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# The Progressive Thinker.

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## What Does Spiritualism Mean? - Who Are These Spiritualists? What Is Spiritualism Doing for Humanity? What More Can It Do than Push Forward the Truth of Immortality?

These Are Some of the Questions that Are Discussed from Week to Week in This Paper. Are You at all Interested in Them? If Not, Why Not?

The Phenomena are all right, but the soul of man hungers for more light, seeks the Philosophy of the Phenomena, reads the truth from the occult side. These broad fields are searched by our scientific corps of writers every week, and if you wish to keep pace with the most advanced thought, you must read and study.

### Life Here and Hereafter.

"We Should Not Complain about the Lack of Harmony in the Teachings of Spirits, When We Differ Among Ourselves About Matters of Equal Importance and Equal Simplicity."

It has been said that death is only change; but in many instances we are compelled to acknowledge that the change, if there is any change whatever, is very slight indeed. The individual is transported to the other side of life with the same desires, the same ambitions, the same intelligence, and the same biased opinions that he possessed while a resident of earth. He is changed in no essential particulars. True, he has more favorable conditions, greater opportunities for moral, mental and spiritual development, but he is entirely dependent upon his own efforts for any progress in this direction. If he sees fit to take advantage of his opportunities, his progress and unfoldment should be very rapid indeed; but because he has these advantages does not justify the claim that he will derive any immediate benefits therefrom.

Many people still upon this mundane plane of life have surroundings such as would enable them to attain to great heights of wisdom and spirituality if they so desired; but in the vast majority of instances they lack the ambition and interest necessary to advancement, and consequently they prefer to remain in a state of mental inactivity. They do not desire knowledge while incarnate, and there is no probability that they will desire it immediately after transition. This class, however, nearly always has strong opinions on any subject, and generally the less knowledge they have on any given subject, the more tenaciously will they cling to their preconceived opinions concerning it.

But sooner or later they pass to the other side of life, practically unchanged. Spirits can be prejudiced against the truth as well as mortals. A spirit who, while on earth, was prejudiced in favor of any given doctrine, would continue to note facts in favor of his theory and dismiss from mind those that contradicted it. Such spirits communicate with earth. They may be perfectly honest, but they are misinformed, and have erroneous opinions which they proclaim as absolute facts. Thus if a person dies a believer in reincarnation, he will still exist as a reincarnationist for a longer or shorter period of time, according to his stubbornness, before he reaches a point where he can see the error of his ways (Probably it is needless to say that reincarnationists will make this apply to the other side as well).

Another factor to be taken into consideration is the influence of the medium in changing the meaning in his influence into the communication. It has been truly stated that as water assumes the shape of the vessel in which it is placed, so does a spirit communication assume, to a certain extent, the nature and individuality of the medium through whom it is given, and this is especially true when the controlling spirit desires to communicate an idea in direct opposition to one held by the medium as an individual. As a consequence a spirit may find that in communicating his ideas through the brain of a mortal, his meaning is partially or entirely destroyed; the thoughts, he desires to impress may be so changed that they seem to imply a meaning contrary to what he intended, and yet the medium be perfectly honest and conscientious.

This would naturally lead a spirit to find a medium who is favorable to the ideas he wishes to express, and consequently we are brought face to face with the fact that a medium holding tenaciously to any opinion would attract spirits holding like views. Thus a medium who denies that animals have a spirit existence would attract spirits who, perhaps, without investigation, would confirm the medium's views. This rule, however, is not invariable, for it is often the case that where the medium is not too positive in maintaining his opinions, a spirit with contrary views may find an opportunity to express them. It has been said, though, that the exception only proves the rule, which it certainly does in this instance. In this connection another cause for the lack of agreement among spirits in regard to essential doctrines may be worthy of attention, namely the work of mischievous, evil-disposed, or obsessing influences. With an apology to my friends who believe in reincarnation, I desire to introduce a little evidence on this point by A. J. Davis. He states in "The Diakka and Their Earthly Victims," page 78:

"Probably, in the entire range of modern spiritual speculations, no more philosophically romantic farce than the sweet boon of being 'reincarnated' was ever

played upon human imagination by the sportive Diakka (mischievous and undeveloped spirits). They puzzle spiritual philosophers by a mixture of alarming doubts about immortality. The endless progress of the soul (say they) will end in an abyss of conglomeration and annihilation. They want you returned a few times to round you up, full-orbed, in the niches of personal experience, in every possible phase of being. You say, 'yes.' Diakka immediately give you oracular teachings in rhyme and prose. So they amuse themselves, and your seriousness in their sophistries greatly enhances their mirth."

Personally, I am inclined to think that Mr. Davis has placed too much stress on the work of evil-disposed and undeveloped spirits. I believe that there are other causes that exert a greater influence—the influence of the medium, as stated before; intelligent and well-informed persons on earth often disagree about very simple matters, and would continue to do so as spirits, and lastly there is another cause that I have not yet mentioned, but which should be considered, namely, the influence of mortals on the medium.

Spirits control by impressing their thoughts upon the sensitive brain of the medium. And being sensitive to the thoughts of spirits, the medium would necessarily be susceptible to the thoughts of mortals also. Thus when the influence of the circle conflicts with that of the spirit, results are often unsatisfactory if not an utter failure. If the will of the spirit is the stronger the communication will then partake mostly of the spirit; but if, on the other hand, the influence of the circle is positive and determined, it may exert a greater influence on the medium than is possible for the spirit, and consequently we find that instead of a spirit message, the desire of the circle is reflected back again; the question on the minds of those composing the circle is answered just as they desire that it should be answered. We should not forget that man is a spirit while embodied as well as after death, and is also possessed of the same powers and attributes before death as afterward.

Taking all of the above causes into consideration we are furnished with a logical and satisfactory explanation of the many inconsistencies to be found in the teachings of spirits. Take for instance the prevalence of the reincarnation theory in France. The teachings of Allan Kardec have caused the French Spiritualists to be somewhat partial toward reincarnation, with the necessary result that they have attracted spirits who believe likewise, while a spirit holding opposite views would find it very difficult to express his opinions in a cogent manner through a medium holding strongly to this theory. When it is remembered that reincarnation is accepted by more than half the people in the world, it is to be expected that they will occasionally return and teach this doctrine when they know absolutely no more about it than before transition. As long as we send people into the great beyond who believe assumptions unsupported by data or reliable evidence, we must expect that they will return as spirits and give us unsatisfactory and erroneous teachings. Therefore there will continue to be honest differences of opinion on the spirit side of life as long as such is the case on earth.

But because this is a fact is no reason why we should condemn or question the value of all spirit communications. Because mortals differ in politics, in religion, and hold different views on every subject where there is a chance for difference of opinion, we do not affirm that life is a failure. Out of our material differences ultimate harmony will result; and likewise the differences now manifested in the teachings of spirits will result in the elimination of error and the establishment of truth. In the meantime we are taught to use our own powers of observation, and reason upon these matters, which is precisely what we need for the further development of our intellectual faculties.

Taking into consideration the manifold difficulties in the way of arriving at a definite system of philosophy and there remains no reason for complaint at the progress already attained; and, as the laws of communication are better understood this progress will become even more rapid than in the past. We should not complain about this lack of harmony in the teachings of spirits, when we differ among ourselves about matters of equal importance and equal simplicity. And by pursuing our investigations with unbiased minds, and providing proper conditions for spirits to express their opinions in a more perfect manner, we can do much toward solving many of these perplexing problems.

Grand Rapids, Mich.

GEORGE B. FERRIS.

### SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

Rev. Chas. H. Johnson in a lecture before the First Spiritual Mission of Los Angeles, made some excellent points.

"Advocates of the old theology, which was good in its time, make the distinction of natural and supernatural; they are, therefore, forced to the conclusion, which they are compelled to teach, that the natural or seen things are produced by the supernatural or unseen, which in my youth I was told was done by miracles in a very unnatural way. This could not possibly be. While it is true that the unseen things have been unfolded into external manifestation from the great deep silence of the unseen, yet it is not true that the supernatural ever produced the natural, because the supreme principle in the science of being teaches the irrefutable fact that nothing—no, thing—can produce something wholly unlike itself. If there were a supernatural it would be wholly unlike the natural, and it could produce only its kind. Therefore the unseen source of all manifested existence must be just as much a part of nature as the seen things it has produced."

"Hence the element of power by which a person is brought in rapport with the unseen world as a medium between the world of the seen and the plane of physical consciousness is just as natural as it is for a kitten to open its eyes after it is nine days old. The only difference is that the kitten lives in perfect accord with natural requirements, while humanity does not."

But Rev. Chas. H. Johnson does not believe in the manifestations known as 'materializations,' and holds that the only method of holding communion with the spirit world is through the development of the spirit power; the sensitive person which every human being in some degree possesses, which may be cultivated to a full realization of this communion.

The clergy of nearly all the evangelical churches are at this time engaged in a crusade against the inquiry divorce, and pledge themselves until the most restrictive laws are forced through the state and national legislatures, not to perform the marriage ceremony for those who are divorced for causes not recognized by the church. The state has assigned several causes which in the wisdom of law-makers and mankind are considered simply sufficient causes for divorce. The church has only one, and that one was assigned when the wife was owned as a slave by the husband, and the offense was a crime punishable with death.

It does place the ministers in a delicate position, after they marry a couple and pronounce them by the grace of God one and the same, to then turn around and tell them that they have not fulfilled an object, and are showing the falsity and absurdity of their claim. Hence they are forcing the issue on the state and clamoring for laws that will make divorce impossible for any cause not recognized by the church.

No one having the best interests of the individual, or society at heart will oppose or in any way weaken the institution of marriage. The union of man and woman is the basis of all civilization and life, with all that implies, as it is the most holy and sacred, and such are the duties and obligations assumed, that this relation should not be lightly held or broken. But in this imperfect life, mistakes are made; affection is met by brutal lust; the gentleness of love by arrogance, misunderstanding and hate, and marriage life which should be a home as an ideal Eden, becomes the reverse.

