

WHERE ARE WE AT?

Religion — Philosophy — Science.

I resemble Solomon, not in the number of my wives, for he had seven hundred, while I have none, but because in many of my dreams there is also much variety. However once in a long while I do meet with one that is not all dream, but has some basis in fact.

I retried one night after meditating of the creed question. I awoke from a vivid dream of seeing an ugly monster. A number of people debated if it were alive. I struck it two blows, dividing it into three parts. The head jumped about in an active manner.

Another night after reading about the "enemies of Spiritualism," I dreamed of a wonderful scene. Immediately I was employed with a multitude of laborers in digging the foundation trenches of an immense structure. We jostled and crowded each other uncomfortably. One in authority spoke to me. He advised me to pay no attention to "that old Irishman," pointing out one who was incessantly talking in a boastful manner, and who he explained being in the employ many years was allowed this latitude. I was also cautioned against two men who came among us but were strangers, not workers; and who said much about hypnotic experiments.

In this dream some spirit wanted to impress me with the state of Spiritualism considered as a science. We argued about the value of the foundations. Careless use of important terms led me enough to prove that it is no elaborate science yet with most of us. The word religion is used to convey such varying concepts that one of the scribes recommends its disuse altogether. Let him beware of the fate of "Ye ancient man of Israel!"

And I had done a hellish thing;
And it would work 'em woe,
For all averred I had killed the bird
That made the breeze to blow.

After trying to find out by the context what various debaters, pro and con, may mean by the word, should one as me if Spiritualism be a religion? I should say emphatically, "No." Should I say it is a science? I should say I would "roar you as gently as any such thing does," "yes." In the meaning of another I can only say my brain was saturated with religion and Spiritualism provides an antidote. Like a famous politician I may be considered neither orthodox nor heterodox, but paradox.

Perhaps in the sweet bye and bye time

spiritual sun as warms the heart or if it illumines the intellect of the modern Spiritualist. Who can read the imperfect Bible without being aware that every detectable sensation, every exhalation of feeling, every expression of sympathy possible to us in great numbers of our kind, has been experienced by one who is sensitive himself; that he has no conception of the difficulties spiritualists must encounter cannot discern an reading between the lines known to the inspiring spirits of old labored to convey to mortals in allegory and symbolism a purer, sweeter gospel than the superstitious sensibilities could allow him to himself or his followers. The theologian recognizing a faint smell of the "bread from heaven" denied to no humble, patient aspirant of any race, place or time and confessing it denied to himself becomes as wise as ascribing causes as the Dutch emigrant who, being asked to comment on what we would call the "darkened people of the Spaniards; dey don't drink beer."

Using the term religion in a free, ordinary spirit I suppose that history deals with no people of spiritual zeal who were so free from religion as the primitive Christians, although this liberty was soon bartered in the desire to make proselytes. They for a while observed any or all forms of consequence and ceremony, but they had none of the same forms and ideas as they once said Christ died to save them from.

Do I wish then, to be called a Christian Spiritualist? Queen sabe. At a recent anniversary, after the Pilgrims Fathers who come next to the church fathers had been eulogized into mythological proportions, a toast, "To the Pilgrim Mothers, who in addition to the ordinary hardships of pioneer life, endured the privations of such institutions as the pilgrims as the Pilgrim Fathers." The toast too severe, but long ago the gentle Hawthorne said, "Let us thank God for the Pilgrim Fathers, not forgetting to thank Him also that we are removed few generations from them." These words fairly express an attitude toward the early days of the last century as historical characters; but as living spirits who have learned something during the last two thousand years I had them as the guardian angels of the freer, clearer dispensation foreshadowed by their own and prophesied in the book of Revelations.

A child enters this spirit zone we call the present world in a fair unwarped condition ready to receive the influences about it. We all admire.

It is fearless, bright, happy, beautiful. But where in all the universe so irrelevant a thing? Here is a teacher sent to instruct upon regarding the proper attitude upon awaking to the realities of another spirit zone. "And a little child will be able to understand the fact that the strongest and most satisfying demonstrations of spirit power to-day come through those who accept the experiences of spirit life so. Verily he that receiveth the kingdom as a little child is greatest therein. This statement being no theory but demonstrated fact will remain one of the basic principles

(Continued on page 7)



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

VOL. 21

CHICAGO, ILLINOIS, SATURDAY, FEB. 3, 1900.

NO. 532

A CYCLE OF PROGRESS.

Do Men Appreciate the Advancement?

Standing at the bier of my aged grandaunt about fifty years ago, I wept because others were weeping—weeping for the departure of some unknown good of a good man; and as my thoughts wander back to those scenes to-day I can but feel pity in my heart for this ex-soldier of the great Bonaparte that he did not live to see the progress of this world for the next fifty years, and be a soldier still in the flower of his progress. He was born A. D. 1770, but about his individual experience I shall not speak at this time, only review the age in which he was born, and the astonishingly rapid strides since in all that appertain to human progress.

At that date feudalism reigned in nearly every country in Europe; a soldier was court-martialed and shot if daring to kiss his wife good-bye in passing his humble home; every letter passing beyond local limits was opened and passed through the censor's hands; every child must be baptized and confirmed or be outlawed; every poor man was a serf to the titled peers, and if sold poor man had a small patch of leased land his grain could rot on the ground if his peer demanded his services; in the fields, and later while oil, was used for light, and peat for fuel. The lords and peers were rich, the rest were poor. Food was coarse, and in certain sections very scant. Wooden-wheeled plows, homemade harness, brush fences, adobe dwellings, blacksmith-made nails, knives, spades and other hardware was used everywhere. The postman in his two-wheeled lumbering cart, and with his horn, carried the country's mail. Except in cases of soldiers, not one man in a hundred left his local home during his life, and he was not allowed to leave his dead. The teacher and preacher were revered and considered the only knowing ones. One-third of the time was wasted in creedal training in the public schools, and the balance of time spent in rudimentary training, while only one in twenty learned to read and write, and that was about the status of the whole of Europe. Mesmerism was diabolism, and a pet dog was more thought of than a philosopher. An Israelite was considered a more despicable creature than a cannibal. Spain was the greatest power in Europe, Portugal and Holland were mighty. Rome had about a quarter of a century yet to dictate to the Latin nations, while the middle German states, England, Scandinavia and France were less menacing powers, restless but harmless. At that age and until Napoleon's time there was not a single organized army in the world governed by exact military rules. Thinking and reasoning on religious topics was considered a crime beyond redemption, and a fearful hell used as a scarecrow for old and young was assiduously held up as the final abode of the thinker. The cloth was manufactured in the East, and the carding, spinning, weaving and knitting was taught to all.

Creed and servitude had stunted aspiration for beauty, and cramped the inert forces from expression, while dialectical localism grew nearly to the extinguishment of exact languages in parts remote from city centers. Matches were unknown then, and flint and punk used for light, and the flintlock and the flintlock on cumbersome firearms was considered far ahead of the club and battle-axe. The transportation of that age was more primitive than during the pride of Greece and Rome, 2,000 years prior; and the world may as well have been flat for all they knew or cared.

Such were the conditions surrounding our forefathers 130 years ago. But where are we to-day? The civilized world has made greater strides in progress since that time than the world of Homer, 3,000 years ago, and in spite of all our restlessness and striving for gain, opulence power and honor, let us bless the star of our destiny that we have lived in this progressive cycle, and witnessed these grand revolutions from mental dormancy to the age of reason and active progress. We can travel 70 miles an hour, and as much in one day at the same rate as it would take our forefathers 84 days to accomplish. We can record our modern oratory and its music in the phonograph for our progenitors to listen to its reproduction in ages hence, and can wire our thoughts across the continent or around the world in a few seconds. We can converse with friends through the telephone over a thousand-mile wire as readily as if meeting face to face; and finally, the stars and planets of our forefathers to be tiny specks, placed above us for our special use to light the world on moonless nights, can to-day be measured by our telescope and analyzed and explored by our spectroscopic. The wonderful workings of applied electricity have already revolutionized many industries, and, although grand and great the electrical discoveries may appear, and its utilization acknowledged, we know but the a-b-c of its unknown possibilities. It may yet be drawn from the sun and earth to move every machinery on this tiny planet, and the life and toil in the coal mines may some day be entirely dispensed with for heat and motive purposes, and the great power of electricity take its place.

