have ever held absolute faith, is reduced to its philosophical explanation and the belief of Herbert Spencer is reiterated that "Prayer carries its end, its justification, its efficacy in itself."

Although this view in itself is not a radical departure from the opinions held by many ministers in city pulpits, it is expected that storms of discussion and theological debate will be provoked when the volume penetrates to the country towns where the clergy hold less advanced views. Intercession for others is explained on psychological grounds and apparently heretical material is found in the following:

It has been suggested that by a subtle sensitiveness of soul for soul, such as the term "telepathy" is intended to describe, the man who prays may perform a specific vicarious act for another. Intercession would then become a phase of telepathy and would take its place under the general notion of psychological law. This is not the place for discussing the tenability of such a hypothesis. Yet a warning must be uttered. No such speculation as this should be made into a support or apparent support of prayer, nor should apparent answers to prayer be adduced in support of the hypothesis.

Revivalists and the emotional element among the ministers will find a bitter dose in the following apothems relating to a change that is becoming pronounced in the attitude of the laity toward prayer:

Active consecration rather than passive submission has come to be the mark of sanctity.

The credulous man has been exalted above the man of critical intellect, and tears have been habitually preferred to action.

The volume is based on an outline that embraces the tendencies of the church in its reconstruction. The great changes, it says, are coming. "Christian life is being simplified; its ideals are being socialized; its motives are being intensified."

With these ideas the work sketches the wholeness of modern tendencies, reconciles religion and science and attacks as an obstacle the authority assumed by official Christianity. The existence of God is surmised on the ground of experience and the book passes on to the chief end of man.

Here the author reinterprets the Westminster catechism and says that man's chief aim should be a thorough participation in the life of his fellows. In this chapter the new idea is expressed with originality that the future life is not a device for getting even with men or for patching up a universe that is badly put together. What is it to be a Christian? This question that has vexed theologians since the time of Christ is thus answered.

One becomes a republican, remains a republican and establishes his status as a republican simply by voting that way. Just so the new Christian by putting one's self on that side.

Reasons are given for the fact that conversion is going out of date and in an argument for salvation by education the author criticizes the Sunday-school as a place whose methods are as "far behind those of the common school as a talloil dip is behind an electric light."

Prof. Lockwood's New Book.

"Continuity of Life a Cosmic Truth"—Based Upon the Principles of Natural Philosophy and the Co-relations of Nature's Elements, Energies and Forces." By Prof. W. M. Lockwood. A superb of this important book has been received and is now on sale at the office of The Progressive Thinker. Price \$1. Cloth bound. It makes a valuable addition to a library, being a work for thinkers.

The Burning Bush and Burning Hell.

The Burning Bush is a journal edited by Duke M. Farson, in the interests of the Holiness sect. In a recent issue the religious views of the sect are set forth, pertaining to hades. In part the editorial reads:

"Peter says that sinful angels were cast down to hell, while the revelator says they were cast down into the earth. Peter says, further, that they are chained in darkness, while John says that when the angel from heaven unlocked the bottomless pit the black smoke arose sufficient to hide the sun and the evil angels, like locusts, with Apollyon at their head, came out. The interior of the earth we know to be a flaming furnace of eternal fire, not only by II. Peter, II. 7, 10, 12, but by the hundreds of belching volcanoes scattered over the surface of the globe upon which we spend our few days of fleeting time. The interior of the earth is undoubtedly the abode of the damned, the penitentiary of the Almighty, the 'lake of fire,' the 'perdition of ungodly men.'"

To illustrate this theory the paper contains a drawing of the earth with a section of the surface removed, disclosing this lake of fire, in which are men and women in all sorts of contortionate positions, and standing on a rock is his Satanic Majesty. The flames belching from the earth are pouring forth through the crater of a volcano.

With a firm belief in the existence of such a place of torment for the "ungodly" and "unbelievers" that miscreants indulged in the contemplation of such horrors in "the penitentiary of the Almighty?"

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

THE PROGRESSIVE THINKER

EXTRA PAPER!



ANNOUNCEMENT EXTRAORDINARY.

Our Fall and Winter Campaign will be especially valuable to every thinking mind. The Progressive Thinker never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English psychic, C. W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is so a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. The following are among the lectures that we have ordered reported:

1. "Man and His Bodies."
2. "The Necessity of Reincarnation."
3. "Karma—the Law of Cause and Effect."
4. "Life After Death—Purgatory."
5. "Life After Death—The Heaven World."
6. "The Rationale of Telepathy and Mind-Cure."
7. "Invisible Helpers."
8. "Clairvoyance—What It Is."

James Robertson, one of the best writers and erudite scholars of England, has a notable article in a recent number of "Light," from which the following passage is taken:

"There were others besides Darwin who were charmed with the depth and grandeur of Hudson Tuttle's mediumistic writings. 'The Arcana of Nature' was translated into German, and advanced minds of that country saw in this volume a solution of the problems for which the thinking world had been so long looking. When Buchner, the great German naturalist, went to America, and hunted out the author, he was a bit surprised to find that he was a poor farmer, toiling for his daily bread. And of course Buchner could not accept Tuttle's statements as to the source of his inspiration. Who that has not some close acquaintance with mediums could believe that a farmer's boy, without books, education, apparatus, with none of the appliances of schools, not even cultured surroundings, could launch upon the world books at once philosophical and profound, commencing with the construction of the atom, and ending with the laws of spirit life? The observer of mediumship in its rarer forms has no difficulty at all in accepting Tuttle's words as to the cause of such phenomena. For years,' he says, 'I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. From these invisible authors I draw the concealing veil.' And this mediumship of Tuttle's began with moving of tables and other objects; common, vulgar table-rappings, so often derided, but which has oftentimes opened the door to higher realms where we get linked on in companionship to the wise and true."

"As showing the spirit's action in the realm of science, I would point out that Darwin takes some of his statements on the origin and antiquity of man in his great work, 'The Descent of Man,' and acknowledges the indebtedness, from Hudson Tuttle, whom all Spiritualists know to be what is called a spirit medium. Tuttle's own words in defining his position are so clear that no one can misread them: 'Mine is the task of the amanuensis, writing that which is revealed to me. I have faithfully, carefully, and conscientiously presented my impressions as they have been given me by masters, the invisible spirits, claiming neither the honor nor dishonor pertaining thereto.... Ever have I been cheered by the presence of spirit friends and bathed in their magnetism being supremely blessed.' We almost wonder whether Darwin would have looked upon the writings of Tuttle as an authority had he known that the inspirers claimed to be spirits, and that the books written through Tuttle were part of the phenomena which make up the fabric of Spiritualism."

Spiritualism in Science.

The quotation from Darwin referred to is as follows:

"The Descent of Man," by Charles Darwin, 1901 edition, published by John Murray. "I have taken some of the above statements from H. Tuttle's 'Origin and Antiquity of Physical Man,' Boston, 1896, p. 35."

The statement in regard to Buchner might and should be made much stronger. The reader of his great work on which his fame depends, "Matter and Force," will clearly see from numerous passages taken as mottoes at the beginning of its chapters, and in the structure of the work, that he was influenced by it as by no other and that had he not given it careful study his great work would have been written on different lines. And here is presented the anomaly, and paradox, of what is regarded by materialists the world over, as a classic work of unimpeachable authority, depending for its facts and basic conclusions, on a work professing of spiritual origin, written for the express purpose of giving a foundation for a scientific interpretation of the material and spiritual world.

DR. J. M. PEEBLES.

Dr. Peebles, now in his 81st year, has returned from his trip to England, Australia, and other sections, and can be found at his office in Battle Creek, Mich. We are glad to hear of his safe return.

"Spirit Echoes," by Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"The Light of Egypt," Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2-per volume. For sale at this office.

"A Few Words About the Devil, and Other Essays," by Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young," by J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

"Healing, Causes and Effects," by W. P. Phelon, M. D. Price 50 cents.

"Metaphysics," Price 10 cents.

"The Kingship of Self-Control," by Wm. George Jordan. It treats of the crimes of the tongue, the Ape Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 80 cents. For sale at this office.

Brotherhood.

The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kindly power upon the race,
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for MAN.
—Edwin Markham.

In Our Next Issue We Will Publish One of Mr. Leadbeater's Lectures.

The Champion Quacks.

The biggest quacks in this world, and the most egregious in their quackery, are the "regular" medical school quacks. They can outdo the irregular quacks, easily, and not half try; they can quack longer and louder and more persistently than any other class of quacks in existence. They can clothe their quacks in high-sounding phrase of scientific Greek and Latin—not to say Choctaw or Pottawatomie lingo—which gives their quackery a wonderfully learned and mysterious appearance of great profundity of wisdom and knowledge, calculated to strike awe in the minds of the simple.