If there is dereliction of 'marital duties,' 'you can have a divorce,' says the clergy, 'and we'll marry you again,' but if the husband becomes a beastly drunkard, a foul and debased creature, coming home to whip and drive his wife like a slave from his house, and year in and year out, he repeats the same coarsest insolence, she must bear it, because a clergyman in the name of God has riveted the chains binding her to the beast!

When they declare in convention that they will not perform the ceremony, after the state grants a license, what do they mean? They know if they do not, the state has provided officers for this purpose, and those who wish can marry legally. If they will not until the laws are changed, making them the only authority legally able to perform the ceremony! It means a most treacherous plot to unite the state with the church in a most vital function, making one of the most prominent events in the life of the citizen a religious instead of political act!

With the lobby the church maintain at Washington, which has been aptly called the 'White House' whose members of holding both Senate and House of Representatives in their hands, the lovers of a free government of the people by the people cannot be too vigilant.

There is one thing about their contention that shows plainly what an impractical lot the hundred thousand 'trained' preachers are. It is solemnly declared in convention, and published as a part of their program, to work open-handed, and the very next day they have the general government enact a divorce law for the nation, and also to have the states have laws in common or alike. If it is a dull lawyer who could not tell these have learned ministers that the general government has no right to enact divorce laws for the states, such matters are left for each state to decide, and the constitution is so wisely framed that changes cannot be made to suit every passing whim or adjusted to the pleasure of cranks. There is no possibility of the states enacting common divorce laws. The wider freedom of the west holds less to tradition and superstition than the east, and the nearest about the domination of the church.

"A 'divorce' life" may be all right, but it is the excess and not the nature of our passions which is perishable.—Butler.

He surely is in want of another's patience who has none of his own.—Lava.

Nature, through all her works, in great degree, borrows a blessing from variety.—Churchill.

### Our Angelic Teachers.

Written through the Mediumship of John J. Lucas, Belleville, Ill.

Oh, ye who say that God's good angels  
Do walk no more in mortal guise,  
Bearing to earth the glad evangel,  
Whose notes first woe in paradise,

Ye've read of old the wondrous story  
How on bright Bethlehem's starlit plains,  
They sang of peace on earth and glory  
To him whose love eternal reigns.

And when the mild and loving preacher  
Wandered on Patmos' lonely shore,  
There came to him angelic teachers  
Of weird and strange prophetic lore.

Through the long line of by-gone ages  
Angels have succored human needs,  
And through open historic pages  
Ye trace the records of their deeds.

Ye cannot see the open portals  
Where angels through the pearly gate,  
Nor yet discern the bright immortals  
Who daily round your pathway wait.

Ye deem that from the fields Elysian,  
Their footsteps nevermore may stray,  
Still angels cheer our human vision,  
Though clad in robes of earthly clay.

For noble lives give certain presage  
Of holy lineage and birth,  
And all who bear God's blessed message  
Are his true ministers to earth.

They who the cup of consolation,  
To pallid lips do kindly press,  
And by their gentle ministrations,  
The couch of pain and sickness bless,

And they who help an erring mortal,  
In firmer paths to upward move,

Need not to cross the shining portal  
Their mission worthily to prove.

For all who tread the path of duty,  
And patient strive for others' good,  
Record in lines of living beauty  
Their claim divine to angelhood.

Sometimes will come within our dwelling,  
These sacred visitants so fair,  
Even though no prescient voice is telling  
We're sheltering angels unaware.

For all too oft our eyes are holden,  
And cannot pierce their dim disguise,  
Till they have climbed the pathway golden  
And passed the gates of Paradise.

And then our hearts with anguish broken,  
Recall the buried past in vain,  
The hasty word so carelessly spoken,  
Would we could blot it out again.

'Twere better far for us to cherish  
The earthly angels at our side,  
Before their mortal forms shall perish  
And they have crossed the swelling tide.

Though all unseen an angel tarries  
With all who walk the broad green earth,  
And every soul within it carries  
The germ of an immortal birth.

Whose mystic cord is firmer linking  
The human heart to the divine,  
When all its earthly props are sinking  
And all life's radiant stars decline.

And then the soul from out the sorrow,  
And darkness of earth's stormy night,  
Exultant hails the brighter morrow  
That dawns upon its clearing sight.

### Let Us Fill Our Highest Mission.

Let us be ourselves, and perfect as we know we ought to be;

Let us retrospect a moment for the wrong our neighbors see,  
And before we censure others let us always look within,

For sometimes the fault is plainer 'neath our own ob-scuring skin.

Let us cast a little sunlight where there seems to hang a cloud;

Let us rather raise the living than to offer them a shroud;

Let us act like loving brothers and like angel sisters here

And thus fill the world with pleasure while we live within this sphere.

There are downcast hearts now breaking that to heaven make appeal;

There are those about us starving while we take our splendid meal;

There are mothers and their children who are needing clothes and bread;

Let us aid our fellows living and let Nature aid the dead.

We have need to be more earnest and uplifting with the sad;

We have need to be more thoughtful and forgiving of the bad,

For we know down deep within them, 'neath the shadow that is dark,

There exists the Great Eternal, Nature's bright evolving spark.

We have need to be more perfect, wiser; wear a beaming face;

We have need to be unfolding, and to help unfold the race.

There are diamonds bright and sparkling, far more precious than of earth,

For the loving and forgiving, in the higher spirit birth.

There is much in life to live for, much upon this earth to do;

Much to sow and much to harvest on our transmigration through.

Here to gain the earthly wisdom; here to hold, advance and grow;

Let us fill our highest mission on this earth before we go.

DR. T. WILKINS.

### DISEASE AND REMEDIES.

Pertinent to Existing Conditions in Spiritualism.

It was gratifying to me to read the article in a late Progressive Thinker from the pen of my old friend, M. F. Hammond, of Galien, Mich. I had lost track of his whereabouts since he left South Haven, Mich. some years ago. I think it was through my efforts that he came to be chairman of Devil's Lake camp-meeting, some few years ago, with marked ability, and giving satisfactory results to the multitudes in attendance.

But, Brother Hammond, I wish to propose a question to you and to all others who have been cognizant of the Blue Book, why did you not proclaim such facts to your auditors, and give us a chance at least to flee from the wrath to come. Brother Hammond informs us that there is scarcely a public speaker to-day upon the platform that does not know of the Blue Book. Thank you for so much information. Brother Hammond quotes an old adage, 'In union there is strength,' and then gives a formula for a remedy to entirely obliterate all fake mediumship.

Brother Hammond's remedy is for all honest mediums to register their names and then let every association petition

the legislature to prohibit the practice of mediumship unless being in possession of such registration papers. But the casual reader of The Progressive Thinker is confronted with so many free prescriptions or remedies to eradicate deception that it is difficult to decide with unerring certainty which one will do the business. Some have proposed that a qualified committee be selected, to examine all mediums, and if found qualified they could get a permit to go before the people as mediums. Now on this committee rests as grave responsibility as it did in the days of Salem witchcraft, as well as in the case of Joan of Arc.

Now for the sake of harmony, and a reconciliation, we adopt the remedies as set forth and the prescriptions filled out by a qualified committee, and Bureka! it is complete. But to-day forces and agitations are unfolding a larger faith and higher aspirations. The discussion of one view of a question only resolves its relations to others which lie just beyond in the realm of investigation.

Infinitude of space—the circumference everywhere, and the center nowhere! In the heart of man there is a constant yearning, but resting never when a point is gained. When we attempt to harmonize the world by securing an agreement in the realm of opinion, we shall all fall in one ditch. I am of the opinion with many others,

that this agitation of late about frauds, is like any other pent-up force, in nature, as necessary to fortify and give Spiritualism strength, as the counter currents of wind are necessary to fortify and aid the mighty oak of the forest to obtain a stronger hold upon life.

In conclusion I wish to refer to the conciliatory article by Mary Webb-Baker. I hope all may read it. I am not apologizing for anything false in mediumship.

Farming has been my occupation, and there never ripened a head of wheat or other grain without some smut or poor kernels, and the principle holds good with our domestic animals. Go into the forest, and we see a majestic pine or oak tree. Standing by its side is a dwarf, with scaming equal opportunities of soil, watered by the same dews and rains, and warmed by the same breeze; and why the difference? LEVI WOOD.

Kalamazoo, Mich.

It is the excess and not the nature of our passions which is perishable.—Butler.

He surely is in want of another's patience who has none of his own.—Lava.

Nature, through all her works, in great degree, borrows a blessing from variety.—Churchill.

but it may become too strenuous. A strenuous life that leads away from the spiritual; which places the achievements of the steel, strong animal over the aspirations of the spirit, is better suited for savage than civilized man.

Parson Morris, of the Colored Baptist Church of Mount Hope, became infatuated with this strenuous life. There was little in his church, and he had every reason to think there would be a 'rough house,' at his Sunday appointment. He did not have faith in prayer, or in the inviolable sanctity which hedges in the pulpit. He slipped a Bible in one hip pocket and a revolver in the other. He drew the Bible first, and pounded it on the desk for texts to read to his belligerent congregation.

The texts hit the mark, and as a boy's well-directed stone, stirred up a hornet's nest. The colored brother had even a rougher house than he anticipated. Then his revolver came handy. He held those who clutched at him at bay until he could make a safe retreat. It was decidedly heroic, but he was hailed into court and pleaded guilty. Well the bishops of the great Christian churches in many of the most decisive councils, furnished him 'strenuous' examples. They met in holy convocations armed with swords and daggers, and when argument failed, the strong hand at the sword hit decided what uncompromising dogma should henceforth form a part of Christian doctrine. For 'strenuous' Christianity, the early Christian fathers heavily discounted the moderns.

Is this the Microbe Age? From the exploiting of the pestiferous germs, one would so conclude. Medical theories held sacred are overturned; medical practice of a few years ago made obsolete, by the invasion of germs into every corner of the house, in the air, water, food. We wonder how anybody lived to grow up when the existence of these swarming hosts of deadly enemies. Instead of showing how the health may be maintained at such a high standard as to insure immunity against all disease germs, there has been a flood of 'sterilizing' agents, and attempt to place every one in quarantine.