As man is essentially an earthly production with an indwelling activity or life (like the rest of earth's vegetation) there are and will be great changes in him also. His selfishness will diminish when he finds that there is something higher than mere greed to satisfy, and something grander than the decorations modern vanity endows its heroes with. Man will learn to be more plain and wholesome in his living, more decorous in his attire, more kindly disposed towards his fellow man, and more desirous to surround himself with nobler, truer and higher sanitary conditions in order to cultivate a more perfect body through which an indwelling soul can manifest its fullest possibilities; and he may in time adopt the motto of the eccentric Train, "Man is not civilized so long as he eats dead carcasses."

Montello, Idaho. O. J. JOHNSON.

INFINITE INTELLIGENCE

A Leading Question for Discussion.

Whether there is or is not, now appears to be the leading question among Spiritualists. We want the truth, and nothing but the truth, and as much of it as we can learn. But there are some things that we may believe that the facts would not warrant us in believing, that I apprehend would not be demoralizing. I do not realize that it would harm any one to believe in Infinite Intelligence, even provided it be an error. I know well enough what some would say, that such belief is superstition, or at least tends to make one superstitious, yet I do not see any evidence that such is the case. It appears to be mostly a question of how much one has to appear to one's consciousness; it certainly is not a matter that has been scientifically demonstrated in the negative. So far as science relates to the question modern discoveries tend to show that Infinite Intelligence is probable. Every movement in nature, so far as it has been traced to its source, is directed or produced by intelligence. In view of this fact, I do not wonder that the kickers do not kick with any definite aim.

For any one to attempt to show that Infinite Intelligence does not exist would be a task that I do not wonder at. The statement that those who advocate Infinite Intelligence are on the affirmative, and it is for them to prove their position, and in the absence of such proof the presumption is that they are wrong, is not relevant to a case like this, where the great majority already believe in its existence. Neither are these parties consistent in holding to this position. They know enough to see that Thomas Paine was technically on the negative, but they would not have honored him for simply proclaiming, "You Bible believers have not proved that the Bible is true, and because you have not proved it, the presumption is that it is false, and no argument is needed on the negative side." Had he and all others who saw through Bible falsities rested there, how long do you suppose it would have taken to make a beginning to undermine it? And suppose the people who did not believe in human slavery had acted on such a supposition, that they had nothing to do till slavery was attempted to be proved to be just and right, how long do you suppose slavery would have existed? It is certainly incumbent on those Spiritualists who do not believe in Infinite Intelligence to give reasons for their disbelief.

Let them not only try and show that Infinite Intelligence does not exist, but it would be well to try and show, also, that such a belief is superstitious and demoralizing. Try and make it appear that Thomas Paine was a superstitious man, and degraded by his belief in a Deity.

Try and show how superior in scientific attainments, and in every other way, those Spiritualists are who have passed away from the God idea. I believe they will not go far in these directions before they will realize their insufficiency. But I can tell them they must move along these lines before they will make any headway on the ranks of believers. I pity Mr. Loveland's discrimination if he does not see a very great difference between the Infinite Intelligence that Spiritualists believe in, and the Jewish or Christian God.

I do not know as I can help him any, but I can tell him he is looking through very green glasses. He may not like all the manifestations of nature, and man as a part of nature, but I suppose he, as going to make the accusations to that effect, would not be so sure if he saw even the degraded animal kingdom finally progress and become good and happy. Is there not some difference between a God that will not only permit, but ensure this, and that "old God" which the church has forced on us for centuries?

I rejoice that one can see the difference, if Mr. Loveland cannot. We do not understand all the manifestations of nature, but the more we understand the less we seek to complain of. We know that man does not progress much unless he has lots of difficulties to contend with; and we see that men in vigorous health are so constituted that they can enjoy their struggles and triumphs in meeting and overcoming these difficulties. Seeing this, we have a right to infer that it is really better for him that these difficulties lie in his way.

He asks, "Is there any proof of a supernatural being?"

No. Infinite Intelligence is as natural as finite intelligence, at least as far as we know. "What is the character" of the proof that there is Infinite Intelligence? What is the character of the proof that there is intelligence in a bee or a beaver? Simply we see activities that look like design. We see the same everywhere in nature, from the movements in our solar system to the symmetrical organization of crystals. Literature, most given by spirits through and by means of full form visible materializations, at sentences of a certain psychic research society, known as the Aether Intellectual Circle, the medium being William W. Aber, 507 p. octavo. For sale at the office of The Progressive Thinker. Price \$2.

BURNED WITCHES.

Barbarity Toward Mediums.

Very few people can imagine, if they have not studied these horrible stories, how apparently dead people in the old days could produce sufficient cause for bloodshed, murder and poison, in the reason of otherwise sensible and intellectual men. Apparent death was therefore the most suspected condition, both among the peasantry and people in the higher walks of life. They were all suffering with confused ideas and sick brains. The air was almost as if pregnant with insanity. But civilization is advancing with the times, and as enlightenment and reason increases there will no longer be any cause among the lower ranks of the people for their kind of madness. It is certainly also in time, in the countries where enlightenment among the peasantry is at its lowest, superstition stands in the front rank alongside the brutal instincts of man. Outbreaks of barbarism and deeds of violence without reason are the natural results. With the ignorant, animal instinct is the dominating, man is not present.

A witch-trial of a very peculiar kind was conducted recently before the court of Brabant. A farmer from Villorve was unfortunate in everything that he undertook. He knew the reason well enough. His neighbor was a witch! "He knew it for certain, and could produce evidence." The neighbor heard this and brought complaints. In the court-room the farmer declared that he had a very sure case. A certain night a black cat had jumped into his bedroom through the window and he had seen very plainly that it had had the face of his female neighbor. This was for him more than proof that she was a witch. But fortunately for the woman the court did not consider this evidence very strong and sentenced the farmer to eight days imprisonment for blackmail. "Aha!" said the clever farmer, "I knew that the witch would do me still more harm." The judge was not of the kind that ruled in the Middle Ages; he was a man and a cultured one, a man who was conscious of a responsibility that rested upon him as a judge in the year 1894.

Denmark as well as most other of the countries in Europe has also had its witch and witch-trials. Ribe has the reputation of being "perhaps the Danish town in which the greatest number of witches have been burned." It was especially in the years 1572-1582 that the craze was at its highest. In these eighty years people went insane for fear of witches. The description of the horrors which took place in the Ribe trials fill a rather large volume which is very tedious to read, but also very instructive. We find here all that is essential for such trials: mishaps in the domestic life, accidents on the roads, workshops and on the sea, diseases with men and animals—all such afflictions, which can easily be explained without witchcraft, were in Ribe considered to be caused only by these gnomes, and in mostly all cases by women. And the "guilty" were not treated with much leniency. A number were thrown into prison, very few came out alive; some of the accused died on the rack in terrible agony—of these the number was 13. The bishop and several other persons in Ribe already dead, did not escape being burned. Burned alive were at least fourteen unfortunate women and perhaps still more. The most notorious of all these witches is Maren Splids (married to a tailor and saloon-keeper Splids) whose reputation has been living in Ribe and in fact in most part of Jylland. And then when we read of her with the idea that we are going to make the accusations to that effect, would not be so sure if he saw even the degraded animal kingdom finally progress and become good and happy. Is there not some difference between a God that will not only permit, but ensure this, and that "old God" which the church has forced on us for centuries?