In evidence of the truth of our statement, we present the following from the editorial columns of the Chicago Record Herald:

A writer in The Lancet informs the world that "the operation of gastrectomy is on its trial." He then quotes the opinions of others on this question thus:

Although the entire stomach has been removed for cancer with temporary success, we cannot think that the number of cases in which this can be done will be large; nor do we look upon the operation as at all a favorable one. They do not even describe the operation, as "if the growth be sufficiently large to warrant such a severe procedure, it is practically beyond hope of immunity from recurrence."

It is evident that The Lancet's expert has no patience with surgeons who would permit people to rot away in their stomachs when opportunities for removing them have been offered. Here is his declaration:

It seems to me that in all cases of gastric carcinoma, where operation is advisable at all, gastrectomy is indicated, as it having been proved that the stomach is not essential for digestion, the more complete its removal the greater should be the probable immunity from recurrence, while the risk is not proportionately increased. If at all possible it is, however, wise, for physiological reasons as well as for ease in operation, to leave a small portion of healthy stomach.

The gentleman should be thanked for his concession as to the small portion of healthy stomach, but why leave any of the stomach if it is not essential for digestion? Why carry a stomach or even a portion of one around just as a matter of form? Describing an interesting operation performed by himself The Lancet's correspondent very interestingly says:

As compared with pylorotomy the operation as performed in this case was easier and took less time, because there was less stomach surface to suture. The cut edges were easily and rapidly brought together with continuous silk sutures (through all the coats) and then the duodenum was implanted into a very small surface of the fundus that was left. Had there been difficulty in approximation I would have closed the duodenum and attached the jejunum.

This plain and unequivocal statement should inspire the public with new confidence in surgery. When it becomes possible in case of difficulty of approximation to close the duodenum and attach the jejunum who can reasonably continue to sit back in doubt? Down with the stomach!

The penchant of the "regular" quacks, to cut and carve the human anatomy on every appearance of an excuse for doing so, is manifest in The Lancet medical writer's effusion, which smacks of the superabundant quackery prevalent among the high-toned "regular practitioners."

For downright quackery, pure and unadulterated, the "regular" quacks are the world's champions. And the champion quacks are not willing that the sick shall be cured by any others than themselves, and by their methods. Let it not be supposed that we include all "regular" physicians in our category of quacks. The "regular" profession includes many most learned, careful, conscientious and skillful practitioners, whose labors are an honor and a blessing to humanity. Such are in principle and practice far above any title to the name of quacks. Their character, their attainments and their beneficent works exempt them from the appellation. Such are worthy of all honor and esteem.

"Just How to Cook Meals Without Meat," by Elizabeth Towne. Excellent. Price 25 cents.

"Invisible Helpers," by C. W. Leadbeater. (See noted Theosophist) lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

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THE SPIRITUAL SIGNIFICANCE

A VERY IMPORTANT WORK

The Spiritual Significance is by L. L. Whiting, author of "The World Beautiful," "After Her Death," "Kate F. A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00.

Miss Whiting finds the title or new book in these lines from "Aurora Leigh."

"If a man could feel
Not one, but every day, feast, fast,
working-day,

The spiritual significance burns thro' The hieroglyphic of material shows, Helio-forward he would paint, A glowing sun with wings.

The fulfil of this task is to reveal curiously close correspondence between the developments of modern science & spiritual laws; notes that new forces as described are applied in wireless telegraphy, are simply laws of an older time, that man's humanity is steadily advancing and that his environment. From this evolution progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that our life is the result of past development, the present life in its faculties and powers, and that present may be ennobled by the

stant sense of the Divine Presence, a truer knowledge of the nature of God and his relations to God tend to higher morality and increasing happiness. The book is characterized by same essential style and qualities we have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILLIAN WHITING:

Kate Field, A Record. Price \$2.
A Study of Elizabeth Barrett Browning. Price \$1.25.
The World Beautiful. Three Sets Each \$1.
The Dreamland Gent, and Other Poems. \$1. These books are for sale at this office.

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The Story of a Summer's Spiritual Work.
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THE DESCENT OF MAN
By Charles Darwin. Cloth, gilt top, 75 c.
On his appearance, "the great Victoria," I
tingled. "Rural wonder and admiration at
elegance of style, character of manner and
knowledge of natural history, it stands out
without a rival among scientific works."

THE PLAZA The Districts and
the Victims of

[illegible]

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., 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 best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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. Some items of a thirty-line item is cut down to ten lines, and tell lines to two lines, as occasion may require.

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 *Anonymous* or *Correspondent* writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

October 30, Harry J. Moore went to Rochester, Ind. He may be addressed there during the winter.

Mrs. Georgia Gladys Cooley is open for engagements as lecturer and medium for camp sessions of 1902. Address her at 121 E. Vermont street, Indianapolis, Ind.

I frankly confess that the Catholics stand before the country as the enemies of the public schools.—Father Phelan. J. Howard Bishop, secretary, writes: "The First Spiritual Temple opened its first session for the season of 1902-3, at Lakeside Hall, the second Sunday of August. The directory are more than pleased with the progress of their endeavor, by the constant increase of attendance and the class of its attendants. We have had some very fine mediums who have done a grand work for the cause of Spiritualism. As a supplement to the work of our regular pastor, Mrs. Lucile DeLoux, the work of our pastor has been exceptionally brilliant. He has given some very notable tests of continued life and the possibility of departed friends to return and manifest themselves. We wish to say also, that the address of Dr. Warner, just previous to the departure of his loved and highly esteemed wife, Dr. Emma Warner, for her spirit home, has been a constant subject for conversation by those who had the pleasure of hearing him and favorably, too. They all hope to hear him again. The society has held one social affair, which was an immense success. Mrs. DeLoux parlor, where the social was held, were crowded to the utmost with an enthusiastic and appreciative crowd of truth seekers, pleasure bent. A fine series of numbers musical and recitational were given, and also many communications by some of the most noted psychics in the country of spirit loved ones gone before. A resolution of regret for the demise of our loved worker and friend, Mrs. Dr. Emma Warner, was passed by the gathering, and noted by the secretary. In closing I would say the conferences of our church are open for the free discussion of all subjects, for the uplifting of humanity, and we heartily wish for a full and free expression of thought from every visitor. Our meetings are conducted on the most liberal platform, and we invite mediums and spiritualists to make us a visit when so inclined. We shall have during the season some of the best speakers to be had in the country. The sale of *The Progressive Thinker* in our hall has been very good, and is an indication of the mental standing of our audiences."

Harriet S. Parker writes from Sumnerland, Cal.: "I went to the camp-meeting at Sycamore Grove, Los Angeles, purposely to hear the Rev. Moses Hull. He held his Bible in extended hand and said with unmistakable voice, 'This is our Book, and it is a spirit,' and then he showed us that the Bible was all Spiritualism from Genesis to Revelations. Through all the lectures I heard he was true to the truth. May God bless him, and his, in the work he has undertaken. I witness the advancement in churches and I most sincerely believe they will soon become real spiritual Spiritualists. Truly I am in favor of good will to all."

Frank Hill gives his experiences. He says: "I have the indisputable evidence as to a spiritualistic medium. The first meeting was a dark circle, and after repeating the Lord's Prayer, and singing 'Nearer, My God, to Thee,' there appeared a bright cross. It floated around the room and then disappeared. The next that appeared was a bright star, and following that were flowers."

J. O. Stephens writes from St. Joseph, Mo.: "I thank you for recommending Mrs. M. A. Burland as a trance speaker. She is not only good, but the best we have had here; in fact the best I have yet had the pleasure of listening to. At our meeting on Sunday evening, the second Sunday of November, there were over two hundred in the hall. Her test work is free from all possibility of faking, and very satisfactory. We expect to keep her here during November, and possibly the whole season."

Frank T. Ripley is serving the society at Alexandria, Ind., for November. He has January, February, March and April open for engagements to lecture and give tests. He would like to engage for week evenings within 100 miles of Alexandria, Ind. Can also be engaged for funerals. Address all letters in care of General Delivery, Alexandria, Ind.

Alfred Curtis writes: "The Progressive Society held its annual installation of officers, October 29, in the hall, corner Burling and North avenue. A blessing was invoked on those present by the pastor, Mrs. W. Hilbert, following this an exceedingly able and well delivered address was made by Dr. Geo. B.

Warne, referring to the solemnity and the special duties that would fall on those about to hold office for the ensuing year. President, A. Curtis; vice-president, Mrs. H. J. Leighton; secretary, Mrs. Heuser; treasurer, Mr. Schwan. Following this the installation was duly made. Mrs. Schwan then delivered an able address in German, followed by an exceedingly laudable speech by Mr. Vasse, on the duties of woman. We rapidly found out this gentleman thought he had been invited to address the Ladies Progressive Society, an auxiliary, but seeing so many gentlemen present he concluded it was all wrong. Other members of our society presented some able speeches. An excellent song was well rendered, 'Only a Thin Veil Between Us,' by Mr. and Mrs. Francis Nichols, followed by tests by Mrs. Ella Johnson Bloom, which were highly appreciated by those present; following came Mrs. Schwan with able tests. The president then spoke of the year's progress, how well the society stood financially, also at the previous installation how he was buoyed up by one dear and zealous worker in the cause, now passed to the higher life, Mrs. Dr. Emma Warner. Following this the president was presented with a beautiful oil painting massively framed, the subject being *Hiawatha*. The service was then closed by the pastor, Mrs. W. Hilbert. During the society not a seat was vacant and many persons standing. After the close a beautiful worked pillow, presented by Mrs. Ella Johnson Bloom, was raffled off, which went to Mrs. Hilbert. Following this all present were invited to partake of a luncheon provided downstairs, and thus closed a very memorable evening to the members of the Progressive Society."