The following is not exactly poetry. It rhymes, and has sense, and shows the ridiculousness of a very serious matter as presented by the sensational newspapers:

He lived in daily dread of it,  
Such awful things they said of it,  
It filled him with despair.  
All night he lay and dreamed of it;  
So very much there seemed of it  
It filled the very air.

It poisoned all the food he ate,  
So in a fearful mood he ate;  
To drink he was afraid.  
A very frugal fare he took;  
The very utmost care he took  
The horror to evade.

No wonder that it frightened him,  
For some one had enlightened him  
With pictures on the screen.  
It was a fearsome sight to see—  
A creepy, gruesome fright to see—  
That microbe was I, ween.

And so what with the dread of it  
And what the doctors said of it,  
He feared to draw his breath;  
And, dread of sterilizing, it  
Is really not surprising it  
Quite made him welcome death.

HUDSON TUTTLE.

### IN ABSENCE.

Watch her kindly, stars,  
From the sweet protecting skies  
Follow her with tender eyes,  
Look so lovingly that she  
Cannot choose but think of me.  
Watch her kindly, stars!

Soothe her sweetly, night,  
On her eyes, o'er wearied, press  
The tired lids with light caress.  
Let that shadowy hand of thine  
Ever in her dreams seem mine.  
Soothe her sweetly, night!

Wake her gently, morn,  
Let the notes of early birds  
Scem like love's melodious words.  
Every pleasant sound, my dear,  
When she stirs from sleep, should hear,  
Wake her gently, morn!

Kiss her softly, winds,  
Softly that she may not miss  
Any sweet, accustomed bliss.  
On her lips, her eyes, her face,  
Till I come to take your place,  
Kiss and kiss her, winds!

—Phoebe Cary.

Mrs. N. S. Baade at Home.

We completed our spiritual work in New Orleans and returned home June 3, but ours was a sad home-coming, for we found upon arrival that the life angel had entered the home circle and removed our loved daughter-in-law who had given birth to a son and then passed on to the higher life. The child is living and being tenderly cared for by its grandmother and aunts, who will look after its interests; while our only son, though sorrowing over the physical loss of his loved wife, is comforted with the knowledge of spirit communion. We conducted spiritual services at our parlors at 1 p. m. to a large audience, hundreds who could not gain admission remained outside.

At 2:30 another service was conducted at the Presbyterian church, by request of her parents, they being members of that organization, and as our son's wife was also a member of the same church, never having withdrawn, but during the last two years of her life had, through our guidance, become convinced of the truth of spirit return and with that knowledge we hope it will be of benefit to her in spirit life, so that in time we shall receive messages from her. Two days after she passed over we received a telegram announcing the death of our brother, so that the life angel had visited us twice in one week; but while our hearts are sad and lonely, still we know our earthly loss is their spiritual gain, and we look forward to a reunion of souls in the sweet sometime. Upon such occasions as this is when the knowledge of spirit return and spirit communion comforts us, and we fully realize that every cloud has a silver lining. We shall continue in the spiritual vineyard, sowing the seeds of the higher Spiritualism broadcast, realizing there are many others who need the staff of truth to support them in time of trial, who as yet have not become convinced of the truths of Spiritualism and refuse to be comforted.—Hoping the friends will send us their best thoughts at this particular time, I remain a Spiritualist, yesterday, to-day and forever. NELLIE S. BAADE.

411 Vermont Ave., Detroit, Mich.

People do not lack strength, they lack will.—Hugo.

Falseness is susceptible of an infinity of combinations, but truth has only one mode of being.—Rousseau.



## OHIO STATE ASSOCIATION.

Annual Report of the President, Mrs. Carrie Firth Curran, for the Fiscal Year Ending May 28, 1904.

To the Spiritualists of Ohio, Greeting:—Another year has passed; we are once more assembled in convention, to review the work of the past twelve months and to outline the labor of the year that is to come.

At the opening of this convention I congratulate you upon the outlook for our state association as well as upon the results of the year's work.

I congratulate you also upon the progress our cause has made during the year and the increase of interest that has been manifested through all parts of our state. The people are recognizing the value of the truth of Spiritualism as they never have before.

**Missionary Work.**  
The past year has been one of active work on the part of the O. S. A. It has had three missionaries at work during the past year and has received several new members. Never was the demand for missionary work in our state that there is at the present time. I found at the beginning of the year it was very difficult to restore the confidence of our people in the state being able to assist the local societies. We have stimulated the local societies, and the "sleeping" ones and organized new societies.

Our state has never been able to report as active work in Ohio as at the present time. I wrote to all societies where I could find a name and address; a number of letters were returned unclaimed. I have mailed circular letters to all societies offering them assistance; some did not respond, others have, and to those that have co-operated with the state, we have formed a circuit and have been able to do active work at a very small expense, saving of railroad fare and other expenses.

Mrs. Anna E. Baird of Elyria, Ohio, and Elizabeth Schauss of Toledo, Ohio, assisting in the work, they have rendered our state excellent service and endeavored to state awaken an interest in organization.

Wherever they have labored no one can complain of their zeal or earnestness of spirit in the discharge of their duties. Their reports set to be received later will give detailed accounts of the work, also the results thereof. We are also indebted to Mr. Martin of Elyria, Ohio, and Mr. Jenny of Oberlin, Ohio for their assistance in doing missionary work. Missionary work is always an important feature of the religion of Spiritualism. It can be made a tower of strength to the O. S. A. and to Spiritualism when it is properly undertaken.

The past year has shown in a small way what may be done; I am led to believe that we can accomplish more in the future.

In order to be effective, missionary work should be continuous, as has been shown by the missionary work during the past year, with all the opposition.

I have advocated the circuit system at our state convention, also at the National convention, and this year I have had an opportunity to try the system and find that it has proven a success. Our N. S. A. president, Harrison D. Barrett, has been in favor of the plan and urged the circuit system in his practice.

I found some of our local societies discouraged. Their past experiences with missionaries and missionary work had taken all their courage for traveling expenses and to pay the missionary, and the local society holding two or three meetings a year cannot expect to have the interest of our state and National; they are the ones that cannot see the benefit in organization. It is the steady, persistent work that tells in the end.

All missionaries should seek to fill the treasury of the local societies; they should not exhaust them, but they must if they only visit them once or twice a year.

I firmly believe in missionary work and recommend more of it for the coming year, wherever possible. I urge that it be carried on in co-operation with our National. And then upon the short circuit plan a worker can be engaged for a full year by the state and instructed to do the time to the time of building up some six or more local societies within easy distance of one another. This can be done by frequent visits and by impressing their thought upon the people, thus leading them to be as liberal in their support of Spiritualism as they once were of the Christian church. By means of this we have proven the expense of traveling has been greatly reduced, the matter of compensation has been small, but it will be adjusted in time.

Any missionary can make the work self-supporting in a short time and be able to aid the state and National. This plan will not drain the Association of its resources, for the O. S. A. would only be called upon to meet small deficits.

In place of the National expending the great amount it has each year in traveling expenses for missionary work, and sending two missionaries in a place, paying a salary of one hundred and twenty-five dollars per month and all expenses, I object to the system employed by our National, and being your delegate to the N. S. A. convention, and hearing the report given by one of the missionaries, stating that the N. S. A. had expended some eighty dollars in 1903 above expenses in Ohio, I asked of the National to assist the states and allow the state officers to appoint their missionaries, they understanding the needs of the state better than a stranger, who merely goes and holds a few meetings and travels to another state.

I believe it would be of less expense if the N. S. A. would appoint one missionary in each state, where it is organized, and co-operate with the state.

I appeal to the convention for action upon this matter and earnestly recommend the adoption of this method in the missionary work of the coming year. I also recommend that more missionaries rather than less be put into the field. I also recommend that the convention provide a missionary fund that localities may be reached where there are no local societies in existence.

**Unages.**  
At our last N. S. A. convention the report on unages was adopted. It was one of the most important issues of the convention. Its adoption has given Spiritualism a legal standing in every state and territory of the Union and has placed all Spiritualists who are members of organizations upon an equal footing with the followers of all other denominations. I most earnestly recommend this convention to the adoption of same.

**Local Societies.**  
I am thoroughly convinced that the welfare of our cause depends on the local society. It is the duty of this convention to devise ways and means whereby more effective work for our cause as a whole may be done.

Very few of our societies have a surplus at the close of the year, and I ask you, as delegates, to consider how the membership of these local societies may be increased and their finances strengthened.

## Spiritualism Vs. Spiritism.

**MR. MARSH STEPS TO THE FRONT AND BOLDLY ANNOUNCES HIS POSITION. HE IS EMINENTLY ICONOCLASTIC, THINKS ALONG LINES HE HAS CONSTRUCTED FOR HIMSELF, AND STANDS FORTH BOLDLY ON UNIVERSAL LAW—NATURALISM—AND THERE ASSERTS HIMSELF IN LANGUAGE THAT CANNOT BE MISUNDERSTOOD. IN HIS OPINION THERE IS A TENDENCY IN OUR RANKS TO SECTARIANISM, AND HE DEPLORES THAT FACT, AND WISHES ITS STATUS COULD BE CHANGED IN THIS RESPECT. HE THINKS THAT THE GREATER SUCCESS OF OUR CAUSE DEMANDS THAT THERE SHOULD BE DEVELOPED A CLASS OF MEDIUMS WHO WILL SCORN TO MAKE MERCHANDISE OF THEIR GIFTS.**

At the last monthly meeting of the Chicago Spiritualists' League, held at 615-617 N. Clark street, the writer was requested to deliver an address on the subject, "The Better Development of Mediumship," and twenty minutes only allowed for the delivery.

Now every intelligent person knows that a subject of such vast importance to the cause of Spiritualism, requires very careful consideration in laying the foundation upon which to build.

Therefore a good share of the allotted time was thus consumed, which it is needless to repeat here, as all who were present will remember it.