I rejoice that one can see the difference, if Mr. Loveland cannot. We do not understand all the manifestations of nature, but the more we understand the less we seek to complain of. We know that man does not progress much unless he has lots of difficulties to contend with; and we see that men in vigorous health are so constituted that they can enjoy their struggles and triumphs in meeting and overcoming these difficulties. Seeing this, we have a right to infer that it is really better for him that these difficulties lie in his way.

He asks, "Is there any proof of a supernatural being?"

No. Infinite Intelligence is as natural as finite intelligence, at least as far as we know. "What is the character" of the proof that there is Infinite Intelligence? What is the character of the proof that there is intelligence in a bee or a beaver? Simply we see activities that look like design. We see the same everywhere in nature, from the movements in our solar system to the symmetrical organization of crystals. Literature, most given by spirits through and by means of full form visible materializations, at sentences of a certain psychic research society, known as the Aether Intellectual Circle, the medium being William W. Aber, 507 p. octavo. For sale at the office of The Progressive Thinker. Price \$2.

THE CHURCHES.

They Are Crucially Analyzed.

SOME ANALYZED CHURCH FIGURES ILLUSTRATING THE STATUS OF THE VARIOUS RELIGIOUS DENOMINATIONS.

Following its annual custom, the Independent, an undenominational religious journal, recently printed a summary of religious progress in this country during 1899, which reveals some curious and some unexpected facts, says the Chicago Chronicle. It has been said often that religious organizations have been losing ground for some time. It appears, however, that while the estimated increase in our population since 1890 has been about 20 per cent that of church membership has been about 24 per cent. This may or may not mean an increase in real religious strength, but it certainly indicates increased ecclesiastical weight in the community.

In the details of numerical gain or loss in the several denominations curious facts are found. Thus the highest percentage of increase in membership is found among Reformed Catholics, who have increased 50 per cent within the year. But this takes on quite a different color when it is seen that their entire membership is only 1,500. The next largest rate of increase, 21 per cent, is among the Arminians, and here again the whole number is but 8,500. Christian Scientists are credited with a gain of 14 per cent and an aggregate strength of 80,000. Yet, curiously enough, they are credited with 12,000 "ministers," more in number than those of any other denomination except Baptists and Methodists. Thus it takes 12,000 ministers to take spiritual care of 80,000 Christians. Spiritualists, while 33,088 ministers looked after the interests of nearly 4,500,000 Baptists, and 36,424 ministers shepherd more than 5,750,000 Methodists. This looks as if Christian Science must be a very expensive kind of faith, though it is modified a little when one sees that while they have only 407 churches the Baptists have 11,138 and the Methodists more than 14,000.

It is curious to find that while the net increase for the year among Baptists—thirteen varieties of them—has been 89,201, that of the Methodists—seven varieties—has been only 33,051, though the latter outnumber the former more than 2,500,000. The Baptist rate of increase has been for the year 2 per cent, while the Methodists, with a membership of 5,750,000, have increased 1.5 per cent, and the Episcopalians—two varieties—popularly supposed to be little if at all, better than stationary, have increased 1 1/2 per cent.

Another case of growth, surprising to many, no doubt, is that of the Disciples of Christ, (presumably the sect commonly called Campbellites), who have grown 6 per cent in 1899, and now number 1,118,396 members. As if in reply to the loudly voiced fears of certain alarmists, it is found that the Catholics—three varieties—though aggregating 8,446,301 members, or nearly 2,750,000 more than the Methodists, the next largest body, have grown within the year only six-sixths of 1 per cent.

It is noticeable that the Congregationalists, who promised fifty years ago from a New England point of view (at least in conjunction with the Unitarians) to dominate the land, grew last year but three-tenths of 1 per cent, and, among the larger denominations, have more ministers than churches, sharing in that peculiarity with the Christian Scientists, the Latter Day Saints, or Mormons, and a few of the smaller denominations. This rate of growth is the smallest shown, among those that show growth at all, except the two-tenths of 1 per cent shown by Friends, or Quakers. The Presbyterians, whose rate of increase once seemed to be much less than that of the Methodists, show what may be said to be unexpected vigor with a growth of 1 1/2 per cent among the twelve varieties of "Regulars" and of 1 1/4 among the three varieties of those known as Reformed Presbyterians. One of the oddities of this growth aspect of the case is found in the Mennonites, who are credited with sustaining twelve different varieties or subdivisions and with a growth within the year of 3 per cent, and yet have in their whole twelve varieties only 67,948 members. To find this many souls divided into a dozen subjects gives one a rather bewildering notion of what a little it takes to constitute a church in modern times.

Probably the most curious side of these statistics is found in the differing proportions of ministers and members and churches. As remarked before, it takes 12,000 ministers to take care of 80,000 Christian Scientists, but their sect is young and green. And yet Presbyterians support 13,970 ministers, or one to every 131 members; the Baptists, 33,088, or one to 134 members; the Methodists 36,424, or one to 159 members. Even the Episcopalians sustain one minister to every 142 members, while among the Congregationalists the proportion is as close as one to 111. From this latter it widens to one to 178 among the "Disciples of Christ, where the tax seems to be lighter than in any other Protestant body of considerable proportions. Each one of these denominations supports also a number of churches strangely larger than that of ministers. The Baptists have 49,721 churches, the Methodists 53,023, the Presbyterians 17,271, and so on through the list, even the before-named Disciples having 10,298.

On the other hand, the Catholics, with nearly 8,500,000 members, support 11,594 churches and 11,144 ministers—as the tables call them—every one of them looking after 758 souls and doing it quite as thoroughly as the Congregationalist looks after his 111. Even the much abused Jews, whose religious discipline has been the marvel of at least 3,000 years, with a membership of 1,043,800, sustain only 370 churches and

NATURAL LAWS.

Materialization and Dematerialization.

Some of our Spiritual brothers are denying materialization, upon the basis that it conflicts with natural law. This is an obstacle that many people, myself included, have come into contact with, but over thirty years ago I became convinced that I had not been looking deep enough into natural laws, so I looked around, and what did I see? Water materialized into snow, and dematerialized back into water. I saw ice materialize and as rapidly dematerialize. I learned that my own voice was materialized sound. I saw the meteoric ball falling to the earth, but owing to the density of the air and its great speed, it vanished (dematerialized) and what was left was a shower of iron shavings. I have seen heat dematerialized into copper and zinc, and materialized brass out of the compound, and I have seen the chemical action of soda and muriatic acid dematerializing three substances and materializing a third compound. I have seen the boy with his soap bubbles, I have seen the monarch of the forest destroyed by the instantaneous materialization of a force called lightning, which force dematerialized so quickly that the human eye could see nothing but the effects of that incomprehensible force.

Growth and decay are the law and order of nature. The growth of the granite rock takes an inconceivable length of time, and its disintegration is equally slow. The mushroom springs up at night, often to die during the succeeding day. So growth and decay are not only all different terms to express materialization and dematerialization.

Everything we see in nature is subject to this absolute law. Things come and go—some very slowly, others very rapidly. The workings of the law of nature seem infinite in their varieties. No two things are just alike, but every where and in all substances we find an infinite dissimilarity. Therefore nature presents to the human mind an infinite variety of varieties, some of which are very old that we have no conception of their age; while others come and go almost like the flash of lightning. All are the result of growth and decay, and all are but parts of one infinite whole; hence if there was no materialization of the human spirit, nature would be devoid and therefore no life.