F. Bitters writes: "Rev. Harry J. Moore and wife are now located at Rochester, Ind., for the winter, as pastor of the Spiritualist Church. This is the third year for Mr. Moore in this place, which is evidence enough that he 'takes' well. His address for the winter will be Rochester, Ind. This morning occurred the transition of Mr. J. C. Phillips, of this place, a worthy man, ex-county auditor, and a prominent Spiritualist."

Dr. J. W. Rumlum writes that he is ready for engagements to lecture for spiritualistic societies. He is a psychomagnetic healer and a graduate of two colleges in line with the philosophy of Modern Spiritualism—Dr. Geo. Dutton's Medical School and Dr. E. D. Babbitt's College of Fine Forces. Charges reasonable. Twenty years old in the cause. Address him at No. 1816 E. Oregon street, Evansville, Ind.

J. W. Ring, of Galveston, Tex., sends the following, addressed to those interested in Lyceum work: "I have succeeded in arrangements for the publication of 'The Progressive Lyceum' here in Galveston, where I can have the personal supervision of its work; and I must that all will so shape itself that the first issue will reach the various lyceums, Sunday Dec. 7, 1902, at 25 cents. The month of December will be devoted to the 'Life Study of Andrew Jackson Davis,' and cards bearing his portrait and favorite sayings are now ready at one cent each. The price of the paper, which will be 6x8, four pages, will be not more than seventy-five cents per year according to the support which comes in the way of guarantee subscriptions. I have no wish to ask you to please favor me with your guarantee of a personal subscription, or of as many as you think you can use in the lyceum, as you are a lyceum worker. I have no means to run a paper myself, but have consecrated my energies to this work and depend on your support to become your servant in the capacity of the manager of 'your paper'; so I want your suggestions as well as your guarantee subscriptions; no money until after the first issue. We must begin to raise Spiritualists and this is to be done by education. I shall very much appreciate your criticism, your criticism, of your guarantee of one or more subscriptions. Address me at the Spiritualist Temple, Galveston, Texas."

Correspondent writes from the Spiritualist Temple, Galveston, Texas: "During the absence of Mr. John W. Ring, the regular speaker, October 12 and 19, Mrs. Laura B. Payne, who is now state missionary, lectured for the society and held several parlor meetings. Mrs. Payne's work was much appreciated and pleased all who were so fortunate as to attend the meetings. She possesses a magnetic presence which impresses one with her earnestness and devotion, and these qualities are manifest in her every act, for surely has the good of the cause at heart and is one of the lights in the ranks of Spiritualism who will send the gleam of joy and gladness and comfort into the lives of those to whom she ministers. We need spiritual Spiritualists, whose noble notes of purity, of thought and gladness of spirit, will lead the knowledge of Spiritualism affords. Mr. Ring returned to his charge, Oct. 26, and Mrs. Payne went to San Antonio, lecturing in Rosenberg and Flatonia on the way there. Mr. Ring's subject was, 'Who is My Neighbor and Where is His Home?' The discourse was appropriate after an absence from his home church of several months. The first expression in 'What I owe to myself, to my neighbor, and what I owe to the world,' and 'Home is where the soul finds rest.' The lyceum keeps up its regular sessions with unusual interest and we expect quite a revival with the advent of the 'Progressive Lyceum,' a paper devoted to the Lyceum, which Mr. Ring contemplates starting about the first of December. Our reading-room, library and news stand are very valuable auxiliaries to our society, and we think that each society would do well to gather up the books among its members, and encourage them to contribute for the reading of occult literature will make intelligent Spiritualists, who can give a certain and interesting explanation of the truth of Spiritualism."

F. C. Hill writes from Sacramento, Cal., denying the statement made by Joseph P. De Blumenthal, in *The Progressive Thinker* of September 20. Mr. Hill says: "Hiram Cameron is a medium of rare gifts and to-day stands without a blemish as to his mediumship. Only four weeks ago, a gentleman came all the way here from Lincoln, Nebraska, to attend to a case of his. He attended four of them, and then returned home a confirmed Spiritualist. I trust he will write up his experience and publish it in *The Progressive Thinker*."

Hon. Alonzo Thompson returned safe and sound from the convention at Boston. He is an influential worker, Carlyle Petersille gave a Recital at Blanchard Hall, Los Angeles, Cal., Oct. 30. He is considered the most gifted musician on the Pacific Coast.

A. P. Stout writes from Sheridan, Ind.: "During November, or until 600 copies are ordered, I will send *Creeds Outgrown* free of cost, postage. Parties ordering are kindly requested to loan, or give away their books."

G. W. Kates and wife desire calls, as missionaries of the N. S. A. for 1903. They want to hear at once from Pennsylvania and thence throughout the middle-west, and possibly to California. Every place desiring their services should address them soon as possible, that they may arrange dates en route. Address them, 600 Pennsylvania ave. S. E. Washington, D. C.

Mrs. Helen Slueter, lady of London, Eng., and a healer of excellent powers, has arrived in this city, and is located at No. 242 East Erie street, where she can be consulted.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles, is a neatly printed pamphlet from the office of Light, London. The Doctor intends to reach a hundred years, thus exemplifying his teachings. We hope he will. He has certainly assisted in making the history of Spiritualism interesting.

F. P. Wilmarth speaks approvingly and encouragingly of the good work done by Frank T. Ripley at Springfield, Mo.

Dr. and Mrs. Flisk, prominent Spiritualists, passed through Chicago on their way to their home from the N. S. A., where they were active delegates. They reside at Keokuk, Iowa.

Field writes: "G. W. Kates and wife held meetings in Lawrence, Mass., Oct. 26 and 27. They had good attendance and gave excellent lectures and messages. A nice temple has lately fallen into the hands of local society here and the members have improved and decorated it until it has become a place of beauty. It was lately dedicated by Max Gentske, editor of 'Lichtstrahlen,' who has by effective work developed a strong society, mostly of German people."

Wm. Z. Hatcher writes: "It is with great pleasure I am able once more to renew my subscription for *The Progressive Thinker*, an ever welcome weekly visitor, heralding the possibilities of a brighter and better uplifting for humanity, with an increasing library of valuable information included on a most generous plan."

Chas. S. Hulbert writes from Buffalo, N. Y.: "The Occult Science Club of Buffalo was organized Oct. 1, 1902, with 25 charter members of 26. It will affiliate with the State Association as soon as its charter is granted. The society has leased the pretty Union Bank Hall, corner Main and Mohawk streets, which has been newly decorated and painted. The public meetings will be held there Sundays; conference in the afternoon, and lectures and messages evenings. The evening services are meeting with splendid success, and the audiences are growing. The members are very enthusiastic and are all workers in the cause of Spiritualism. The following officers will serve for the first year: Chas. S. Hulbert, president; Mrs. A. Vannetta, vice-president; Mrs. M. E. Lane, second vice-president; Wm. Griffith, treasurer; Mrs. M. Lang, secretary. The writer is also the lecturer and test medium, as well as a steady reader of *The Progressive Thinker*."

Scribe writes from Detroit, Mich.: "A good work is being done in this city by the pastor of the Society of Spiritual Unity, Marguerite St. Omer Briggs, the hall being filled by people seeking to know the truth of the philosophy, as well as the phenomena. After an address by the pastor we held a spiritist communion service. We have excellent singing. Mrs. Penna and Mrs. Metcalf, local mediums, assisting in the service. Mrs. Penna holds services at her home Tuesday and Friday evenings with an average attendance of forty. Mrs. Crawford holds services at her home, Tuesday evening and Friday afternoon, with about the same average attendance. Dr. C. W. Burrows every Sunday and Wednesday evening holds meetings at Occult Temple. The *Willing Workers* are holding a Sunday and Thursday evenings. A new name, The Church of Psychology, presided over by Mrs. La Grange, is doing a good work. Another society called the Upper 400, meets—I don't know where nor how often, or could not be admitted without the recommendation and an introduction of one of the elect, but as the principal streets of this city point to Cadillac Square, so each society is working for the uplifting of humanity, and whether they are of the elect or select, we shall all get there just the same. St. Peter won't ask us the question, 'Did you belong to the elect, select, or the four hundred, or the inner circle,' but we may hear the 'well done, enter in.'"