I first referred to a postulate made by one of our most prominent members at a South Side social a few weeks previous. On that occasion he stated: "A person can be a good Christian and a Spiritualist at the same time." Which I know and every honest Spiritualist knows is false, and I would have liked to have time to give my reasons for saying so, and also what bearing those reasons have upon the more perfect development of mediumship. But time was up.

Thus my reason for asking you, Mr. Editor, to favor me with the requisite space in your paper. Members were allowed three minutes to discuss the address, two of whom only will I refer to, then to my subject.

One declared most positively (the one who made the postulate above referred to) that all it required to become a good Spiritualist was, "To believe in the continuity of life, and intercommunication between the two states of consciousness."

The other one stated that he manages a developing circle on the South Side, and is very successful in turning out (?) mediums, and that his modus operandi is to demand of all guides "that they shall be believers in Jesus Christ as the Savior of mankind."

Now as to that postulate, or an assumption without proof, "that a person can be a Christian and a Spiritualist at the same time." We will first analyze a Christian: One who believes in Christ and all his reputed teachings, and in the Bible as the only inspired word of the only infallible being, individual, or God in the universe.

Mark you, now! Only believe! You are not required to know anything, but only believe that eternal life is "the gift of God through his son, Jesus Christ." You must repent and be baptized, and thou shalt be saved; believe not and be damned.

Spiritists can swallow that dose; but Spiritualists never! Christians must accept the miraculous conception of Jesus, and the doctrine of vicarious atonement, also the Trinity, God the father, God the son, and God the Holy Ghost—three in one and one in three.

Spiritists of course can believe all this, but Spiritualists never. All that a Spiritualist is required to do is to simply "believe in the continuity of life and spirit return," so-called.

"Christianity an infidel system,"—if Noah Webster is to be taken as authority for definitions of English terms. The term infidel means only unfaithfulness. Now, then, if a person is unfaithful to his vow, pledges or obligations, then he is certainly an infidel. You see, then, that the term has no reference to unbelief in the Bible, the Christians' God or anything else.

Now to become a member of any of the Christian churches, a person pledges or obligates himself to believe in Jesus Christ as the Savior, and to follow his teaching in all things.

But they one and all admit that they do not follow his example in all things.

If he as a personality, ever existed, he certainly taught that his followers should love one another, be truthful, just and humane in all things; not to steal, lie, cheat or hoard up treasures here upon the earth where moth and rust doth corrupt, and many other things too numerous to mention here. Now Christians in general admit that they cannot do all these things under present social conditions; but we must not forget that Christians themselves have made the present social conditions just what they are by their infamous laws. They claim that this is a Christian country; if that is so, then the laws are Christian laws; present social conditions are just what they have made them.

So out of their own mouths we must condemn them. They have left a trail of blood behind them ever since they became powerful enough to do so, and why should they not? For the chief cornerstone of their whole system is a human sacrifice and shedding of blood, and it has been blood! blood! blood! ever since, and they are still at it, and why not? They are taught but a great politico-social system, utterly devoid of all spirituality.

Now, as by their own admission they have violated every pledge and obligation, made to follow the example of their Lord and Master, they surely stand condemned as infidels; but they are good Spiritists, for do they not "believe in immortality and spirit return?" Of course they say that the ones who return are evil spirits; the devil and his imps, if you please.

But every Spiritualist knows for a fact that life is eternal, and that the exanimate not only can, but do come back and communicate with us under proper conditions.

They know also that they are not indebted to anyone for life, for life is a natural principle, and therefore eternal. We are, therefore, now living the eternal life, and are not indebted to anyone in the universe for it, but is ours by right of inheritance. To

I sincerely believe that when the people see that the O. S. A. is not always speaking for money, they will voluntarily contribute enough to meet this expense.

One thing is certain, our local societies must be sustained, or our movement must go down. Fellow delegates, I ask your considerate action upon this matter on the part of all.

We are in hopes that the coming year there will be more lyceums organized. The missionaries have organized them, wherever there was an opportunity to do so. The past year Sandusky, Ohio, has organized a lyceum and great good has been accomplished through the efforts of the lyceum.

If Spiritualism is to prosper in the future, Spiritualists of the present must interest themselves in their children, and give them a chance to know some-

thing of the principles of Spiritualism, instead of sending them to other churches to be taught that which embitters them against the parents' knowledge of the truths of Spiritualism.

Great credit is due Mr. John W. Reed for his lyceum journal has been of great assistance in the lyceum.

**Mediums' Home.**  
I would recommend that the O. S. A. assist in the N. S. A. in establishing a pension fund. In my judgment it is a far better plan than a mediums' home. The N. S. A. has a number of retired speakers and mediums drawing twelve dollars per month at the present time. I urge this plan for your consideration.

The pension system is the best method.

**Conclusion.**  
I now return unto you the office which you entrusted to me one year ago. I

hope my work in a small way has done some good. The outlook for our cause is promising. Success awaits it at every turn, providing the Spiritualists of our state will see the need of co-operation and make the state organization a power for good.

I bespeak for my successor in office the support you have given me. With good will toward all and malice toward none, I hope that the O. S. A. may continue to grow in spirit and in truth. Let us all work for the betterment of our cause. With this I close my annual report and bid you Godspeed.

Respectfully submitted,  
CARRIE FIRTH CURRAN.

**Report of Missions, March, 1904.**  
Thinking best to hold our meetings throughout Ohio, we entered our

report for the month of March, holding 23 meetings during the month. The first meeting was held at Sandusky, Ohio, on March 6, the next meeting at Toledo, O., on March 13; from there we went to Elyria, Wellington, Lorain, South Lorain, Cleveland and Ashabula, Ohio.

Mrs. Anna E. Baird, Elyria, Ohio, and Mrs. Elizabeth Schauss, Toledo, Ohio, rendered valuable assistance.

All meetings were well attended; while financially they were not a success, yet great good was done; it showed the people the state association was at work and certainly gave it a claim to their support; it was also educational in the highest degree, and I believe should be continued to that end.

I recommended that an appropriation be made from the general fund to form the nucleus of a missionary fund to be used during the coming year.

Respectfully submitted,  
MRS. CARRIE FIRTH CURRAN.

The undersigned committee on usages recommended the adoption of the N. S. A. Ritual as a whole, which was adopted by a vote of 10 to 2. The committee also recommended the adoption of the following amendment to the same.

**Amendment:**  
All mediums desiring to be enrolled as associate ministers of the religion of Spiritualism, shall submit to an examination at the hands of the officers of the state association, or committee appointed by the N. S. A.; this examination shall consist of an oral and written test of the character of the phenomena presented by them; upon the finding of these facts judgment shall be rendered accordingly.

ELIZABETH SCHAUS, THOMAS D. BELLIS, W. M. NICUM.

The above was adopted, and the Ritual was unanimously adopted, and a copy of the same to be sent to Mrs. M. T. Longley, Secretary N. S. A., Washington, D. C.

**Report of Missionary Anna E. Baird.**  
Columbus, Ohio, May 28, 1904.

To the Officers and Members of the O. S. A.—Since my appointment as missionary of the O. S. A. I have served the following societies: Cleveland, First Spiritual Church; Elyria, Progressive Spiritual Society; Wellington, Progressive Spiritual Society; Sandusky, Psychological Research Society; Ashabula, Psychological Research Society.

Number of meetings held during October, 1903, 10; November, 1903, 12; December, 1903, 8; January, 1904, 11; February, 1904, 10; March, 1904, 23; in which month March I assisted our National and state presidents in holding mass-meetings. Number of meetings held during April, 1904, 7; May, 1904, 5. Total meetings during year, 85; conducted individually, 63; assisted at 22.

Respectfully submitted,  
ANNA E. BAIRD, Missionary.

**Report of Missionary Elizabeth Schauss.**  
Toledo, Ohio, May 28, 1904.

The missionary work of the O. S. A. was initiated Dec. 1, 1903, at which time I was appointed missionary for Ohio. I began work at Sandusky on Dec. 6, 1903, going thence to Elyria and Cleveland on the 13th and 20th respectively. From Jan. 1 to May 22 inclusive I delivered twenty-nine lectures in my official capacity as follows: At Sandusky seven; Cleveland ten, Elyria two, Wellington two, Ashabula six, Toledo two, besides numerous parlor meetings at different points all of which were both instructive and enjoyable.

The first year of missionary work has been very pleasant to me. The respectful and intense interest of the people in the message of freedom that Spiritualist ministers and missionaries bring is inspiring to say the least. The more we know the more I appreciate the value of true honest labor; the more I reverse the sacred mission decreed to me by the spirit world. The waving folds of the banner of Spiritual Truth that for fifty six years has been floating over the hearts and souls of a people whose recognition of religion is to abide by the Golden Rule, is spreading itself over all the world to-day, and the world accepts its protection gladly.

Respectfully submitted,  
ELIZABETH SCHAUS, Missionary of the O. S. A.

**SPECIAL.**  
To the Officers and Members of the N. S. A.:

Knowing some of the needs of a more practical system in regard to ordination, christenings, marriages, mission work, etc., I would suggest that such a body be governed by the same, so that there might be a universal system, no matter where we perchance to go, it would be the same; that the N. S. A. provide such by-laws; it would be much easier for the workers who are called upon to serve such societies.

We have scattered enough. Let us come together and work and know our work. Let us not be fearful that we might be like some other organization. It is not necessary to follow the creed of Methodism or Catholicism, but we might profit by their experience in doing business; they have rules and each one thinks it their duty to contribute and sustain the organization; they differ personally as to their God and how they are to be saved, but they do not argue their religion, but comply with the rules of the organization as far as progression is concerned and could do the same.

We might say that as long as they were "Roberts Laws of Ruling" they would be imitating Methodism or Catholicism.

Now brothers and sisters, to me this is a serious question. Many have lost interest in the local societies, state and also N. S. A., and are working with the Mental Scientists, and Theosophists; we are losing time and opportunities, fearing we may imitate some creed.

I would suggest that all applicants for ordination be laid on the table one year; that the applicants be obliged to be engaged in actual service for not less than one year, and their recommendations be from said societies, that they are of good moral character to be first considered.