So you see, my good Spiritual brother, that when you deny that spiritual materializations are in accordance with natural law, you set a limit to nature's laws, which would destroy its infinitude. So to me materialization is a solid fact, because nature teaches it in everything, and phenomena demonstrate it conclusively to me, for I have seen many phases of it during the past thirty-six years of investigation, and yet we understand not one of these grand laws in nature which lie back of and produce growth and decay, or materialization and dematerialization. For thirty-six years I have been investigating natural laws and spiritual phenomena, and could of many experiments with materializations and partial materializations, in all of which I have learned how little we know, and what a great future we all have ahead, before we are able to unlock nature's storehouses of knowledge; and until then let us not assume to deny spiritual materialization, for it is possibly the grandest manifestation of spiritual identity which has ever come to bless the children of earth. It seems to me to be one of the greatest links in the chain of spiritual phenomena, and surely those of us who have had the sacred privilege and inexpressible pleasure of meeting loved ones gone before and caring and talking with them, have received a lesson never to be forgotten; a lesson that banishes the fear that death ends all, and a lesson which demonstrates that question of questions, "If man die shall he live again?"

Shell Lake, Wis. G. L. JONES.

CLEVELAND, O.

Spiritualism Rapidly Gaining.

To the Editor:—I feel confident that all encouraging reports concerning the advancement of Spiritualism at this point in the great Middle West will be welcomed by all earnest readers of The Progressive Thinker, and all who are interested in the beautiful philosophy of Spiritualism.

In this city of over four hundred thousand souls there are, it is estimated, about ten thousand who are Spiritualists, but of this number perhaps not five hundred are brave enough to assert their independence and openly declare themselves as such. But in spite of all opposition from church and press, Spiritualism is rapidly gaining a foothold among those who are liberal in their views, and even among the church-going. It is assuming quite significant recognition.

A glorious revival of interest is being manifested in the West Side Free Thought Society of Spiritualists in this city. We have lately been blessed indeed, by having with us, Mrs. Alice Baker, of this city, whose term of service expired January 28. The subject of Mrs. Baker's discourse January 21, was "The Identity of Scriptural Phenomena to the Phenomena of Spiritualism." Plainly did it appear in this lady's invaluable exposition and exegetical disquisition that they of Bible times were divinely endowed with spiritual gifts, received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal result of the spiritual nature. Clearly was it brought to our mental vision the truth inculcated by Jesus that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies are both mortal and spiritual. With this grand truth they of the apostolic age were inspired. It was with them neither idle dreaming nor vague fancy, nor the dull, cold formalism of a past age; it was a living faith, a present reality, a conscious witness. And signs and wonders followed.

Not alone in Mrs. Alice Baker an interesting speaker, but a wonderful trance medium, as well. Here is a soul full of "the milk of human kindness," and her work here is certain of resulting in great good, both to the society and to the cause so dear to the hearts of all of us. Mrs. Baker is open for engagements to lecture, and any wishing to secure her services may address her at 16 Willard street, Cleveland, O.

ELVER J. HULL.

WHERE ARE WE AT?

Religion—Philosophy—Science.

I resemble Solomon, not in the number of my wives, for he had seven hundred, while I have none, but because in many of my dreams there is also much vanity. However once in a long while I do meet with one that is not all a dream. How about these?

I retired one night after meditating on the creed question. I awoke from a vivid dream of seeing an ugly monster. A number of people debated if it were alive. I struck it two blows, dividing it into three parts. The head jumped about in an active manner.

Another night after reading about the "science" of Spiritualism, I dreamed of a wonderful science. Immediately I was employed with a multitude of laborers in digging the foundation trenches of an immense structure. We jostled and crowded each other uncomfortably. One in authority spoke to me. He advised me to pay no attention to "that old Irishman," pointing out one who was incessantly talking in a bossy manner, and who he explained being in the employ many years, was allowed this latitude. I was not contented against two men who came among us but were strangers, not workers; and who said much about hypnotic experiments.

In this dream some spirit wanted to impress me with the state of Spiritualism considered as a science. We are yet only at work on the foundation. Careless use of important terms is enough to prove that it is no elaborated science yet with most of us. The word religion is used to convey such varying concepts that one of the scribes recommends its disuse altogether. Let him beware of the fate of "Ye ancient mariner!"

And I had done a hellish thing; And it would work to my undoing, For all averred I had killed the bird That made the breeze to blow.

After trying to find out by the context what various debaters, pro and con meant by the word, should I ask me if Spiritualism be a religion? I should say emphatically, "No." Should another put the same conundrum I would "roar you as gently as any sucking dove." "Yes." In the meaning of another I can only say my brain was saturated with religion and Spiritualism provides an antidote. Like a famous politician I may be considered neither orthodox nor heterodox, but paradox.

Perhaps in the sweet here and bye the term will be obsolete. It is certainly used to bind a grievous burden of error on our backs. Spiritual development has been represented as depending on so many and so varied forms, ceremonies, dogmas and theological concepts, all embraced in the term religion; and the word is associated with such unnatural practices, such cruelty, venom and persecution that I almost shudder to write of it. I respect that the theologians and the various religious systems burst in fitful gleams the same spiritual sun as warms the heart or illumines the intellect of the modern Spiritualist. Who can read the imperfect Bible without being aware that every delectable sensation, every exhilarating experience possible to us in greater measure was tasted by the fathers; and who a sensitive himself that has any conception of the difficulties spirits must encounter cannot discern and read between the lines the incongruity of the inspiring spirits of old labored to convey to mortals in allegory and symbolism a purer, sweeter gospel than the superstitious sensitive would allow to be authorized by himself or his gods. The theologian, recognizing a faint gleam of truth, has endeavored to bind it to no humble, patient aspirant of any race, place or time and confessing it denied to himself becomes as wise in ascribing causes as the Dutch emigrant who, being asked to comment on the late war, replied: "Vell, vat you expect of der Spanish; dey don't drink beer."

Using the term religion in a free, ordinary spirit I suppose that history dates back to the beginning of time, and that the fathers have been enlightened into the same forms and ideas as they once said Christ died to save them from.

Do I wish then, to be called a Christian Spiritualist? Quies sabb. At a recent anniversary, after the Pilgrim Fathers who came next to the church fathers had been enlisted into my system proposed a toast: "To the Pilgrim Mothers, who, in addition to the ordinary hardships of pioneer life, had to endure the society of such insufferable prigs as the Pilgrim Fathers." This is too severe, but long ago the gentle Hawthorne said, "Let us thank God for the Pilgrim Fathers, not forgetting to thank Him also that we are removed a few generations from them." These words fairly express my attitude towards the early and the late Christians as historical characters, but living fathers have learned something during the last two thousand years of hall them as the guardian angels of this freer, clearer dispensation foreshadowed by their own and prophesied in the book of Revelations.

A child enters this spirit zone we call the physical world. In a fair environment it soon responds to the strange influences about it. We all admire.

It is fearless, bright, happy, beautiful. But when in all the universe so irregularly being? Here is a teacher sent to instruct us regarding the proper attitude upon awaking to the realities of another spirit zone. "And a little child shall lead them." Look around and see that the strongest and most satisfying demonstrations of spirit power to-day come through those who accept the experiences of spirit life so. Verily he that receiveth the kingdom as a little child is greatest therein. This statement being a theory but demonstrated fact will remain one of the basic principles

(Continued on page 74)

(Continued on page 74)

Price reduced to Two Dollars. For Sale at This Office



Oceanides—Paper Cover, 50 cts.
A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

..GENERAL SURVEY..

THE SPIRITUALISTO FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Jessie M. Hook writes from Buffalo, N. Y.: "Without doubt, in the life of every person there are days which have an almost sacred significance to the friends about him. Such a day is January 16 in the home of Rev. and Mrs. Moses Hull. On the evening of the above mentioned date, about thirty intimate friends, including the officers of the Buffalo Spiritualist Church, which Mr. Hull is pastor, met at their home, the occasion being the anniversary of Mr. Hull's sixty-fifth birthday. When the company were all assembled they were called to order by Rev. A. J. Weaver, who presided as master of ceremonies. After the singing of 'Auld Lang Syne' by the friends, Mrs. Hull, in her usual pleasing manner, welcomed the guests to their home. Mr. Albee, president of the society, responded, and with a neat speech presented Mr. Hull with a silver and gold loving cup, a gift from the officers of the church, in appreciation of his untiring effort to lead his people to a higher and nobler plane of thought. Mr. Albee was followed by other members of the society, who made appropriate remarks. After this short program the remainder of the evening was devoted to social chat, games and music. Late in the evening refreshments were served, after which the company dispersed, all wishing their host many years of happiness and prosperity. Mr. Hull was the recipient of numerous gifts, all expressing the high esteem in which he is held by his many friends."