Mrs. C. B. Emmy writes from Kansas City, Mo.: "The Society of Spiritual Truth has reorganized here, and under the auspices of Mrs. Carrie L. Bean, as lecturer, and Miss Edith Evelyn Edwards as test medium, is holding regular meetings each Sunday night, at Warwick Hall, which is elegantly furnished, and ample for large attendance. Though just begun, these meetings promise to be highly successful, and to accomplish much for the spread of the light ever needed. Mrs. Bean and Miss Edwards have resided in Kansas City for more than two years continuously, and through unremitting labor, honesty in purpose and work, as well as high proficiency, have wrought well for the cause, and established themselves with commendable reputations in deed and life. They are universally respected, and of that genuine and meritorious type which reflects credit to their profession, and is ever attended with magnificent results in the line of spiritual progress. Both are excellent mediums, and for platform tests Miss Edwards is unsurpassed, while her inspirational performances on piano and organ are unexcelled."

C. B. Estes, of Tacoma, Wash., writes: "Spiritualism in some places seems to be taking on a new life, at least it is in this place. We feel very much encouraged. Many faces that were never seen before at a Spiritualist meeting are now becoming regular attendants, the result of the efforts of Dr. W. Hull and his co-workers in the Tacoma Spiritualist Church (the name changed from the First Spiritualist Church). The east had its 'Moses' led them out of the wilderness, but the west had to wait for a 'Daniel' to save it from the wild beast of ignorance, he being the only one on the coast so far as we know that will meet our church brothers on their own grounds, taking a text from the Bible. We, as a church, were organized only a month ago, yet we have had to ask for more chairs for our hall. Only a few met and said, 'Let us have a new church with declaration of principles, so that people may know something of the ground-work of Spiritualism.' Brother Hull seems to fill a long-felt want with the help of the as-

istent pastor, Mrs. Frances A. Sheldon, who is certainly the best organizer on the coast. She is also a good psychic. They are putting the cause rapidly to the front. We must not forget another worker in this movement, that is Mrs. Florence Heckman, formerly of Cincinnati, moving here from Seattle. Since the church was organized, she, too, has been doing efficient work, assisting in giving tests in her clear and convincing way. Any one desiring the declaration of principles may obtain them by addressing the pastor, Dr. W. Hull, or assistant pastor, Mrs. Frances A. Sheldon, 911 South 15 street."

S. Chapman writes from Greenfield, Mass.: "The premium book by Hudson Tuttle, came all right to-day and it is very satisfactory. I thank you for your kindness and the value that I place upon your paper."

Dr. Louis H. Freedman, M. D., can be addressed at 914 West Fifth street, Los Angeles, Cal.

Frank N. Foster, the spirit photographer is permanently located at 3017 Wabash avenue, Chicago.

Mrs. Dr. Edwards writes from Hyde, Mass.: "I closed my second month's meetings last Sunday night with large attendance. They have been very successful, and I regret parting with the good people here who have been very kind to me. As I can't buy all day long, I give readings, state-mentings, etc. I suppose it does not matter much whether I am working here or farther along."

Mrs. M. A. Lange, who has been a worker for the cause all her life, kindly gave up her Sunday meetings to increase the attendance at mine. I consider it a great courtesy and highly appreciate the generosity and unselfishness that prompted the act. I fully intend to leave the first of November for the coast, but I find engagements here will detain me at least two weeks longer. I am having a delightful time. The weather is grand; bright sunshine every day, and warm enough to go without wraps. As I can't buy all day long, I give readings, state-mentings, etc. I suppose it does not matter much whether I am working here or farther along."

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TAKE NOTICE.

All books advertised in the columns of *The Progressive Thinker* are for sale at this office. Bear this in mind.

EXPOSITORY.

The Objective and Subjective Minds, and Their Relation and Duties.

In my treatment of this subject, it is proper to say that all sensitivities and mediums give positive knowledge, from a psychic or spiritual basis, and not from opinion based upon theories, or orthodox inspiration. I write the following lines from a clairaudient and psychic view of the subject before me. It is a common thing to hear one man say of another that he is so depraved and immoral, that his better nature cannot control him; this is the primitive manner in which all orthodox people express themselves, while a Spiritualist would say his objective mind was too strong and rebellious to be controlled by his subjective mind.

The five senses, namely, seeing, hearing, smelling, tasting, and feeling, have been given to man by his creator to control his daily actions in life, and the subjective mind has been placed in charge and over these senses, as a protector, endowed with the sense of reason upon which is based judgment and executive power; I may compare the two minds to a watch and its owner, the objective mind representing the machinery of the watch, and the subjective mind the owner. The watch cannot run and keep correct time unless its owner keeps it wound up and its machinery in order; neither can the Adamic man, with his five physical senses, perform his part in this life, if his instructor, the subjective mind of reason is not at his post on duty to give instructions when called for by the acting senses of the objective mind.

To illustrate the relative duties of the different minds, suppose while I am crossing a meadow I see a serpent lying across my path, my objective sense of seeing immediately gives warning to my subjective mind, which if on duty will instruct me to flee from the danger, or direct me how to destroy the snake. If I am on the highway track, and hearing the warning note of the whistle, my sense of hearing will warn my subjective mind, which if at its post of duty will instruct me how to escape the danger, but if the subjective mind is indolent, and I am left to the control of my objective faculties, I may be snake-bitten or run down by the train, and the verdict of a coroner's jury and the public, is, surely, a very common sense, whereas truth records the facts of indolence and neglect of duty on the part of the subjective mind.

Our objective and subjective senses were given to us by the same creative power, and are equally liable to err in the discharge of their respective duties in this life, and we should be slow to discriminate between them for negligence and error.

The infant is awakened to the necessity of motion by the sense of feeling, and the subjective mind instructs it to crawl to its mother's chair and climb up the chair. This gives strength to its limbs, and learns it to stand erect, as the first act that distinguished between the animal and a human, and if there is harmony existing between the two minds, we become an apt scholar, and home and never attend school, under the teaching of the subjective mind, the product of which we call a self-made man. We see many of them today at the bar, in the pulpit, and at the head of our institutions of learning.

But if the objective appetite is insatiable, and the subjective mind weak and indolent, they will gravitate to his animal nature; he may go to school for years and be no farther advanced than he was at the beginning. Such failures are generally to be found among the offspring of parents who are great lovers of animal food and slaves to strong drink.

A great many of our sensitives fall in distinguishing between spirit control and the daily action of the subjective mind. I will suggest the following as a means of distinction: I will mention the subjective mind is always instructing us in our daily work and duties in this life, but the spirits only on important matters. If I start to do one thing, and change my mind, without knowing why I do it, and do something else, it is only the work of auto-suggestion; but if I am about to cross the ocean, and am awakened by a thrilling and nerve-exciting dream of the ship that I am on sinking, it is likely to be a spirit warning me. Clairaudients are often talked to and conversed with by invisible powers; if it is about common daily matters, it is the subjective mind, and auto-suggestion, but if it is concerning something that you have never thought of in your life, and transcends your normal wisdom and ability, it is apt to be the result of spirit control. As an instance, it has been almost impossible for me to control the desire to use profane language when I was very mad.

I once went to God to give me strength to overcome weakness, but receiving no response to my prayer, I would become disheartened, but a voice said to me:

"Do not be discouraged, you have not asked God to do the right thing; God never tells any one not to curse and swear, but he has often told you not to get mad or angry, but you do not heed him. Keep from getting angry and the profanity will take care of itself. You let your child not to put its hand on a hot stove, but after it has disobeyed you, and burned its hand, you do not forbid it crying. That is the punishment it receives, and evidence of its disobedience to your advice not to put its hand on the stove."

This was an instance of spirit warning, which I obeyed, and do not allow myself to get angry, and since heeding the warning of my spirit friend, I have no occasion or desire to use profane language.

As a general rule I will say to clairaudient mediums, that when an independent voice addresses you, do not permit your mind to wander and ask thought questions, but let your mind remain alive until the controlling spirit has delivered its message, and thereby prevent auto-suggestion; remember that if the controlling spirit fails to deflect from the subject matter of its message, and answer your thought question, your mind will wander, and you will not answer your question, and thus the voice auto-suggestion as a factor in the message, and destroy its correctness and value.

With due respect to the apostles

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Healer." Q. Are there examples in the Bible of healing by magnetized articles? A. Yes. II. Kings iv:29; Acts xix: 11, 12.

Mrs. J. Carlson. Q. Is it true that Pope Leo X said of the Catholic religion: "It is a profitable fallacy"? A. There is no reason to doubt the writer in Scribner's Magazine for August, 1901, where this astonishing saying is quoted.

Poet: Q. Who was the first poet laureate of England? and who the present?

A. The first was Ben Jonson, 1615. The great Tennyson was succeeded by Alfred Austin.

A. C. F.: Q. What is the difference between profane and sacred history? Why is the church of Rome opposed to socialism?

A. All history except that contained in the Bible is to Christians profane history. The chief difference is that profane history is written by known writers and at known dates, while of sacred history no one knows when or at what time it was composed.