Also I believe that there should be a system of missionary work. My experience has taught me that the local societies are not deriving the benefit they should. The missionary is only with them for one or two meetings and the railroad fare and other expenses, such as hall rent, music and entertainment, and allow the missionary to have done, what can we expect; but our local societies will say that they had a nice meeting but could not see the good they had derived from the missionary, until it is difficult for a local society to exist.

My plan would be to have the N. S. A. delegate to each state society what the state has sent the N. S. A.; and let each state furnish their missionary; the state knows the needs of their local societies, and it saves in railroad fare enough to keep one missionary at large.

I think it is a mistake for two missionaries to travel together, for there might be four societies furnished, while there are but two.

Form a circuit, say for example, Cleve-

## IMMORTALITY OF ANIMALS

**Animals Show Intelligence—Have They Souls?**

In a very interesting article in La Revue Rose Ernesto Mancini, under the somewhat singular title of "Animal Arithmetic," advances some novel ideas regarding the ability of animals to reckon time and to count accurately.

Most savages, he says, are unable to count beyond four, or to distinguish, except confusedly, any number of persons or objects beyond four. Many animals, on the other hand, especially those that work, can and do really exceed this number.

For example: In the coal mines of Hainaut each horse is required to make thirty trips as a day's work. Some work faster than others, and each one, without exception and entirely of his own accord, goes directly to the stable after completing the thirtieth trip.

In India the elephants that act as transports carry very heavy loads, and obstinately refuse to work further when the signal indicating the cessation of the day's labor has sounded.

Montaigne relates that at Susa, a seaport of Tunis, the oxen attached to a pulley for drawing water used for irrigation and the like invariably ceased work after the hundredth bucket was drawn.

A certain Mr. Tinloeth was the happy possessor of a dog that was able to calculate with precision. One day, having been fed a large platter of chicken bones, he found twenty-six left over when his appetite was satisfied. These he proceeded to bury carefully in different places, as all dogs do. The following day he dug up and ate twenty-five, went to sleep, suddenly woke up, apparently with something on his mind, hesitated a moment, dug up his twenty-sixth bone, ate it and went to sleep, this time soundly.

Birds count well. They usually know the number of eggs they are hatching. Here is something odd: A half-fledged nightingale was always given three beetles as a sort of dessert. If he received but two he waited impatiently for the third. If the three were given to him he ate them up and flew away without waiting for more.

Monkeys and marmosets are singularly enough not mathematicians. Neither can count beyond four, and the men who make it their business to catch them profit by this knowledge. Five or six men march openly toward the animal and then hide themselves. A short time after four men come out into the open and go away. The animals, believing all had gone, are readily caught by those who remain.

Some animals calculate time and distinguish the days of the week with marvelous accuracy. Mancini relates the case of a Protestant minister whose congregation was shocked by a big Newfoundland dog belonging to him that came to the church each Sunday at the usual hour of the ending of the service. If there was any service he barked loudly, and as soon as he saw his master would gambol about, bark and play, and then accompany him home.

To stop this the minister locked him in the house one Sunday, much to the dog's chagrin. The following Saturday the animal disappeared from home, spent the night in the street and at the accustomed hour was at the church.

A similar instance is that of a dog belonging to the translator of this article, was greatly terrified by firecrackers and fireworks generally, and invariably ran and hid itself in the cellar the evening of July 3, each year, and could not be induced to come out until the morning of the 5th—New York Evening Mail.

**Have They Souls?**  
I would not be a good Spiritualist did I not differ from other equally well posted Spiritualists, and I must assume the right to think and write strictly upon my own point of view, and upon the matter of animals having souls the wisest in our ranks diverge.

I think, if intelligences has anything at all to do with spirit, or towards indicating the possession of spirit, or soul, the horse, the dog, the hog, the seal, or any animal capable of receiving instruction has the same right to such possession as man.

Why should man inherit or be any more entitled to immortality than anything else in the universe when the same law or creative principle lies back of each?

Why should man carry his individuality over into futurity and leave behind other individuals?

Degree of intelligence is only the indicator of the height of unfoldment of the power of thought, the power to reason, and weigh, and measure.

For some months past I have been housed with friend Mr. and Mrs. Yenni, who have a water spaniel that can do almost everything but talk, and he seems to understand nearly all that is said to him, and doubt if his feet were made like hands he might expect himself on paper as well as a deaf and dumb person, and is there no chance in the future life of the spirit of the dog?

Because in man is expressed the highest earthly unfoldment, and in him is reposed the management of affairs of this little sphere, because his form is perpendicular, and he has knowledge, cunning, shrewdness, ingenuity, etc., in their higher forms, has he any greater claims to a monopoly on the immortality principle in nature?

What right have we to claim that anything that has life, growth and unfoldment is not as immortal as man?

Without flowers and birds, and music spirit life would lack the ideal for man. Without her pet cat or her pet dog or parrot man a loving woman and man would turn back towards the earth for a heaven.

My soul of souls would be lonely in a heaven composed of human souls only; no green grass or fragrant flower, no little kittens, no pretty little warbling birds.

Are these but rudiments that aid in the lessons of a beautiful life, that melt away from our desires and aspirations, and give place to higher and loftier attractions as we pass on? Then as nothing is ever final, and all that is, ever was, are not all things eternal and immortal?

The water spaniel previously referred to will get his master's slippers for him when asked to in plain words. He also seems to know when Sunday comes, and asks his master for extra favors upon that day. Mr. Yenni is a barber and is only at home Sunday afternoons, all other days being occupied in the shop. He will tell the dog, if he wants to go for a walk with him to "ring the bell," and he pulls a cord, that is attached to a bell and then

land, Sandusky, Toledo and Findlay, O., and back there he two or three times, giving the phenomena and the other the mental. One commenced at Cleveland, the other at Findlay; that would, I believe, give better satisfaction to all concerned. Remain, yours in the cause, MRS. CARRIE FIRTH CURRAN, Toledo, Ohio.

**THE HOUSE BY THE SIDE OF THE ROAD.**  
There are hermit souls that live withdrawn  
In the place of their self-content;  
There are souls, like stars, that dwell apart  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where the highways never ran—  
But let me live by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead,  
And mountains of wearisome height;  
That the road passes on through the long afternoon  
And stretches away to the night,  
But still I rejoice when the travelers rejoice  
And weep with the strangers that roam.  
Nor live in my house by the side of the road  
Like a man two dwells alone.

Let me live in my house by the side of the road  
Where the race of men go by—  
They are good, they are bad, they are weak, they are strong,  
Wise, foolish—so am I.  
Then why should I sit in the corner's seat,  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man.

—Sam Walter Foss.

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**THE SPIRITUALISTIC FIELD—ITS WORKERS,  
DOINGS, ETC., THE WORLD OVER.**

N. A. St. Clair writes from Toronto, Canada: "Mrs. Nellie S. Noyes has completed a three months' engagement with the Toronto Spiritualist Association. Her lectures are followed by tests and astrological data, which proved very interesting. Mrs. Noyes has a pleasing personality and is popular with her au-

from the dear departed friends who long since passed onward to what has always been considered, before the advent of spirit communication, 'the great unknown.' "Gone to that bourne from whence no traveler e'er returns," is an obsolete old saw for which future generations will have no use."

San Diego, Cal.: "I have just concluded a very successful two months engagement with the Second Spiritual Society here. Each Sunday found with us those to whom Spiritualism was new and strange. We were always encouraged by their thanks and appreciation expressed for both the helpful truths of

were delivered under the auspices of the Dana Spiritualist Association by Mrs. Margaret E. Skeels, a trance medium of Onarga, Ill., a lady who once known, will never be forgotten; one who all her life has devoted her time to the good of others. The lectures were well attended and appreciated."

by Carlisle Petersen. A pure psychology, elevating and reformatory. Paper covers, 40 cents.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abraham K. Daffey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

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(Continued next week.)

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## 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 answers are thereby ascertained, which of all things is to be deplored. 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.

**NOTICE.**—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 what information I am able, the ordinary courtesy of correspondents is expected.

**HUDSON TUTTLE.**

Mrs. W. L. Pendleton: Q. I greatly desire to procure the works of Dr. Sebes, "Gospel of the Stars," and "Miracles in Stone." Where can I obtain them?

A. The first mentioned volume can be obtained of the publishers, Lutheran Pub. Society, Philadelphia, Pa.; the second of Henry T. Coates & Co., Philadelphia, Pa., or the author may be directly addressed, 1333 Spring Garden street, Philadelphia, Pa. Doctor Sebes is a doctor of divinity, not of medicine; a voluminous writer and pastor of a church.

O. M. L.: It is not essential to join hands in forming a circle. Of course, if two members play the violin during the seance they form no part of the circle and should sit as far away as the room will permit. The other members can join hands without the violinists, who it would be better to omit the music, than to leave them out. When sitting around a table, it is preferable to place the hands with the palms on its surface, and touching hands is quite optional.

R. S. Q. What is the danger from bite of rabid animals, and of what benefit is the Pasteur method cure?

A. It is stated by high authority that rabies or hydrophobia, is one of the rarest diseases. It is much talked of, and the supposed fatality and horrible symptoms appeal to the imagination and fill the minds of those exposed with terror.

The President of the New York Humane Society, John P. Haines, has set this matter right before the public and corrects many popular errors. He says that the idea that a "mad dog" spews water is entirely opposed to facts. The dog seeks it and will plunge his head into the water, though he cannot drink it. He never runs amok, but goes slowly along, paying no attention to anything, unless interfered with. He never froths at the mouth. The "mad dog" has a thick, rosy, brown mucus clinging to his lips.

In thirty years, the New York Humane Society has cared for 180,000 dogs, and its officers state that they have never met a case of hydrophobia. Prof. Dulles and Cohen of Philadelphia, and Prof. Sultzka of New York have declared that they have in all their practice met with no case of the disease. London Hospital, and St. George Hospital have records of thousands of cases of people bitten by dogs supposed to be mad, but have yet to see a single case of hydrophobia.