G. W. Kates and wife organized a chartered society in Princeton, Minn., January 10. Their missionary efforts in Minnesota are highly successful. Address them at No. 1 Highland avenue, Minneapolis, Minn.

J. H. Taylor writes: "I am spending a part of the winter again at Milan, Ohio, with the old patriarch, Samuel Fish, who makes a great interest in having me read to him the interesting matter always contained in 'The Progressive Thinker' and other advanced thought publications. Mr. Fish has for many years been in the forefront of advanced thought, and now that his eyesight is failing he has turned to reading, and we try to make it up to him as much as we can, and he is very comfortable and enjoyable as possible."

Edgar W. Emerson writes from Indianapolis, Ind.: "I am here for January and February, serving the First Spiritualist Society. I am having large audiences and fine success in every way."

Mr. Schmalenberger writes from Minerva, Ohio: "G. W. Way, of Wheeling, W. Va., stopped with us two weeks and gave us grand work through his mediumship. Gen. Nelson A. Miles, who was killed at Harper's Ferry, Sept. 18, 1861, is one of his contacts."

May Goodrich, platform test medium and son, Sam Foss, platform test, and physical medium, are open for engagements within a radius of 300 miles of Chicago; also for camp season. Address 3310 1/2 Rhodes avenue, Chicago, Illinois.

Mrs. Clara L. Stewart has been lecturing at Porcupine and Spring Valley, Wis.

Mrs. M. E. Day writes: "I received the paper and the book all right, Occult Life of Jesus, and Hull-Covert Debate. Many thanks. I consider it a New Year's present, and wish you a happy New Year, with health and prosperity."

Mrs. M. C. Mann is open for engagements as a platform speaker. She attends funeral calls. Societies desiring her services may address her at 26 Van Buren street, Athens Building, Suite 300, Chicago, Ill.

H. C. Fulcher writes: "Wanted to know the address of M. M. Henry, physical and clairvoyant medium. I wish to have him read to me and give me a view of having him attend the spiritual camp-meeting in Texas next fall. Address me at Cuscuta, Cass county, Tex."

Mrs. Olive Hough writes from Colorado: "I would not give up my belief—no, my knowledge—that there is no death, for anything in this world. When I am in pain visible hands and forms come to cheer and soothe me with their loving touches. Some I have known here, and some are strangers, but all are complete with love and sympathy."

Peter Miller writes: "I really feel that I am getting something for nothing, but am glad to have received the paper and Art Magic, which I value very highly; but I suppose, being one of the same family, you desire to serve all alike. But as to the pitiful sum of a dollar, it is small in comparison with the grand and beautiful theories and teachings of Spiritualism, of a life beyond the grave, through that grand organ, The Progressive Thinker. Long may it wave in all lands is my wish."

Thos. Pemberton writes from Delphi, Ind.: "Mr. C. E. Winans and A. Norcross, mediums, are open for engagements. Late-writings have been with us for several weeks, and great has been the awakening of the drowsy followers of antiquated Christianity. We can here realize that the phenomena of Spiritualism is just as necessary as the philosophy, and true mediumship in all its phases is a blessing to humanity."

Mrs. Ella M. Dole, psychometric and prophetic medium, is now in California, where she will remain for several months. She has a host of friends in Chicago who will miss her temporary absence.

E. J. Bowtell speaks for Olneyville Spiritualist Society, Olneyville, R. I., Feb. 4 and May 6. For vacant dates and camp-meeting engagements address him at 29 Home ave., Providence, R. I.

Emma F. Duell writes: "In a message I received from a dearly loved daughter who recently left us for her home in spirit life, she says: 'Darling mamma, I am happy. I could stay with you no longer. God took me home to the beautiful summerland of joy. I know much that passes in the earth home. I am with you often. I am so glad that I passed on to this life.' My dear mother has been seen and heard to speak since passing over by those who loved her. We have beautiful pictures of her in spirit life if we earn them while on earth. We often hear our Christian brothers say: 'I am never ashamed to stand up for Jesus.' Let us never be ashamed to stand up for truth."

Flora Hardin writes: "Mr. C. L. Alinsworth is doing excellent work at the Madison Avenue Temple in Anderson, Ind. Last Sunday evening each of three men stood to the platform sealed envelopes which had been carried several days. Mr. Alinsworth was blindfolded, and wrote down his answers and read them promptly and correctly, which consisted of questions and spirit answers."

Dr. J. H. Taylor having severed his connection as associate editor of the "Progressive Thinker," and "The Psychic Digest and Occult Review of Reviews," etc., is prepared to make engagements with societies, committees, camp-meetings and others for the ensuing year, for lectures, instruction in classes and treatments. His subjects embrace the Philosophy of Life, Psychology, Mental Science, Electro-Magnetics and Suggestive Therapeutics, etc. He is at present giving readings and treatments at Milan, Ohio, where he may be addressed.

A. Groom writes from Philadelphia, Pa.: "I have a reading, under date of November 8, 1898, from Dr. Max Muehlbruch, of Oakland, Cal. I have never seen the doctor, and although 3,000 miles separated us at the time of the reading, had he known me from childhood, a more accurate and truthful reading could not have been given. It is true in all its details. Dr. N. F. Ravlin, of California, is still lecturing for the First Association of Spiritualists, at the corner of St. Lawrence and Wisconsin streets, Saturday night, 8 p. m. Prizes will be given for the different costumes, and a good time is expected. A cordial invitation is extended to all. Tickets can be obtained from the members or at the hall. Admission 25 cents. This society also gives circles at their hall, 326 Wells street, the first and third Wednesday evenings of each month. These circles are free and all mediums and friends of the cause are welcome."

Laura B. Payne writes: "I wish to state through the columns of your paper that I am a student in Suggestive Therapeutics, which has been the means of bringing me out as a healer."

Mrs. Fannie Cole writes from Kansas, N. Y.: "Mrs. Mary C. Von Kanel has been with us for the past three weeks, meeting with the advanced minds of our city, who have a desire to study the occult, and a positive proof of spirit return. It has been a great privilege to many of us, who listened to her inspired lectures for eighteen months as our located speaker, now more than seven years. The First Society of Spiritualists have not in all these years given up the one hope, that the time would come when we could have our speaker with us again."

The Vermont State Spiritualist Association held its 31st annual convention in Grand Army hall in Montpelier, Jan. 10 and 21. The Ladies' Relief Corps furnished meals in adjoining hall for all who wished them.

Will C. Hodge is engaged for the entire camping season at Delphos, Kans., and would be pleased to hear from other sections in Kansas and Nebraska, for camp work for the season of 1904. Is open for engagements for Sunday work in any part of the city and will respond to all calls for funerals. Address 40 Loomis street, Chicago, Ill.

The annual meeting of the board of managers of the Connecticut Spiritualist Camp-meeting Association was held last night at New London. After routine business the following officers were elected for the ensuing year: President, A. T. Boon, New London; first vice-president, John D. Eager, Niantic; second vice-president, Mrs. M. A. Fogg, Southwindsor; secretary, Mary A. Hatch, Southwindsor; treasurer, C. M. Platt, Waterbury. Board of management—A. T. Boon, New London; Mrs. N. H. Fogg, Southwindsor; D. A. Crocker, Niantic; E. M. Linn, Springfield, Mass.; G. W. Mann, New Britain; A. E. Merriam, Hartford; W. H. Humphrey, New London; L. H. Burnham, New Britain. It was voted to hold the camp-meeting season of 1904 from June 25 to September 8 inclusive.