The Church of Rome opposes Socialism because it will tolerate no rival to its absolute authority, to which Socialism is directly opposed. The Catholic church has shown a wonderful "pre-scientific" tendency in its attitude toward the state. Its organic tendency is conservative—to keep everything as it is, but when its leaders forego that changes must come, as demanded by the growth of intelligence, they adopt the change as quickly as it appears to be entirely the work of the church.

C. F. Short, New York City: Q. Where abides the seat of authority? Where can we determine the infallible criterion to determine our duty? Some say the infallible pope, others the church, others the sacred books, others the authority of the church, others the authority of the church, others the authority of the church.

An answer to this question is given page 194 in "Religion of Man and Ethics of Science," offered as a premium by The Progressive Thinker. The spirit authors there give a law for the moral world as universal as that of gravitation in the physical. The following quotations will serve to partially at least show the views of the writers, although for a full understanding the passages should not be taken from their contexts.

"We state the law of morality and conscience to be that the higher faculties should always control the lower in the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity is promotive of good and conducive to happiness. Whenever a lower faculty transcends its sphere and encroaches on that of a higher, evil and unhappiness result. How are we to determine the high from the low? Are not all good, and for good, and as integral parts of the mind are they not all equal? For a thorough comprehension of this subject which has become the formation of a mind must be attentively studied. Then we shall be prepared to pronounce on the ascending degrees of higher or lower, and can be eliminated from the mind and yet preserve its integrity; what faculties and functions man may lose and remain man."

As gravitation by ultimate analysis is found to be the fundamental principle of the physical world, this principle dominates the spiritual. This conclusion is reached by the steps shown in the following quotation:

In man the first process is of growth, assimilation and the mental faculties, which are awakened by the demands made by this process and its correlated functions, lie at the base of the brain and are called the Appetites and Passions. Related to these and in part springing from them, are the Desires, and above these the Emotions. In order of growth, the latest in development is the intellectual and moral faculties. That they are not essential to animal life is proved by the fact that animals exist without them. The later development of moral consciousness proves that it is not essential to intellectual life, although these two have kept an even or parallel course.

Comparing man with the animal, we eliminate all faculties except Reason as intellectual and moral consciousness. It is to man what gravitation is to the physical world; it is dependent for its manifestation on any other faculty; its promise is of its own perfection. The body was made to serve the mind, and not the mind the body. The appetites were made to serve the desires and love, and not the desires and love the appetites. All below were made to serve those above.

Lastly the intellect was made to serve the moral consciousness, and not moral consciousness the intellect. Here we grasp the true distinction between a low and a high. When a faculty is the foundation of another, it must be regarded as lower than that to which it administers.

Thus the appetites which feed the body are lower than the faculties which are manifested through the body as food. Reason which takes cognizance of persons and things is higher than the faculties on which it acts in judgment. Spiritual reason, or moral con-

sciousness, the essence of the spiritual perceptions must be highest of all. If you now ask who can a man not spare and yet remain a man, the answer is reason and this higher spiritual consciousness, or spiritual reason.

Our lives are made up of a conflict of these various faculties, and in such conflict the actions which lead to spiritual perfection shall always be chosen rather than those of the animal. This is the only "authority" for beyond his own organization there is no authority to enforce its decrees.

Alexander Devereaux: Q. Where can I procure Dr. Chase's Receipt Book? A. Murray Hill Publishing Company, New York.

Hy Henning and H. Engelbach: Q. Can spirits take cognizance of material environments without the use of a human organism?

A. Spiritual beings have spiritual senses corresponding to the senses in man. These take cognizance of spiritual things as the physical senses receive impressions of the physical. From this statement it would be inferred that spirits cannot directly take cognizance of material things, but as all physical objects have also a pervading spiritual form, and by means of this "spiritual" bodies are able to take full recognition of the material universe. It is often difficult for them to distinguish those in the physical body and those departed therefrom. This difficulty is frequently met by clairvoyants.

MEDIUMSHIP.

"Is Mediumship Demoralizing?" is the Question.

Brother J. Madison Allen seems to be much disturbed over an article written by myself in answer to the above question, and pronounces it to be "radically erroneous, misleading and demoralizing." I sincerely hope the editor of The Progressive Thinker will exclude all the demoralizing articles I may send him. I have only to ask the interested reader to read my article in No. 665 of The Progressive Thinker, and Brother Allen's article in No. 675, and see if he does not admit all that I assert. That I opposed mediumship or suggested that it be abandoned is a flimsy pretense. The only intent of the article was to guard against the abuse and misuse of mediumship, which he admits is a fact. And it would take a volume to point out all those abuses, and the moral and physical wrecks which have resulted from such misuse.

Brother Allen indulges in many high-sounding words about the influence of the mediumistic communication with the glorious beings of the spirit world. All this will do for buncombe and oratorical effect, but when we come down to the sober facts of the case, these florid assumptions melt away like the morning dew.

1. It is not a fact that spirit mediums are conspicuous for moral rectitude. They are no more superior to the general mass of people.

2. It is not a fact that moral excellence has anything to do with the mediumistic capacity, which is purely physiological. Spiritualists have always taught this fact.

3. It is not a fact, it is not pretended by any one familiar with the facts that mediums usually come in contact with a high order of spirits, but on the contrary it is with an unimproved class. And it is not uncommon that the mediums "guide" or control" is one of the most profligate or criminal.

4. All sorts of persons are the patrons of mediums, and bring their own influence and that of their spirit friends to bear upon the medium. The special moral influence or development could be expected under such conditions. The idea that contact with spirits should induce a higher moral conduct and character is part of the old church superstition, from which many Spiritualists are not yet free.

5. It is not a fact that all, or the most of the progress in thought during the last fifty years is due to Spiritualism. I am far from undervaluing the progress of the last half century, or the work which many Spiritualists have done. But Spiritualism has enunciated but one original idea; and that is that all spirit phenomena are natural. Materialism is swept away, and man is relegated to the scientific method. The tremendous onward rush of the past century, inaugurated by Modern Spiritualism, which, as planned in the heavens and formulated on the earth, was intended as the modifier, leader and helper of man's uplifting. It is the great world movement which has made the medium, not the medium the world movement.

As to mediumship being normal, we may answer and say, yes; it is just as normal as the mesmeric or hypnotic trance sleep, and is not normal from the fact that it is only an occasional person who can be a medium; and it is only at occasional times that the medium condition can be attained.

J. S. LOVELAND.

WANTS AUTHORITY.

An Urgent Demand on Prof. Loveland.

I said my final word in the "Origin of Life" controversy and do not wish to reopen it. But I rise to a question of fact. Prof. Loveland said: "Effects very often transcend, or are greater, than the causes producing them." I denied. He reaffirmed. I again denied and said he could name no reputable scientist who ever so taught. In his final article he again says: "Effects are greater than their causes," and intimates that if I had ever read Comte's Positive Philosophy I would know that it was so held and taught.

Well, I am a Missourian and he will have to "show me." If it is held by scientists that effects are often greater than the causes which produce them, let us know it. The evidence should be forthcoming. Therefore—

(1) Does Comte in his Positive Philosophy teach that an effect may be greater than its cause? If so, in what edition of his work and on what page? Please tell.

(2) Does any college, university or high school in the United States teach that effects may be greater than their causes? If so, what school, name of the professor, name of the text-book, and page on which such teaching may be found.

(3) Has any reputable scientist or philosopher ever taught that "effects often transcend their causes"? If so, in what book, paper or periodical, and on what page? To assist Prof. Loveland I will append a few names whom I might consult. For instance: Comte, Spencer, Tyndall, Spencer, Virchow, Biot, Bastien, Dawson, Milner, Agassiz, Lord Kelvin, Raymond, Le Conte, Duke of Argyll, etc. Anybody (except J. S. Loveland) will do.

Now, then, if there is any authority for the statement that "effects are often greater than the causes which produce them," let Prof. Loveland produce it. I am, H. W. B. MYRICK.

Gentryville, Mo.

"THE BEAUTIFUL SNOW."

Illustrating the Heartaches of a Fallen Woman.

"The Beautiful Snow" which met with such universal favor and has been so eagerly sought for, at the special request of many friends, we republish. The beautiful poem will bear reading every month of the year. It has been pronounced by the London Spectator to be the finest American poem ever written. This opinion we think is not far out of the way. But here is the history of "The Beautiful Snow," taken from the Omaha Republican:

How many thousands have let their tears fall over these lines, as their touching pathos call into recollection the sad story of other and similar victims to man's wanton cruelty! In point of smooth versification, easy flowing rhythm, through which is almost heard the plaintive wail of woman's ruined honor, our knowledge of English literature brings to mind no single poem of such thrilling sentiment as this.

We have lately seen an article floating the rounds of the press, purporting to give the history of this remarkable effort; but the writer of the statement, who indulged his inspiration in "and the cool breeze of Lake Erie," seems really to know something of its real history. The writer gives Miss Dora Shaw, an actress, and author of "Out in the Rain," the credit as author of this poem. This is a mistake. Dora Shaw has written some pleasant lines, but her brain never flashed that sparkling gem, "The Beautiful Snow."