Rare as the disease is, there have been cases of it, and it may be developed in canines animals, by provoking conditions. It is, however, so rare that there is less danger of it than of being struck by lightning in a clear day. The mad dog which frightens the country side and makes a startling item in the newspapers, has been chased and tortured, or is suffering agony from thirst. The bite of such dogs does not, it cannot communicate hydrophobia. There may be a poisonous condition of the saliva, which may inoculate the blood of those bitten. The bite of human beings sometimes is poisonous. U. S. Surgeon Sternberg writes that he tested his own saliva on animals by inoculation, and in every case it produced death.

That the disease usually is produced by fear in those bitten is proved by the symptoms. The popular belief is that a person having hydrophobia, has spasms at the sight of water, and barks like a dog, because it is believed that the dog spews water and barks if afflicted. It is now known that the diseased dog eagerly seeks water, and rarely barks. Hence the disease as simulated by man is imitative; not what the disease is, but what it is supposed to be.

Not one case in a thousand would be more injurious to a wound made by other means, were it not for this superstition. The bite is a punctured or lacerated wound, which of itself is more serious than any other, but with thorough cleansing and the use of disinfectants, is not alarming.

The Pasteur treatment proposes to inject into the blood a milder virus which by its action makes the system immune to that introduced, or supposed to be introduced by the bite. It is really more liable to produce the genuine disease than to prevent it. It has become the custom, if anyone is bitten by cat or dog, for the consulted physician to start the patient at once to a Pasteur Institute. The most alarming fears are awakened and the nervous shock prostrating. The patient on arriving at the Institute is yet more deeply impressed with his terrible danger, and anxious to submit to any treatment which gives a hope of rescue. If the patient dies, it is said he began treatment too late. If he lives to return to his home, the treatment receives the credit.

Physicians of equal eminence as authority, are divided in opinion as to the

efficacy of the Pasteur treatment. Some claim that it is a panacea, while others regard it as a precaution, and say that new forms of rabies is propagated, quite as fatal as the genuine.

"As it is impossible to determine whether a person bitten will be affected or not, that they are not, after treatment at a Pasteur institution, proves nothing, and a thousand cases charged as 'cured,' would leave the matter in exactly the same condition.

Those who fear their canine pets will "go mad," should see that they have abundance of water; not only in "dog days," but in winter time when ice covers the drinking pools. The noble example of Wrentham is worthy of imitation, and of more practical value than the library of Carnegie, who supplies buildings and books to the towns who get down in the dust as beggars. This humane man has bequeathed a part of his estate to furnish watering troughs or fountains for animals in 300 cases where the owner could not give satisfaction, a thousand thanks to this benefactor. How many thirsty animals will be refreshed at those fountains! We hazard the opinion that after these fountains are established there will be no case of "mad dog" in the state."

Protestant: Q. What is the real significance of Cardinal Sotillo's coming to this country?

A. There has been much speculation as to the meaning of Cardinal Sotillo's mission to this country. It is now heralded that it is for the purpose of establishing a "Nunciature" in Washington. What does "Nunciature" signify? It is an ambiguous term to cover a dark plot to inveigle this government into diplomatic relations with the Vatican. This has been the dream of the pope for many a year. To be represented at Washington by an ambassador, and have a good Catholic sent to Rome from this country, would exalt Catholicism above all other religions. It is the mission of the great cardinal the quicker he packs his grip and departs the better for his reputation. This country can no more recognize the Catholic church as a sovereign state, than it can the Methodist, the Presbyterian or the Mormon. There has been entirely too much interference by the pope with affairs of this government, and the members of congress who would favor such a project, or the president who would sanction it, would be relegated to the same level of opportunity to express their opinions. With a "Nunciature" to push the Catholic schemes, and a lobby to intrigue for the Protestant churches, religion is only too well represented at the national capital. There might, however, be a better way to handle the matter, than to leave them out. When sitting around a table, it is preferable to place the hands with the palms on its surface, and touching hands is quite optional.

**RELIGIOUS MADNESS.**

In the broad sweep of its empires, Christianity has crushed "many a gem of purest ray." Other religions, including those of Babylon and Mexico, flourished on human sacrifices. Mather and Parrish were able clergymen, and stood at the head of Boston culture, yet they led a legalized mob, some 200 years ago, in the execution of twenty or more blameless persons who had been cried out against as witches. The thirst for human sacrifices spread rapidly in a few months, until high official agents, who had been involved in the crime, were accused of murder and prosecuted. Their accusers for libel, and claimed a then large sum as damages. This straw turned the tide, and soon afterward 150 alleged witches were released from jail. An evident era of human sacrifices was thus arrested at a critical moment.

Parrish was driven from his pulpit six years afterward, but Mather stemmed the tide and urged a renewal of the persecution. Mather's voluminous writings on this and other subjects, had overrun New England and reached Europe. He was also an extreme advocate of inoculation against smallpox, a man of phenomenal energy and delusion who thought not at all, but fell into the delusions of other minds.

Mather and Parrish, with the magistrate Stoughton as their tool, would have involved America in an era of religious madness, by which burning was at its height a century earlier in England and on the Continent. Had it succeeded here, we would now have the union of church and state—a painted ship on a painted sea. Spirit return would be unknown, excepting as an occasional freak.

Japan ordains religious liberty, but turns coolly from Christianity, because the latter would at once banish the ancestral worship and folklore which the Japanese have enjoyed for 2,500 years. "There is only one spirit in the world that we can communicate with," said a minister to his congregation, in my hearing, from a pulpit ago. That teacher longed to go into comparative obscurity since then. He was a fiery and overbearing public speaker, with peculiar individuality.

Under the leadership of Paul and the other meddlesome apostles, the teachings of the Son of Man have been obliterated by a varied Judaism. Judaism had much more contention and many mobs. Its madness has reappeared again and again, and has been the great destroyer of mankind; yet Jesus never censured a woman or child, and it seems probable that he was mistaken in his own mind. Paul advocated female subjection, blood atonement, the fall of man, future punishment and the destruction of philosophy.

An era of good will is dawning over civilization; yet the disease of religious madness lingers. If the wisest minds of the world are prevented from concentrating, all will be well, but if it comes again, it will overthrow the barriers that surround liberty. It has been the most powerful and destructive force of the past.

**J. M. HOLADAY.**

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

Without Mediumistic Entrancement. Explanation of the New Testament and Modern Manifestations.

In the Progressive Thinker of May 21 I described the new phase of materialization, with entrancement of the medium. It began nearly two years ago at Mr. Keeler's light circles. George Christy, the guide, gave specific directions about it. The lantern was placed at the end of the room opposite the cabinet. A cord running from the lantern to the cabinet, with pulleys at the angles of the ceiling, pulled the spirits to regulate the light. This cord is not touched by Mr. Keeler, who sits in front of the cabinet. At times the light is turned entirely off. Once in the total darkness a small luminous cross appeared. Another time a luminous hand waved about, and a full of all the batteries through Mr. Keeler. It patted my head, and when the light was turned on it still remained visible on my head.

At the beginning of the new phase of materialization only the face and bust of George Christy appeared. The materialization, a portrait in Mr. Keeler's possession, painted in half an hour, by a spirit artist, as attested by Mr. Keeler, who witnessed the performance. The portrait hung in the parlor two stories below. The development of the materializing phase was slow. Other spirits appeared and were able to talk through the trumpet. But George had to do most of the talking. One evening, when the attendance was small and the manifestations feeble, George said to me, "Burr, come often and help me out." So then if there are any confederates in this kind of phenomena the chief one is myself, for I have sat, beside Mr. Keeler often than any one else.

Soon after this phase began an aged Spiritualist, whose name I am forbidden to disclose, resolved to develop it, believing that all that had been or could be done with entrancement, mediumship could be done without it. For that purpose he became an almost constant attendant.

Despite the presence of some skeptics at most of the seances, the gentleman has succeeded in bringing out full forms from the cabinet, as described by me heretofore, and he hopes for still better results.

Indeed he has already obtained other remarkable results. In April last he got a slate-written communication from a scholarly woman who used to transcribe and revise his manuscripts. It was in part as follows:

"It is not easy for me to write on the slates. I hope soon to be able to go on with your transcription. If you will bring your sheets to the light circles I will take them and rewrite them and return them to you until your life-story is completed."

Accordingly he brought to the seance a page of manuscript, and passed it to another spirit who had served him in the same capacity, also promising to hand it to the later secretary for revision and transcription. It was passed over in my presence as I sat in the battery. It could not be found at the close of the seance. A week later it came back together with a revised copy in lead pencil.

Again the gentleman passed over a sheet of writing, and in a few days it came back with a transcription, in ink. Again, several sheets were passed over which came back revised and copied in ink.

And again sheets were taken away and returned transcribed in type-writing.

Query: Are lead pencils, pens, and type-writers used in the spirit world? Or does the celestial secretary come to earth to procure stationery and the use of a type-writing machine?

The gentleman gentleman hopes to get the transcription returned in letter press. In that event I might add the query, Do they have printing presses in the world to come?

Before the passing over of manuscripts the same gentleman presented, at sundry times, bouquets of flowers to his celestial secretary. These likewise disappeared, and of course, were never returned.

**WM. HENRY BURR.**  
Washington, D. C.

Letter From Forrest, Boston.

To the Editor:—I am pleased to note that my article regarding the late exposures of fraudulent mediums in this city, which appeared in your issue of May 14, has been the means of arousing the attention of many thinking Spiritualists to the lamentable conditions which prevail to-day in only in this city (Boston) but in every other large city in the country, and particularly in California. The situation in fact is no worse here than elsewhere, except in regard to numbers, perhaps. There are probably more mediums in this city and vicinity than in any one city in the country, and consequently more who may be regarded as more or less "crooked."

I was a little surprised, and very much gratified to see in your last issue that Chicago has one medium, Wm. F. Langdon, who expresses himself as willing to be tested. He claims slate-writing, painting and partial materialization as among the phenomena that have been produced through his powers, and says he is willing to try the mosquito bar test suggested in my article. I sincerely hope the test will be made, preferably with Dr. Wm. and under the auspices of your state association, to give Mr. Langdon a fair test, and that he will succeed in satisfying these people that such phenomena do really occur beyond the shadow of a doubt. The result of the test will be awaited with great interest all over the country.