S. Aubrey writes: "The Garden City Spiritualist Alliance held one of its usual interesting meetings, Sunday evening, Jan. 20, at Mackinaw Hall, 206 East 43rd street. Exercises of the evening were opened by an address by Dr. K. K. Hart, which was entirely devoted to 'The Persecution,' which was highly interesting. Phenomenal tests were given to many strangers present by the mediumship of May Goodrich and Sam Foss. The meeting was poetically terminated by a sweet inspirational poem by Mrs. Gates."

E. Lamson writes: "I received to-day from an old-timer in Spiritualism at Ann Arbor, an urgent appeal for temporary aid for Dr. Henry Slade, the wide-world medium who is at the American Physical Mediums Association, and is in even worse condition now, with no means to help himself, and is so mentally and physically used up that his mediumship is virtually 'non est.'"

William E. Bonney and wife are now holding meetings in Ottawa, Ill., and would like to hear from other points within an easy distance with a view to make arrangements for work. Lectures by W. E. Bonney, readings and tests by Mrs. Bonney. Address General Delivery, Ottawa, Ill.

Mr. Cleaver writes from Kingsfisher, O. T.: "I am not a Spiritualist, but am glad to have received the paper and Art Magic, which I value very highly; but I suppose, being one of the same family, you desire to serve all alike. But as to the pitiful sum of a dollar, it is small in comparison with the grand and beautiful theories and teachings of Spiritualism, of a life beyond the grave, through that grand organ, The Progressive Thinker. Long may it wave in all lands is my wish."

Mrs. S. L. Woodard writes: "It seems to me The Progressive Thinker grows better every year, and I feel that I could not do without it. I have carried two subscriptions for many years. If all your subscribers would do the same, our paper would be a big boom."

Helen E. Fairchild writes from No. 32 N. Ellsworth street, Denver, Colo.: "I would like to answer the many friends who have enquired by letter of my movements, that I am just recovering from a very serious illness of two years' duration. I expect to be in active service for our beloved cause again the first of April. I shall go east as well as west and take in the Middle states, visiting Boston and New York, giving manifestations of materialization. I would like to hear from friends interested at once. I shall make a leisurely trip and answer calls in Nebraska, Kansas, Iowa, Illinois, Indiana, Michigan and Ohio, that all who have implored me for years to visit these states may see the manifestations which I am pleased to say, are as good, if not better, than they were before my illness."

Mrs. Tyler Moulton writes from 123 Seventh street, Milwaukee, Wis.: "Your letter with money enclosed to help pay my defense received for many years ago my heartfelt thanks. I wish to thank my unknown friends through your paper, who so kindly sent me the money; also to thank my many friends who have written me their best wishes and congratulations on winning this trial on fortune-telling. As my husband is in a very critical condition, and has been for many months, I may not have the time to write more personally. My wife writes through the aid of spirit powers, as it was a good case, of city persecution and had to be fought for the education of the people who do not understand that spiritual mediumship is not fortune-telling. This trial has been a severe experience, but it helps to establish our common knowledge that the intelligence and love lives after the

change so-called death, and can do more to comfort us, as I know they do, and help us in need."

At the annual meeting of the Spiritualist Association of Toronto, Canada, the following officers were elected for the ensuing year: S. Godbold, president; A. R. McDonald, vice-president; N. A. St. Clair, secretary and treasurer, 608 Spadina avenue. Executive committee, H. Howard, F. C. Wilson, A. Shepherd, F. Walker. Our local agent, consisting of Mrs. Pruden, Mrs. Tryon, Mrs. Talcott, Mrs. Shafr, Mrs. Lowell, Mrs. Skutumpah and others, will materially help the meetings. There are also workers in the state, whom we expect to be present.

The first day, Friday, February 2, will be given to spirit work, where the meetings will be held in Unity Church, Saturday and Sunday, February 3 and 4, meetings will be in the Unitarian church, Minneapolis.

Good music will be supplied and a grand series of meetings result. No one should miss this occasion, if possible to attend. The elegant churches obtained will afford the best of conditions and be comfortable for auditors. Come and be with us. Fraternally, C. M. E. RIDGE, Secretary S. S. A. of M., 509 Northwestern Bldg., Minneapolis, Minn.

Lyman C. Howe in Grand Rapids, Mich. Last evening I made the acquaintance of some choice souls and got a glimpse of some new developments which may make an impression to be remembered ere long, but I am not permitted to reveal anything of interest. Mrs. Which is still on deck, and her mediumship is—when available—something more than common-place. I am gathering notes for history. Last Sunday Dr. Peebles visited us, and spoke about twenty minutes in the afternoon, to an interested audience. The only lack in his speech was in time. It was too short.

In the evening we had a large attendance, many additional chairs being in demand. At the close of lecture, Mrs. Ferris gave some clean-cut tests, very impressive and satisfactory. She is a growing woman, and I believe, a sincere and reliable medium.

I have no calls for work in Michigan after the Midwinter meeting, but I expect to speak in Allegan the first Sunday of February.

Mr. John Dixon, ex-secretary, is a valuable exception, and faithful and efficient. He is a student in Suggestive Therapeutics, which has been the means of bringing me out as a healer."

Mrs. M. K. Glover, of Worcester, Mass., writes: "I can expect my best of all papers to keep right on without any break, for I don't want to lose one number. I wish you success and prosperity, and I am sure you will have it for doing so much to enlighten the world."

Mrs. H. F. Cook writes: "At a meeting held on Dec. 3, 1898, at the church of the Spirit Community, Kenwood Hall, 4308 Cottage Grove avenue, conducted by Dr. A. Houghton and H. F. Coates, a ladies auxiliary was organized for the purpose of holding a series of socials and entertainments at the parlors of its members. At the meeting the following officers were elected: Mrs. J. S. Harrington, president; Mrs. E. W. Anderson, treasurer; Mrs. H. F. Cook, secretary; Mrs. J. F. Seybold, chaplain. The first of the series of socials was held Dec. 10, at the parlors of Mrs. J. H. Kennevel, 291 E. 42nd street, which was a surprising success, and made the ladies feel quite encouraged with the work they were doing. The second of the series was held at the parlors of Mrs. H. F. Cook, 4020 Cottage Grove avenue, Dec. 30. The entertainment for the evening consisted of an excellent programme. Luncheon was served by the ladies. The third of the series was held Jan. 16, 1900, at the parlors of Mrs. E. W. Anderson, 4308 Cottage Grove avenue. The dramatic personation of Juliet by Miss Lizzie Stafford was beyond a doubt her most artistic and well rendered part. She was ably fitted for the part she chose. The ladies auxiliary is making its socials a grand success. It has also taken steps to give a grand masquerade ball at the Kenwood Hall, 4308 Cottage Grove avenue, on the evening of February 7, 1900. Invitations and tickets can be procured at the church and from its members."

The Y. P. S. U. Club will hold a dime social, Wednesday evening, Jan. 31, at the home of Mrs. J. S. Harrington, 12 Irving avenue, near Leavitt street and Jackson Boulevard. Refreshments will be served and all are invited.

Wade M. Smith writes: "We organized the First Spiritualist Society of Austin, Texas, last Sunday, with nineteen names, and elected George Thompson, president, and Wade M. Smith secretary and treasurer. I think by next Sunday we will have many more, as we want to give our town a warning up, as Mrs. Carrie Foss Weatherford will be with us next month."

E. W. Harper writes from Louisville, Ky.: "The new field of spiritual operation known as the Maryland Spiritual Mission (an auxiliary of the First Spiritual Church of Louisville, Ky.), is proving very fertile indeed and is growing fast. We have a band of men and women who are thoroughly imbued with spiritual earnestness and are permeating their surroundings with the truth. We thank Dr. McAbby and his staff of faithful mediums for helping us in our work of spreading the truth. We had a very enjoyable box party on Friday night, Jan. 20, which was very successful as a social feature; also financially. My wife and I are very enthusiastic and earnest and are determined to force the light over the head of all opposition."