In the early part of the war, one dark Saturday night in the dead of winter, there died in the Commercial Hospital in Cincinnati, a young woman over whose head only two and twenty summers had passed. She had been once possessed of an enviable share of beauty, and had been, as she herself says, "battered and sought for the charms of the face," but alas! upon her fair brow had long been written that terrible word—prostitute! Once the pride of respectable parentage, her first wrong step was the small beginning of the "same old story over again," which has been the only history of thousands. Highly educated and accomplished in manners, she might have shone in the best of society. But the evil hour that proved her ruin was the door from childhood, and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found in manuscript "The Beautiful Snow," which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was at that time editor of the National Union. In the columns of that paper he sought for the poem the day following the girl's death the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Reed, one of the first of American poets, was soon directed to the newly-published lines, who was so taken with their stirring pathos that he immediately followed the corpse to its final resting-place.

Such are the plain facts concerning her whose "Beautiful Snow" shall long be remembered as one of the brightest gems in American literature.

The Beautiful Snow.

Oh! the snow; the beautiful snow,
Filling the sky and the earth below;
Over the head of the people you meet,
Over the heads of the people you meet,

Dancing,
Skimming along;
Beautiful snow! it can do nothing
wrong;

Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak,
Beautiful snow from the heavens above,
Pure as an angel, seems as love!

Oh! the snow, the beautiful snow,
How the flakes gather and laugh as they go
Whirling about in their maddening fun
It plays in its glee with every one—

Chasing,
Laughing,
Hurrying by;
It lights on the face and it sparkles the eye,

And the dogs with a bark and a bound,
Snap at the crystals that eddy around—
The town is alive and its heart in a glow,
To welcome the coming of beautiful snow!

How wildly the crowd goes swaying along,
Hailing each other with humor and song!
How the gay sledges like meteors flash by,
Bright for the moment; then lost to the eye—

Ringing,
Swirling,
Dancing they go,
Over the crust of the beautiful snow;

Snow so pure when it falls from the sky,
To be trampled in mud by the crowd
rushing by,
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow—but I fell!
Fell like the snow-flakes from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scooped to be spit on and beat.

Pleading,
Cursing,
Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living and fearing the dead;
Merciful God! have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the snow, with an eye like its crystal, a heart like its glow;
Once I was loved for my innocent grace,
Flattered and sought for the charms of my face!

Now, Mother,
Sister, all,
God and myself, I've lost by my fall;
The veriest wretch that goes shivering by,
Will make a wide swoop lest I wander too high;
For all that is on or above me, I know,
There's nothing that's purer as the beautiful snow.

How strange it should be that the beautiful snow
Should fall on a sinner with nowhere to go!
How strange should it be, when night comes again,
If the snow and the ice strike my desolate brain,
Fainting,

Freezing,
Dying alone,
Too wicked for prayer, too weak for a word,
To be heard in the streets of the crazy town,
Gone down in the joy of the snow coming down!

To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

To the Author of "The Beautiful Snow."
Sorrowing victim of terrible wrong,
Why do the strains of thy beautiful song
Strike with such power on the keys of the soul,
As over the spirit its harmonies roll,
Ringing,

Thrilling?
Lauding thee,
Filling the heart with a wail of despair?
Down from the judgment-seat hast we away,

All we can do is to pity and pray;
All we can see is thy form at our feet;
All we can do with the snow in the street.

And where is the hand that betrayed thy young breath—
And pushed thee from beauty and gladness to death?
Courtied by fashion, by wealth; and the gay,
Only again to deceive and betray.

Swirling,
Flinging,
Charming his spell,
Only to drag down our loved ones to hell.

Father and mother and brothers and all
Joining to flatter the pause of the fall.
How long—O, ye heavens of heavens—
How long,

Must we stagger and faint 'neath this burden of wrong?
"Snow so pure when it falls from the sky,
Trampled in the mud by the crowd rushing by,
Trampled and tracked by the thousands of feet,
Blends with the filth in the horrible street!"

Falling,
Whirling,
Sinking away,
Crystals of brightness, besotted with clay.

The night, and the cold, and the darkness come down,
And enliven the soft snow to a pavement of stone.
The morning pedestrian looks down at his feet,
And sees the wild havoc of ruin complete.

But, lo! what a vision prophetic I see,
The sun hath arisen in splendor and glee,
His warm rays descending with joy at our feet,
Is melting the ice in the "horrible street."

Warning,
Raising,
Lifting their heads,
In vapor the snow-flakes awake from below.

The clay with its drivens remains below,
While upward ascends the soul of the snow,
And pure as the crystals when first they were given,
Ascends with the sunbeams in gladness to heaven.

O, joy! weary mortal, the vision is thine,
The earth stings that bound the pure spirit divine,
Shall melt and dissolve, with their stains, from the soul,
And wisdom and goodness alone bear control.

Weeping,
Praying,
Striving to rise,
God shall redeem thee again to the skies.

Work for others whole, as by the way,
Shall lift thee from sorrow, as mist from the clay.
And when we have ended our task may we go,
To dwell with the author of Beautiful Snow.

Juanita, Neb.

C. H. DOTY.

SPIRITUAL UNFOLDMENT.

The Leading of the Unseen Forces.

In glancing over the many ways of spiritual unfoldment, I can see none so pleasant and rapid as studying along the occult. Mysterious paths always attract, and what is so mysterious and fascinating as the leading of the unseen forces. To me, it is a beautiful truth, this being guided by invisible hands, this study of the power of the finite mind to grasp the infinite, the positive knowledge of the nearness of spirit-loved ones, this happiness of feeling secure wherever they may see fit to lead me. The vastness of it is overwhelming at times, and then I fear lest I may do something to offend, and cause the invisible helpers to cease to tarry close by.

When we are in close touch with infinite power, we seem to be so small and insignificant. I wonder many times at the goodness and mercy of the great "I am." Yet after all He is as a loving father to all his children. How often have I cried aloud in defiance of what my spirit people said, and wanted to do my own way. I assure you I have always done their way, and found it best. So much the best that had I done as I wanted to I would have made a mistake.

To me, the life beyond is just as real as the life I now live. There can be no difference, only as our "spiritual" advancement may be either more or less advanced. When our spiritual self becomes awakened to the necessity of unfolding to the higher life, then we will advance more rapidly than before.

One reason there are so many "earth-bound" spirits is because the spiritual part of them has never been aroused. If we could only educate the criminal to the best plans of spiritual life, we would see and soon have fewer "earth-bound" spirits, and soon have less sorrow upon the earth.

I have always been glad that Spiritualists—true Spiritualists—do not believe in taking human life. We often hear clergymen speak of being led to do this and so, by the "Holy Spirit." My spiritual people lead me to do many things; I believe they are under a power higher than my own. I often ask them, "Why must I?" They reply, they "do not know," but point above. I understand by that they are holding their work in giving me the message they are bidden to. Thus, you see we are all led by a power not of earth. And the more and closer we obey the silent leading of the host that have gone before, the more rapidly our spiritual nature develops, and we will be drawn closer to the "Divine Power" that has a ruling over all. The unseen is the real.

MADAME ROBERTS.

"Religion as Revealed by the Material and Spiritual Universes." By B. D. Babbitt, M. D., LL. D. A complete and comprehensive view of the subject; philosophical, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to \$1.00 postpaid. Cloth; paper, 50 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

REPORT OF COMMITTEE

On Delegates' Reports to the N. S. A.

Mr. President and Fellow Delegates:—The committee on Delegates' reports respectfully submit the following: Your committee report that they have received reports from 73 societies for consideration.

These reports are from 11 state associations, 52 local associations, 12 camps, 11 state associations and 6 lyciums. A careful examination of the various reports show that while many societies have endeavored to comply with the requirements of the N. S. A., but few of them have really done so.

State Associations.

11 state associations have sent in reports. New York reports 11 delegates representing 11 chartered societies; Massachusetts 35 individual members; Connecticut 80 individual members; Ohio 19 lay members and 9 delegates from chartered societies; Minnesota 100 members composed of delegates from 22 chartered societies and individual members; Wisconsin 12 delegates and individual members; California 320 members individual and delegates from subordinate associations; Washington 92 individual members; Texas 13 chartered societies.

FINANCIAL REPORT.

	Receipts.	Ex.	Prof.
New York	\$678.12	\$557.10	\$121.02
Massachusetts	304.84	147.99	156.85
Connecticut	219.15	220.65	48.50
Ohio	52.08	301.81	249.73
Minnesota	2750.00	300.00	2450.00
Wisconsin	2308.10	2225.10	112.00
California	600.24	774.10	50.00
Washington	875.00	640.00	235.00
Texas	10.00	10.00	0.00

Your committee calls attention to the fact that though only 11 state associations have filed reports, there are three different plans of organization. Your committee therefore recommends that some uniform plan of organization be adopted for state associations, as these different plans are liable to create confusion.