During my two years' residence in Boston I have repeatedly endeavored to obtain a similar test of some one of the many mediums here who give phenomenal seances, but without success. Some profess to be clairvoyants, but propose conditions that would render the test worthless, as a test. I am still hoping that one may be found who will for the sake of the cause, consent to prove his or her powers. As the \$1,000 offer of our California friend meets with so many objections, and no cash offer, but as a correspondent of The Progressive Thinker, I promise to give the readers of that journal a true and impartial account of any seance that may be arranged to that end. And I also agree that the best of conditions will be given the medium. Letters addressed to me in care of The Progressive Thinker, will receive prompt attention.

In a future letter I shall endeavor to give The Progressive Thinker some interesting items regarding Spiritualism (what passes for such) in Boston. We will have a "medium" who will give all kinds of seances and hall meetings, and the impressions gained by a "swing around the circle" may be the means of giving the reader some new ideas.

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## MATERIALIZATION.

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## HYPNOTISM.

Explanation of the New Testament and Modern Manifestations.

Pope Leo XIII., a few years before his death, advised Catholics to believe in the existence of the Holy Ghost. A learned man who was Mr. Keeler's name, informed me that educated people, in general, do not know that Holy Ghost and modern hypnotism are the same force in nature.

Holy Ghost, Hypnotism, Witchcraft, (ancient) Magic and Spiritualism are the same manifestations of the same nature. Persons learned in hypnotism can begin the study about the Holy Ghost and its use by Paul according to the record in the New Testament in Acts 13: "Then Paul, filled with the Holy Ghost, set his eyes on him, and said, 'Full of all the batteries through Mr. Keeler. It patted my head, and when the light was turned on it still remained visible on my head.'"

The foregoing proves that Paul was filled with hypnotic force and used it in a hypnotic contest, and defeated or overcame another hypnotist, named Bar Jesus.

Students of the Holy Ghost, should carefully read and know the power of Peter as it is recorded for us to know in Acts 6: "But Peter said, 'Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? etc.' And Ananias hearing these words, fell on the side of his head, and he died, and the young men arose, wound him up, and carried him out and buried him."

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. Peter said to her, 'How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, thy feet are under the table, and thou hast been at the door, and shalt carry thee out.' And she fell down straightway at his feet and yielded up the ghost; and the young men came in and found her dead, and carrying her forth, buried her by herself."—Acts 5: 1-10.

Thus is recorded a fact that Peter did kill a man and woman with Holy Ghost force, a force that is used and has been used by mankind along the ages, known by several other names which students of the Holy Ghost can and should know.

Holy Ghost force is the key that unlocks the mysteries of the New Testament. Matthew, Mark and Luke call special attention to the Holy Ghost—each in about the same way—"wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."—Matthew 12: 31, 32.

It appears that fact that the foundation of the Christian religion is the Holy Ghost. Ignatius of Loyola knew how to use this force; his use is the mystery of the power of the Society of Jesus, the Jesuits.

In the first few hundred years A. D. of which I have a copy of the records, it is recorded that Jesus Christ, while a boy, had considerable power as a hypnotist, and he could speak the fact of his science. "Egyptian" and Greek gods knew hypnotism and used it ages before the Israelites were recorded as a separate family of persons. Gods of the Egyptians and Greeks were the inventors of the hypnotic force.

Edison would have been a god in the age the same as we call him an inventor. A clear understanding of these subjects aids a person to read with more understanding Jesus Christ as a hypnotist.

And when Jesus Christ was seven years of age he was a certain day, with other boys about the same age, who made clay in form of birds. Jesus said to the boys, 'I will command these figures which I have made, to walk.' And immediately they moved; and when he commanded them to return, they returned. He had also made the figures of birds, which when he commanded to fly, did fly, and when he commanded to stand still, they stood still; and if he gave them food and drink, they did eat and drink.

"On another day Jesus Christ going out 'into the street, and seeing some boys who were to play, joined himself to their company; but when they saw him, they hid themselves, and left him to seek for them; Jesus Christ came to the gate of a certain house, and asked some women, who were standing there, where the boys were gone? And when they answered, that they saw no one there, Jesus Christ said, 'Who are those whom ye see in the furnace?' They answered, 'They were the kids of three years old. Then Jesus cried out aloud, and said, come out hither, O ye kids to your shepherd; and presently the boys came forth like kids, and leaped about him; which when the women saw, they were exceedingly amazed and trembled. Jesus said, come hither, O boys, and we may go and play, and immediately, in the presence of these women, the kids were changed, and returned into the shape of boys."

"At length the son of Hannan coming to the fish-pond of Jesus to destroy it, he was by Jesus rebuked, and Jesus said to him: 'In like manner as this water has vanished, so shall thy life vanish; and presently the boy died.' Jesus Christ was sent to a teacher, but this school master, when he lifted up his hand to whip Jesus Christ, had his hand arrested by Jesus, and Jesus said, 'From records in the Bible Public Library.'"

Please remember the Holy Ghost of ancient ages, of the New Testament Christians, is the same force that is called Hypnotism.

**NEW BOOK.**  
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Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book which is a rare and valuable work. It is called "Psychic Light." It is a powerful volume of 600 pages. It will hold your attention from the beginning to the end. It is a book of stirring incidents. Price of this large volume, only \$1.50 postpaid.

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"Death Deferred, or the Psychic Secret of How to Keep Young." By J. M. Peabody, M. D., M. A., Ph. D. Price 50 cents.

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"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 5 cents.

"The Arcana of Spiritualism." A volume of the new edition of "The Arcana of Spiritualism," for which I was one of the many subscribers, has arrived, and on opening the same I was pleased to see as frontispiece the pleasant features of Mr. and Mrs. Tuttle greeting me, and on the opposite page the humble birth-place of the author under the humble of age. Here, in this simple cottage the spirit messengers found a receptive mind, which they were able to use as an instrument for conveying to the world the wisdom which is now contained in over a dozen volumes. It seems to me, that the selection of these two pictures was a most happy one—a long train of thoughts passed through my mind while I was looking at them.

Comparing the old volume with the one of the new edition, I can only say, that with the exception of a few verbal changes, the same volume of both are nearly the same; the same and the same beauty characterizes this as all the others of Hudson Tuttle's works. There are, however, valuable additions, which enhance the volume considerably; the chapter on the "Sub-conscious Self" receives a new and comprehensive treatment, and does the paragraph of the close of Chapter III, "What is Life," throughout the volume there is stored up an abundance of knowledge many times worth the dollar which is paid for it.

As the German edition of Hudson Tuttle's "Philosophy of Spirit" meets with increasing success, and as both are nearly the same, the same and the same beauty characterizes this as all the others of Hudson Tuttle's works. There are, however, valuable additions, which enhance the volume considerably; the chapter on the "Sub-conscious Self" receives a new and comprehensive treatment, and does the paragraph of the close of Chapter III, "What is Life," throughout the volume there is stored up an abundance of knowledge many times worth the dollar which is paid for it.

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# Remarkable Psychic Experiences.

The Future Revealed in a Most Remarkable Manner,  
Illustrating the Power of Prophecy.

M. Camille Flammarion in his remarkable work, "The Unknown," gives the following experience of a Dr. Liebaux:

January 7, 1886.—There came to consult me to-day, at four o'clock in the afternoon M. S. de Ch., for a nervous condition of much gravity. M. de Ch. is much troubled in his mind about a law suit that is now going on, and other things involved in it. In 1879, on the 26th of December, as he was walking along one of the streets in Paris, he saw written on a door, "Madame Lenormand, female necromancer." Urged by curiosity, he, without reflection, entered the house, and when there, was conducted into a darkened chamber. There he awaited Madame Lenormand, who having been told at once of his arrival, soon came in. Looking carefully at the palm of one of his hands, she said to him: "You will lose your father in a year on this very anniversary. Very soon you will be a soldier (he was then nineteen), but you will not remain long. You will marry young; have two children; and you will die when you are twenty-five years old."

This stupefying prophecy, which M. de Ch. confided to several of his friends, and to some of his own family, he did not at first think much of; but when his father died on the 27th of December in the following year, after a short illness, and just a year after his son's interview with Madame Lenormand, the loss made a change in his irreverence. When he became a soldier—only for seven months—and when having been married shortly after, two children were born to him, when he was about twenty-six, he became overcome by fear, and thought he had only a short time to live. It was then that he came to see me to ask if it would not be possible to break the spell. For otherwise, as the first four prophecies had been accomplished, he thought the fifth would surely be fulfilled.

That day, and for several days, I tried to put M. de Ch. into a deep magnetic sleep, in order that he should throw off the idea that was weighing on his spirits—that, namely, of his approaching death, which he calculated would take place on the 4th of February, which was his birthday. Madame Lenormand had told him nothing upon this point. I could not in any way put the young man to sleep—he was too agitated. Nevertheless, as he urged me to deliver him from the conviction that he must soon succumb (a most dangerous conviction, for one who has often seen convictions of this kind accomplish an auto-suggestion to the letter), I changed my treatment, and I recommended him to consult one of my somnambulists, an old man nearly seventy years of age, who was called the prophet, because, when I had put him into a magnetic sleep, he had, without an error, prophesied the exact time of his cure from rheumatism in his joints, which he had suffered from for four years; also the cure of his daughter. M. de Ch. accepted my proposal with eagerness, and did not fail to come at the right time to the interview which I arranged for him. Having entered into rapport with the somnambulist, his first question was, "When shall I die?" "You will die forty-one years from now!" The effect of these words was marvelous. Immediately my patient became gay, talkative, and full of hope. When the 4th of February was past, the day he had dreaded, he thought himself saved.

It was then that some of those who heard of this sad history, agreed in concluding that there was nothing whatever true about it; that it was merely a post-hypnotic suggestion, and that the young man had imagined everything. They were all wrong. Fate had decided on his destiny. He was to die.