May F. Ayres, state secretary, writes: "The seventh annual mid-winter meeting of the Michigan State Spiritual Association will hold a joint meeting with the National Association, on February 9, 10 and 11, at Spiritual Temple, 111 1/2 Michigan avenue, E. Lansing, Mich. The best of talent will be present. Entertainment to all friends as far as possible. Committee will meet friends at trains."

"After Her Death. The Story of a Summer." By Lilian Willing. "No letter with money enclosed to help pay my defense received for many years ago my heartfelt thanks. I wish to thank my unknown friends through your paper, who so kindly sent me the money; also to thank my many friends who have written me their best wishes and congratulations on winning this trial on fortune-telling. As my husband is in a very critical condition, and has been for many months, I may not have the time to write more personally. My wife writes through the aid of spirit powers, as it was a good case, of city persecution and had to be fought for the education of the people who do not understand that spiritual mediumship is not fortune-telling. This trial has been a severe experience, but it helps to establish our common knowledge that the intelligence and love lives after the

change so-called death, and can do more to comfort us, as I know they do, and help us in need."

At the annual meeting of the Spiritualist Association of Toronto, Canada, the following officers were elected for the ensuing year: S. Godbold, president; A. R. McDonald, vice-president; N. A. St. Clair, secretary and treasurer, 608 Spadina avenue. Executive committee, H. Howard, F. C. Wilson, A. Shepherd, F. Walker. Our local agent, consisting of Mrs. Pruden, Mrs. Tryon, Mrs. Talcott, Mrs. Shafr, Mrs. Lowell, Mrs. Skutumpah and others, will materially help the meetings. There are also workers in the state, whom we expect to be present.

The first day, Friday, February 2, will be given to spirit work, where the meetings will be held in Unity Church, Saturday and Sunday, February 3 and 4, meetings will be in the Unitarian church, Minneapolis.

Good music will be supplied and a grand series of meetings result. No one should miss this occasion, if possible to attend. The elegant churches obtained will afford the best of conditions and be comfortable for auditors. Come and be with us. Fraternally, C. M. E. RIDGE, Secretary S. S. A. of M., 509 Northwestern Bldg., Minneapolis, Minn.

Lyman C. Howe in Grand Rapids, Mich. Last evening I made the acquaintance of some choice souls and got a glimpse of some new developments which may make an impression to be remembered ere long, but I am not permitted to reveal anything of interest. Mrs. Which is still on deck, and her mediumship is—when available—something more than common-place. I am gathering notes for history. Last Sunday Dr. Peebles visited us, and spoke about twenty minutes in the afternoon, to an interested audience. The only lack in his speech was in time. It was too short.

In the evening we had a large attendance, many additional chairs being in demand. At the close of lecture, Mrs. Ferris gave some clean-cut tests, very impressive and satisfactory. She is a growing woman, and I believe, a sincere and reliable medium.

I have no calls for work in Michigan after the Midwinter meeting, but I expect to speak in Allegan the first Sunday of February.

Mr. John Dixon, ex-secretary, is a valuable exception, and faithful and efficient. He is a student in Suggestive Therapeutics, which has been the means of bringing me out as a healer."

Mrs. M. K. Glover, of Worcester, Mass., writes: "I can expect my best of all papers to keep right on without any break, for I don't want to lose one number. I wish you success and prosperity, and I am sure you will have it for doing so much to enlighten the world."

Mrs. H. F. Cook writes: "At a meeting held on Dec. 3, 1898, at the church of the Spirit Community, Kenwood Hall, 4308 Cottage Grove avenue, conducted by Dr. A. Houghton and H. F. Coates, a ladies auxiliary was organized for the purpose of holding a series of socials and entertainments at the parlors of its members. At the meeting the following officers were elected: Mrs. J. S. Harrington, president; Mrs. E. W. Anderson, treasurer; Mrs. H. F. Cook, secretary; Mrs. J. F. Seybold, chaplain. The first of the series of socials was held Dec. 10, at the parlors of Mrs. J. H. Kennevel, 291 E. 42nd street, which was a surprising success, and made the ladies feel quite encouraged with the work they were doing. The second of the series was held at the parlors of Mrs. H. F. Cook, 4020 Cottage Grove avenue, Dec. 30. The entertainment for the evening consisted of an excellent programme. Luncheon was served by the ladies. The third of the series was held Jan. 16, 1900, at the parlors of Mrs. E. W. Anderson, 4308 Cottage Grove avenue. The dramatic personation of Juliet by Miss Lizzie Stafford was beyond a doubt her most artistic and well rendered part. She was ably fitted for the part she chose. The ladies auxiliary is making its socials a grand success. It has also taken steps to give a grand masquerade ball at the Kenwood Hall, 4308 Cottage Grove avenue, on the evening of February 7, 1900. Invitations and tickets can be procured at the church and from its members."

The Y. P. S. U. Club will hold a dime social, Wednesday evening, Jan. 31, at the home of Mrs. J. S. Harrington, 12 Irving avenue, near Leavitt street and Jackson Boulevard. Refreshments will be served and all are invited.

Wade M. Smith writes: "We organized the First Spiritualist Society of Austin, Texas, last Sunday, with nineteen names, and elected George Thompson, president, and Wade M. Smith secretary and treasurer. I think by next Sunday we will have many more, as we want to give our town a warning up, as Mrs. Carrie Foss Weatherford will be with us next month."

E. W. Harper writes from Louisville, Ky.: "The new field of spiritual operation known as the Maryland Spiritual Mission (an auxiliary of the First Spiritual Church of Louisville, Ky.), is proving very fertile indeed and is growing fast. We have a band of men and women who are thoroughly imbued with spiritual earnestness and are permeating their surroundings with the truth. We thank Dr. McAbby and his staff of faithful mediums for helping us in our work of spreading the truth. We had a very enjoyable box party on Friday night, Jan. 20, which was very successful as a social feature; also financially. My wife and I are very enthusiastic and earnest and are determined to force the light over the head of all opposition."

May F. Ayres, state secretary, writes: "The seventh annual mid-winter meeting of the Michigan State Spiritual Association will hold a joint meeting with the National Association, on February 9, 10 and 11, at Spiritual Temple, 111 1/2 Michigan avenue, E. Lansing, Mich. The best of talent will be present. Entertainment to all friends as far as possible. Committee will meet friends at trains."

"After Her Death. The Story of a Summer." By Lilian Willing. "No letter with money enclosed to help pay my defense received for many years ago my heartfelt thanks. I wish to thank my unknown friends through your paper, who so kindly sent me the money; also to thank my many friends who have written me their best wishes and congratulations on winning this trial on fortune-telling. As my husband is in a very critical condition, and has been for many months, I may not have the time to write more personally. My wife writes through the aid of spirit powers, as it was a good case, of city persecution and had to be fought for the education of the people who do not understand that spiritual mediumship is not fortune-telling. This trial has been a severe experience, but it helps to establish our common knowledge that the intelligence and love lives after the

change so-called death, and can do more to comfort us, as I know they do, and help us in need."

N. S. A. Mass Meeting in Minneapolis and St. Paul. The State Spiritualists Association of Minnesota will hold a mass-meeting in conjunction with the N. S. A. in each of the twin cities, February 2, 3 and 4. President H. D. Barrett is to be with us and take part in the exercises. Our missionaries, George and Zaida B. Kates, will assist as speakers and test mediums. Our local agent, consisting of Mrs. Pruden, Mrs. Tryon, Mrs. Talcott, Mrs. Shafr, Mrs. Lowell, Mrs. Skutumpah and others, will materially help the meetings. There are also workers in the state, whom we expect to be present.