Our state associations have individual membership only, 5 have individual membership and subordinate associations, 2 have subordinate societies alone.

Local Societies.

The returns from the various societies have, as in previous years, been most sadly neglected, only 52 reports having been rendered, and most of them incomplete. Sixteen contained no financial statement or in any way assisted the committee in its work. 35 of the reports are without anything except the blank reports sent out by the secretary partially completed, while 17 contain a more or less complete statement of the work accomplished by the society during the year.

While it is impossible to give a complete report of the standing of the local societies, owing to meagre details furnished, your committee wish to present the following facts and figures:

The amount of receipts reported are \$23,655.11; the amount of expenditures, \$22,896.55; value of property \$45,000.

There is a marked increase in the membership, only 6 societies reporting a decrease, which, in most cases, is but one or two.

Three societies report that they have secured temples in which to hold their meetings, viz.: First Association of Spiritualists of Philadelphia, Pa.; First Spiritualist Association of St. Louis, Mo.; and the German Spiritualist Society "Truth Seekers" of Lawrence, Mass.

Four societies, the First Spiritualist Society of Lowell, Mass.; First Spiritualist Church of Fall River, Mass.; First Spiritualist Progression of Newark, N. J., and the East Joplin Spiritualists Association of Joplin, Mo., report that they have created funds for a temple.

We feel the present system of blank reports sent out to the chartered societies do not seem to meet the requirements of the N. S. A. Your committee recommend that a suitable form be printed, and sent out with sufficient space left upon it for a brief written report.

Camp-Meeting Associations.

But four camp-meeting associations have reported.

The Phenocot Spiritual Temple, Verona Park, Me., reports a three weeks' meeting in August, 1902. Receipts, \$250; disbursements, \$250; value of property, \$4,000; membership 30.

The Connecticut State Camp-meeting Association, Niantic, Conn., makes no report of membership nor finances.

The Mississippi Valley Spiritualists Association, Mt. Pleasant Park, Clinton, Iowa, reports its twenty-first annual camp-meeting held July 27 to Aug. 24, 1902. Receipts during the year, \$325.33; disbursements during the year, \$2,064.43; value of property about \$25,000; contribution to the N. S. A., \$42.

This is a very incomplete showing of the camp-meeting work of the territory covered by the N. S. A. Your committee recommend that a special effort be made that camp-meeting associations be urged to charter with the N. S. A. and send full reports of the life of the Spiritualists movement in the annals of the N. S. A., in view of the fact that each year many camp associations set apart a special N. S. A. day, and on such days the proceeds are turned over to the N. S. A.

Lyciums.

Only six lyciums have sent in reports, of those chartered with the N. S. A., four only sending detailed statements.

Children's Progressive Lycium, Washington, D. C., average attendance 25; receipts for the season, \$30.

Boston Spiritual Temple Lycium, gross receipts \$300; expenditures \$241; property \$100; average attendance 50.

Children's Progressive Lycium No. 1, Boston. Receipts \$37.50; expenditures \$140.80; property \$50; average attendance 50.

Children's Progressive Lycium, First Association of Spiritualists of Philadelphia, enrolled members 77; receipts \$147.22; expenditures \$145.11; property \$100.

A very poor showing of lycium work, as a whole, though the lyciums reporting are nearly all in a flourishing condition. The committee would recommend the adoption of a systematized plan of lycium work to be under the N. S. A. Also the appointment of a superintendent, the issuance of printed lessons to be used by all lyciums in union. Also the simplification of the lessons as they are now given. The lessons should be in use beyond the comprehension of the children.

Educational Institutions.

The Morris Priest Institute, White-water, Wis., reports as an incorporated body, 7 trustees, 20 students. Membership unknown, but steadily increasing. Receipts, \$3,294.34; expenses \$1,559.84. An excellent showing of the management of the Spiritualist school, and is a chartered auxiliary of the N. S. A.

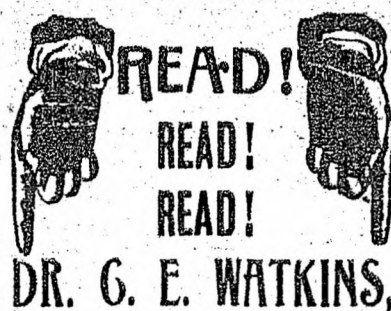
N. S. A., your committee recommend that every effort be made to sustain it financially, as it is an important factor in the progress of Modern Spiritualism.

Your committee wish to call your attention especially to the fact that the most valuable information furnished from the societies come in the form of brief written reports, and therefore, recommend that a few of these reports be read at the convention, especially those regarding state associations, or other special reports that seem to require special consideration by the convention. Your committee recommend that all societies be requested to forward their reports not later than thirty days previous to the convention in order that the statistics of said reports may be compiled as far as possible in advance of the assembling of the same. Your committee find it almost impossible to do this properly in the time of the convention.

Your committee recommend, in order to expedite business, that all reports of delegates, or money coming in after the close of the fiscal year, be given as a supplementary report of the convention, and included in the report recommending year, it being deemed necessary to establish some system in regard to these reports.

Your committee recommend that a complete list of the societies chartered by the N. S. A. be compiled and a copy of the same be sent to the spiritual press for publication, and that the secretary send a circular letter on matters of interest pertaining to the work of the N. S. A. at least once a quarter.

Your committee desire to call attention to the danger of proxy voting. This method of voting does more to disorganize associations than all other internal dissensions



DR. G. E. WATKINS,

The World's Most Noted
PSYCHIC AND CHRONIST

Desires to inform his friends all over the world that he has lately made some Wonderful New Discoveries in the Way of Medical Healing, and firmly believes he can cure so-called hopeless

CHRONIC CASES.

Send to-day for a DIAGNOSIS by the World's Most Noted

Psychic and Chronist.

The diagnosis is made by DR. WATKINS and no one else. All medicines are prepared and put up by DR. WATKINS and no one else. Your letters are all answered by him and no one else. Send name in full, age and leading symptoms, and receive a FREE DIAGNOSIS.

DR. C. E. WATKINS,

Ayer, Mass.

A BEAUTIFUL PRESENT

Sent You Free of Cost.

A beautiful Calendar for 1903 will be sent to any one who will send their own name and the name and address of three or more sick friends. Send in your order at once. The calendar will have the picture of your humble servant, Dr. C. E. WATKINS, Ayer, Mass.



The Young People's Sunflower Club.

To the Editor:—The annual reunion of all members of the Young People's Sunflower Club, of Philadelphia (auxiliary to the First Association of Spiritualists) was held Monday evening, Oct. 13, in the temple. The president, Mr. E. S. Bennett, opened the meeting with an address of welcome, followed by remarks by Capt. F. J. Keffer, president of the First Association, and Mrs. M. E. Cadwallader. The president then called on Mrs. Cooley, of Chicago, who was sojourning in our city, and she favored us with some very interesting remarks. Prof. Evans, of this city, also gave a short talk that was appreciated by all the members. The secretary then read letters of greeting from Mrs. M. C. Barrett, from whom we are always glad to hear; Rev. B. F. Austin, of Toronto, Canada; Mrs. Carrie E. S. Tving, of Westfield, N. Y.; Miss Margaret Gaul, of New York City; and Mrs. C. Fannie Allen, of Stoughton, Mass. Mrs. Allen also sent the following impromptu greeting in the form of a poem:

My dear Sunflower Club, whose faces
Of gleam,
On Memory's walls like a beautiful
dream,
Your kind invitation lies here in my
sight,
That bids me meet with you and greet
you to-night.

CONQUER WITH LOVE

And Civilize With Education and the
World and Peace Are Ours!



The Occult Wisdom of the Universe
Is Within Reach of All.

OUR PREMIUM OFFER.

READ AND REFLECT.

Remember, please, that we send many of our Premium Books by express. If you do not receive your order promptly by mail, inquire at the express office. If not there, notify us at once.

Remember, please, that it costs ten cents to get a personal check cashed at a bank in Chicago. If you send a personal check, add ten cents to the amount sent.

I read it with pleasure, and say in my heart,
Although many miles keep our earth-
forms apart,
Still I'm with you to answer your dear,
"Can you hear me?" I'm saying "Good
evening to all."

And this is my speech, Mr. Chairman
and friends,
With rejoicing my spirit its greeting
extends.
For transmission of thought has a value
and power,
That increases with friendship in
splendor each hour.

Like the dawn of the day is the glory
of youth,
Like roses unfolding you are seeking
the truth,
Press on through the Twentieth Century
strong,
Till Justice shall herald the downfall of
wrong.

The Sunflower (tis said) always turns
to the light.
May your club prove its claim to this
title is right.
And giving the sunshine to all that you
meet,
Make pathways of kindness for wander-
ing feet.

Hail! friends in the spirit, I give as my
toast,
"Here's wisdom and health to each
hostess and host;
May the Liberty Bell vibrate like the
sea,
And our banner be lifted as sign of the
Free.