I had forgotten all about him when, at the beginning of October, I received an announcement of his death, by which I learned that my unfortunate patient had died on September 30, 1885, in his twenty-sixth year—that is to say, while he was still twenty-six, as Madame Lenormand had predicted. And that no one may suppose there is any error on my part, I have preserved this letter among my papers. So there are two written testimonies to the fact.

A lady, one of my friends, Lady A., lived on the Champs Elysees. One evening in October, 1883, I had dined with her. Notwithstanding her large fortune she was a woman of business. Being very active, she gave but few hours to sleep. Every evening when her guests had departed she settled her accounts.

On this particular evening what was her astonishment, her terror, to find that the sum of 3,500 or 3,600 francs was missing from the inner pocket of the immense traveling bag in which she was in the habit of keeping her jewels and her money. The lock, however, had not been forced; the edges of the bag only had been a little frayed. Nevertheless, Lady A. was certain that about two o'clock in the afternoon she had opened the bag and paid a bill in the presence of her maid, and she was sure she had then put the money back in its usual place. In her distress, she rang for her maid, who could give her no information, but who had had time to let the household know that a robbery had been committed. As a result of this, the thief, or thieves, if they were among the domestics, had had time to put their plunder in a place of safety.

At daylight the next day the commissary of police at the Rue Berryer was notified. Masters and servants were searched, the wardrobes, the closets, and the furniture. Naturally they found nothing. The commissary having completed his fruitless search, talked for a moment with Lady A. He asked her what were her own impressions as to the manner in which the robbery had been accomplished, and which among the servants were the least worthy of confidence.

Lady A., in enumerating her servants, begged the

commissary to exclude from suspicion her second footman, a young man of eighteen or nineteen, very good looking, very respectful, very well acquainted with his business, whom they nicknamed Le Petit, not on account of his stature, for he was rather tall, but from a sentiment of familiar kindness which his good qualities had obtained for him.

The morning had nearly all passed in these formalities, entirely without result, when, about eleven o'clock, Lady A. sent her youngest daughter's governess to my house to inform me of what had happened and to beg me to accompany her to the house of a clairvoyant, whose powers I had spoken highly of a few days before.

I did not myself know this clairvoyant, but a lady in my family had told me of one of her consultations, where she had distinguished herself in her predictions of the future. We went there. Seeing us together she wished to separate us. We made her understand that as we came for the same purpose we wished only one consultation. She may or may not have taken us for the same family. She asked us simply whether the affair in regard to which we came was specially near to the person of one or the other of us. I designated Mademoiselle C., for, as she lived in Lady A.'s apartment, she had really been the person nearest to the scene of the robbery.

Madame E., our clairvoyant, then brought a bowl filled with clear coffee, without sugar or cream, and begged Mademoiselle C. to breathe over it three times, after which the coffee was poured into another bowl, and the first was fitted over the second so that its contents passed partly into the new receiver, leaving only on its inner surface some of the coffee grounds, which, in consequence of the escape of the liquid, formed strange patterns which had no meaning for us, but in which the pythoness seemed to find something.

During this mysterious preparation it was necessary to entertain us, so that Madame E. shuffled her cards and began: "Ah, but it is a robbery, and a robbery committed by one of the persons in the house, and not by someone surreptitiously introduced from the outside."

This promised well. We admitted that what she stated was true. As to the thief, his identity was unfortunately omitted.

"Wait," said Madame E., "I am now going to observe the coffee grounds, which must have formed their deposit." She seized the overturned bowl, and made Mademoiselle C. breathe upon it again three times, after which she took up her eyeglass. Then, as if she had taken part in the scene, she described to us, bit by bit, the topography of Lady A.'s apartment, without ever being mistaken either as to the bed-room or the salon. She saw pass in defile before her seven servants, whose sexes and characteristics she exactly described. Then penetrating again into Lady A.'s chamber, she perceived a wardrobe which seemed to her very peculiar.

"She has," she repeated with astonishment, "a cupboard, the center of the door of which is covered with a mirror; and on each side of this principal part of the wardrobe there are two doors without glass; and all this contains? Oh, mon Dieu! why is this wardrobe never closed? although it contains money, which is? in? What a strange object, not like a box. Ah, I have it! It is a traveling bag. What an idea, to put money in there; and, above all, how imprudent to leave the wardrobe open! The thieves know the bag well. They have not forced the lock. They have introduced some object into it in order to separate the two sides; then, with the help of scissors or pinners, they have extracted the money, which was in bank notes."

We let her go on speaking. All that this woman had told us confounded us by the truth of its details, even the most trivial. She stopped from fatigue. We wished to know more. We begged her, we implored her, to tell us which of the servants had committed this theft, since she had already assured us that it was one of the household.

She added that it was impossible for her to do this without bringing herself within reach of the French law, which cannot, and indeed ought not, allow anyone to be considered a criminal without proofs, and never by the aid of occult means. By force of insistence, however, she assured us that Lady A.'s money would never be recovered. This was very probable, since the thief could not be arrested for the robbery, and then, what was more surprising, she said that "two years later the criminal would suffer capital punishment."

Lady A., at the end of a fortnight, dismissed her house steward and her maid. La Petit, for some reason unknown to us, left Lady A. three or four weeks later. The money was never recovered; and a year later Lady A. set out for Egypt.

Two years after the event described, Lady A. received a summons from the Tribunal of the Seine, to appear in Paris as a witness. The person who committed the robbery in her house had been found. He had just been taken into custody. La Petit, gifted with so many excellent qualities, was no other than Marchandon, the murderer of Madame Cornet.

As is well known, he suffered capital punishment, as the clairvoyant in Le Rue Notre Dame de Lorette had told us, and during the trial that La Petit had a brother who was a coachman in a large house in the Champs Elysees, very near Lady A.'s residence.

Le Petit, or Marchandon, since they are one and the same, made use of all his free moments when in Lady A.'s service to go to his brother's, for he was a great lover of horses. This, therefore, was the reason that Madame E. had insisted, in spite of our contradictions, that she had seen him repeatedly among horses. She had indeed really seen in this little detail what the incident of the trial revealed to us.

L. D'ERIEUX.



LIST OF CAMP MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 25. For programmes address Mollie B. Anderson, secretary, Clinton, Iowa.

Maple Dell Park, Ohio.

The American Spiritualist, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mansus, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programmes and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Sanger Camp, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., from July 25 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to this camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Ohio.

This camp-meeting will begin August 5, closing August 22. Address all communications to L. N. Richardson, secretary, Delphos, Ohio.

Grand Lodge, Mich.

The Grand Lodge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Lodge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 19 and extends through the month of August. For full programme address H. R. LaGrange, secretary, 84 East Montclair street, Detroit, Mich.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritualist-Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon; secretary, J. H. Lucas, of Portland, president.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programmes address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. E. Andrew, 205 E. Main street, Marshalltown, Iowa.

Waukegan, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write: Miss Gertrude Spooner, Secretary, Waukegan, Wis.

Ottawa, Kan.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Vicksburg, Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 31. For full particulars address J. Fraser, manager, Vicksburg, Mich.

Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full particulars address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McPheron, secretary, San Diego, Cal.

Winfield Camp, Kansas.

Opens July 16 and closes July 26. For full particulars address Mrs. Maud K. Gates, 133 South Manning street, Winfield, Kansas.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in Cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Hasett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programmes address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood Camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fifth street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

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## A WORD TO YOU!



## Your Contribution To the Mediums' Fund in the N. S. A. Treasury, be it large or small, will do more good than a donation to any other fund upon the books of the Association.

Every medium, every speaker, and in fact every man and woman who loves the cause of Spiritualism should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our cause is worth sustaining these dear old pioneer workers who have become invalids at their posts are worthy of our sweetest kindness and tenderest care. Let us help our helpless mediums, and prevent their dependence upon the common charity of a cold and prejudiced world. Send your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave. S. E., Washington, D. C., and do not delay.

### THEY COME IN DREAMS.

They come to me in dreams, betimes,  
The dear ones gone before,  
They sit beside me at the hearth,  
Go out and in my door;  
They rarely speak, but sit about  
In each accustomed place,  
The while it gives me joy to view  
Each well-remembered face.

I waken with a sob of pain  
That it is but a dream,  
And yet they're near me all the day,  
So real does it seem.  
They comfort me through all the hours  
Of labor, and of rest,  
I feel that I have touched the hem  
Of garments of the blest.

Dear dwellers on the distant shore;  
Come near me when you may,  
Let memories of my happy dreams  
Make sweet the waking day,  
With joys and griefs, and loving toll.  
The years draw on apace,  
When dreams shall be realities,  
And meetings face to face.

—Mary A. Simpson.

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### A Cure for a Terrible Disease.

To the Editor:—As a physician (now out of practice) I am interested in your discussion of cerebro spinal meningitis (spotted fever) in answer to an inquirer in your issue of June 25.

During the years of my practice I saw very little of cerebro spinal meningitis. For three years I was associated with a learned and very intelligent physician in a prosperous Ohio city.

During that time in our frequent discussions of diseases, their causes and cures, that one very serious malady came in for a large share of our attention. That Doctor has long since passed on to the realms of spirit; but I remember that he had had quite a large experience in treating that dread disease, and had been actively in practice during several severe invasions of it.

In his treatment he gave great attention to hygienic conditions; kept his patients nourished on albuminoids—milk eggs and beef juice, etc. His main reliance in the treatment was on the use of potassium permanganate, giving from the one-twentieth to one-eighth of a grain once an hour, for a time, then at lesser intervals.

This treatment in his hands was very successful; more so than the practice of any other physician whom I have ever known.

ed is a great oxygen carrier, and that it destroys the disease germ in the blood stream.

He was thoroughly of the opinion that the disease germ is a product of decaying animal matter.

The remedy should be exhibited in solid form combined with some inert substance enclosed in small capsules, so that it may not come in contact with any mucous surface where air can get to it.

I believe that it is almost a specific for the cure of this disease.

GEORGE B. COCK,  
Chinese Inspector,  
Cleveland, Ohio.

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