May the rich inspirations of Angels of
Grace,
Be felt at your meetings, and every
place,
While blessings of heaven with earth-
hearts unite
And our souls shall re-echo a fervent
good night.

All the letters read were very interest-
ing and contained many thoughts
and suggestions which will prove bene-
ficial to our Club. The Sunflower cho-
ral sang several selections, and read-
ings were given by Miss Irene Leslie
and Miss A. J. Gundermann. The com-
mittee in charge of the reunion served
refreshments in the dining-room, and
the evening was one that will long be
remembered by all those present.

AMELIA J. GUNDERMANN,
Philadelphia, Pa. Secretary.

Convivial.

On Saturday evening, October 25,
there was an informal gathering of in-
imate friends with Mrs. Margaret
Spencer, trumpet medium, at her home,
177 N. Union street, this city, of a
unique kind. In this party of nineteen
persons many characters were repre-
sented in dress and ensemble. Among
them was a lady aborigine so realistic,
not only in dress, but in manner of
living among the reds as to be very im-
pressive; a genuine Topsy in short
dress; a girl child transformed into a
model boy; a princess in white; a
"weary Willie" six feet tall forgot his
weariness in the general mirth; the
masked Irish policeman had about all
he could do to take care of his surplus
fleshiness; Sis Hopkins flew around at
a lively rate; a beggar woman was well
acted, and a small lady devil was there
in black.

The carnival of fun was interrupted
at 10 p. m. by the arrival of a photo-
grapher who made a flashlight picture of
the interesting scene. This was fol-
lowed later with a service of oysters,
ice cream and many "I screams," etc.

Before the party disbanded in the wee
small hours, two of the medium's
guides added their humor and convivi-
lity in the impromptu darkened room.
Persons who have not made study of
mediumship, especially in connection
with physical demonstration, hardly re-
alize the situation with the medium in
regard to overwork and exhaustion of
the forces, and the great need of relax-

ation and recreation. An almost
overpowering desire to get entirely
away from the mediumistic exercise
and to abandon oneself to a no-effort,
run-down activity, for a change from
the monotony of its continuous use, is
common to all mediums. How much
better is such a season of amusement
as is here recorded, than the yielding to
vicious indulgence of any kind or de-
gree, especially when stimulation is
sought through drugs or excitants! If
all mediums realized the danger, and
sought the innocent pleasures and
recreations, not so many would fall
as did once our dear pioneer medium.

H. W. BOOZER.

Grand Rapids, Mich.

A WYOMING JUDGE'S VIEW ON WO-

MAN SUFFRAGE.

The following letter from Judge Mel-

ville C. Brown, of Laramie, Wyo., to

Mrs. E. H. Wilson, of Blomack, Dak.,

gives a practical man's observations of

the effect of woman suffrage.

My Dear Madam:—My prejudices

were formerly all against woman suf-

frage, but they have gradually given

way since it became an established fact

in Wyoming.

You ask, "Has woman suffrage

worked good or evil in Wyoming?" I

answer unqualifiedly, it has worked

good.

Again you ask, "What class of women

go to the polls?" I answer, all classes.

Women vote as generally as men, and

are no more restricted in the use of the

ballot. My observation of the workings

of woman suffrage, extending over a

period of fifteen years, satisfies me of its

entire justice and propriety. Impartial

observation has also satisfied me that

in the use of the ballot women exercise

fully as good judgment as men, and in

some particulars are more discriminating,

as for instance on questions of

morals.

You further ask, "Has it a degrading

influence?" Again I answer positively,

no—a very loud no. I should laugh at

this last question if it were not asked

in such evident good faith. Just think

of the ridiculousness of it. My wife

goes with me to the theatre, the opera,

to church and prayer-meeting. We also

associate in the family circle from day

to day, without apparent injury to her.

She also takes my arm and we walk to

the polls together and deposit our bal-

lots. Isn't it ridiculous to suppose that

our association in the latter act would

be more injurious than in the former?

It seems so to me.

I will only add, in conclusion, that wo-

man suffrage is as firmly established in

Wyoming as man suffrage, and the lat-

ter is in as much danger of repeal or

abridgment as the former. Our people

are satisfied with it, and are proud of

the fact that Wyoming has set an exam-

ple that all the older states of the

Union are sooner or later sure to follow.

I am, madam, your most obedient,

MELVILLE C. BROWN.

DO YOU NEED SPECTACLES?

Try Froole's perfected Melted Pebble

lens, a perfect assistant to the eyes for

near and far vision. They induce a re-

newed action of the nerves, muscles

and blood-vessels and a return of nat-

ural vigor to the eyes. My method of

fitting is by spirit power and clairvoy-

ance. Please write for illustrated cir-

cular showing styles and prices. I

guarantee to fit your eyes and please

you. Address B. F. FROOLE,

45 Evanston Ave., Chicago, Ill.

TESTIMONIAL.

Dear Brother Poole,

I must tell you how delighted I am

with the glasses. They are useful in

the eyes, easy to wear, and thoroughly

satisfactory. Cordially thine,

WILLARD J. HULL,

Columbus, Ohio.

Remember, please, that we have only two books which
we send out now for 25 cents each. We cannot allow you
to select any other book or books in their place.

Remember, please, that you are not entitled to purchase
any of these Premium Books unless you send in with your
order a year's subscription to The Progressive Thinker.

Remember, please, that the safest way to make a remittance
is to secure a postal order.

Remember, please, that mistakes and trouble may be
avoided by dealing direct with this office, instead of
through a news agent.

Every person who sends in a yearly subscription to The
Progressive Thinker can have until further notice, the
two following books for 25 cents each: "The Religion of
Man and Ethics of Science," by Hudson Tuttle, and "A
Wanderer in the Spirit Lands." Both exceedingly val-
uable, and though widely different, each one fills an exceed-
ingly important niche in the literature of Spiritualism.

If you order only one book, and that one neither of the
books mentioned above, the price is 50 cents.

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mentioned, the price is 90 cents.

We have NINE Premium Books only, and you can se-
lect from them as follows:

Any three of the nine Premium Books you may order,
price \$1.10.

Any four of the nine Premium Books you may order,
price \$1.50.

Any five of the nine Premium Books you may order,
price \$1.80.

Any six of the nine Premium Books you may order,
price \$2.10.

Any seven of the nine Premium Books you may order,
price \$2.35.

Any eight of the nine Premium Books you may order,
price \$2.50.

Lastly all of these NINE valuable Premium Books here
announced are sent out, all postage prepaid, for \$2.75, a
price never before equaled in this country or Europe. The
following is the list:

"NINE REMARKABLE BOOKS FOR \$2.75,"

1—The Encyclopedia of Death, and Life in the Spirit
World, Vol. 1.

2—The Encyclopedia of Death, and Life in the Spirit
World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit
World, Vol. 3.

4—Art Magic, or Mundane, Sub-Mundane and Super-
Mundane Spiritism.

5—Ghost Land, Spiritualism, Occultism.

6—The Next World Interviewed.

7—The Occult Life of Jesus.

8—A Wanderer in the Spirit Lands.

9—The Religion of Man and Ethics of Science.

Read This Carefully Before Remitting.

When you send in your subscription to The Progressive
Thinker, carefully look over the books which you desire in
this list, and their price, and send for them. They are
very valuable. They are intensely interesting. They are
elevating in tone and will do you good. In remitting do
not fail to enclose a dollar for The Progressive Thinker.

These nine books, substantially and elegantly bound,
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price of the subscription of the paper, apparently or other-
wise, a single cent, for that cannot be afforded for less
than one dollar per year, in view of the fact that we pub-
lish such a vast amount of reading matter.

WHY BE SICK?

Dr. J. M. Peebles the Famous Physi-
cian and Scientist Has Perfected
a System of Treatment that
Gives Hope to Every
Sufferer.

Many of the Cases Have Almost Like Miracles—Thousands
Are Relieved Who Had Given Up All Hope.

Mrs. Hannah Swenson, of Cadillac, Mich.,
says: "I had begun your treatment and
Doctor told me I could live only a short
time, but, thanks to your wonderful treat-
ment, I am now in perfect health. May
you be long preserved to restore the sick
and afflicted."

Why will you suffer with this dangerous
and distressing disease when there is a treatment
at hand that is positively guaranteed to cure it?

We have cured thousands of cases after all else
had failed and can cure you. Miss Lizette Evans,
of 5533 Caroline St., St. Louis, in writing to the
Doctor, says: "When I began taking your medicine
I could hardly believe it, but I tried everything
I could hear of and was constantly growing
worse. My neck was a horrible sight and often
swelled much distress. Wonderful to say I
am now in perfect health and have been since
taking your treatment nearly two years ago."

Do not expect longer with "Free" and
worthless nostrums but write at once to Dr.
J. M. Peebles, 32 Fifty Second St., Detroit, Mich.,
for full particulars of this great and tried reme-
dy. It will cure you and brighten the remainder
of your life. If you have a friend who is un-
willing to do so, send them this card and they
will do so. Write to-day.

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