The first day, Friday, February 2, will be given to spirit work, where the meetings will be held in Unity Church, Saturday and Sunday, February 3 and 4, meetings will be in the Unitarian church, Minneapolis.

Good music will be supplied and a grand series of meetings result. No one should miss this occasion, if possible to attend. The elegant churches obtained will afford the best of conditions and be comfortable for auditors. Come and be with us. Fraternally, C. M. E. RIDGE, Secretary S. S. A. of M., 509 Northwestern Bldg., Minneapolis, Minn.

Lyman C. Howe in Grand Rapids, Mich. Last evening I made the acquaintance of some choice souls and got a glimpse of some new developments which may make an impression to be remembered ere long, but I am not permitted to reveal anything of interest. Mrs. Which is still on deck, and her mediumship is—when available—something more than common-place. I am gathering notes for history. Last Sunday Dr. Peebles visited us, and spoke about twenty minutes in the afternoon, to an interested audience. The only lack in his speech was in time. It was too short.

In the evening we had a large attendance, many additional chairs being in demand. At the close of lecture, Mrs. Ferris gave some clean-cut tests, very impressive and satisfactory. She is a growing woman, and I believe, a sincere and reliable medium.

I have no calls for work in Michigan after the Midwinter meeting, but I expect to speak in Allegan the first Sunday of February.

Mr. John Dixon, ex-secretary, is a valuable exception, and faithful and efficient. He is a student in Suggestive Therapeutics, which has been the means of bringing me out as a healer."

Mrs. M. K. Glover, of Worcester, Mass., writes: "I can expect my best of all papers to keep right on without any break, for I don't want to lose one number. I wish you success and prosperity, and I am sure you will have it for doing so much to enlighten the world."

Mrs. H. F. Cook writes: "At a meeting held on Dec. 3, 1898, at the church of the Spirit Community, Kenwood Hall, 4308 Cottage Grove avenue, conducted by Dr. A. Houghton and H. F. Coates, a ladies auxiliary was organized for the purpose of holding a series of socials and entertainments at the parlors of its members. At the meeting the following officers were elected: Mrs. J. S. Harrington, president; Mrs. E. W. Anderson, treasurer; Mrs. H. F. Cook, secretary; Mrs. J. F. Seybold, chaplain. The first of the series of socials was held Dec. 10, at the parlors of Mrs. J. H. Kennevel, 291 E. 42nd street, which was a surprising success, and made the ladies feel quite encouraged with the work they were doing. The second of the series was held at the parlors of Mrs. H. F. Cook, 4020 Cottage Grove avenue, Dec. 30. The entertainment for the evening consisted of an excellent programme. Luncheon was served by the ladies. The third of the series was held Jan. 16, 1900, at the parlors of Mrs. E. W. Anderson, 4308 Cottage Grove avenue. The dramatic personation of Juliet by Miss Lizzie Stafford was beyond a doubt her most artistic and well rendered part. She was ably fitted for the part she chose. The ladies auxiliary is making its socials a grand success. It has also taken steps to give a grand masquerade ball at the Kenwood Hall, 4308 Cottage Grove avenue, on the evening of February 7, 1900. Invitations and tickets can be procured at the church and from its members."

The Y. P. S. U. Club will hold a dime social, Wednesday evening, Jan. 31, at the home of Mrs. J. S. Harrington, 12 Irving avenue, near Leavitt street and Jackson Boulevard. Refreshments will be served and all are invited.

Wade M. Smith writes: "We organized the First Spiritualist Society of Austin, Texas, last Sunday, with nineteen names, and elected George Thompson, president, and Wade M. Smith secretary and treasurer. I think by next Sunday we will have many more, as we want to give our town a warning up, as Mrs. Carrie Foss Weatherford will be with us next month."

E. W. Harper writes from Louisville, Ky.: "The new field of spiritual operation known as the Maryland Spiritual Mission (an auxiliary of the First Spiritual Church of Louisville, Ky.), is proving very fertile indeed and is growing fast. We have a band of men and women who are thoroughly imbued with spiritual earnestness and are permeating their surroundings with the truth. We thank Dr. McAbby and his staff of faithful mediums for helping us in our work of spreading the truth. We had a very enjoyable box party on Friday night, Jan. 20, which was very successful as a social feature; also financially. My wife and I are very enthusiastic and earnest and are determined to force the light over the head of all opposition."

May F. Ayres, state secretary, writes: "The seventh annual mid-winter meeting of the Michigan State Spiritual Association will hold a joint meeting with the National Association, on February 9, 10 and 11, at Spiritual Temple, 111 1/2 Michigan avenue, E. Lansing, Mich. The best of talent will be present. Entertainment to all friends as far as possible. Committee will meet friends at trains."

"After Her Death. The Story of a Summer." By Lilian Willing. "No letter with money enclosed to help pay my defense received for many years ago my heartfelt thanks. I wish to thank my unknown friends through your paper, who so kindly sent me the money; also to thank my many friends who have written me their best wishes and congratulations on winning this trial on fortune-telling. As my husband is in a very critical condition, and has been for many months, I may not have the time to write more personally. My wife writes through the aid of spirit powers, as it was a good case, of city persecution and had to be fought for the education of the people who do not understand that spiritual mediumship is not fortune-telling. This trial has been a severe experience, but it helps to establish our common knowledge that the intelligence and love lives after the

change so-called death, and can do more to comfort us, as I know they do, and help us in need."

At the annual meeting of the Spiritualist Association of Toronto, Canada, the following officers were elected for the ensuing year: S. Godbold, president; A. R. McDonald, vice-president; N. A. St. Clair, secretary and treasurer, 608 Spadina avenue. Executive committee, H. Howard, F. C. Wilson, A. Shepherd, F. Walker. Our local agent, consisting of Mrs. Pruden, Mrs. Tryon, Mrs. Talcott, Mrs. Shafr, Mrs. Lowell, Mrs. Skutumpah and others, will materially help the meetings. There are also workers in the state, whom we expect to be present.

The first day, Friday, February 2, will be given to spirit work, where the meetings will be held in Unity Church, Saturday and Sunday, February 3 and 4, meetings will be in the Unitarian church, Minneapolis.

Good music will be supplied and a grand series of meetings result. No one should miss this occasion, if possible to attend. The elegant churches obtained will afford the best of conditions and be comfortable for auditors. Come and be with us. Fraternally, C. M. E. RIDGE, Secretary S. S. A. of M., 509 Northwestern Bldg., Minneapolis, Minn.

Lyman C. Howe in Grand Rapids, Mich. Last evening I made the acquaintance of some choice souls and got a glimpse of some new developments which may make an impression to be remembered ere long, but I am not permitted to reveal anything of interest. Mrs. Which is still on deck, and her mediumship is—when available—something more than common-place. I am gathering notes for history. Last Sunday Dr. Peebles visited us, and spoke about twenty minutes in the afternoon, to an interested audience. The only lack in his speech was in time. It was too short.

In the evening we had a large attendance, many additional chairs being in demand. At the close of lecture, Mrs. Ferris gave some clean-cut tests, very impressive and satisfactory. She is a growing woman, and I believe, a sincere and reliable medium.

I have no calls for work in Michigan after the Midwinter meeting, but I expect to speak in Allegan the first Sunday of February.

Mr. John Dixon, ex-secretary, is a valuable exception, and faithful and efficient. He is a student in Suggestive Therapeutics, which has been the means of bringing me out as a healer."

Mrs. M. K. Glover, of Worcester, Mass., writes: "I can expect my best of all papers to keep right on without any break, for I don't want to lose one number. I wish you success and prosperity, and I am sure you will have it for doing so much to enlighten the world."

Mrs. H. F. Cook writes: "At a meeting held on Dec. 3, 1898, at the church of the Spirit Community, Kenwood Hall, 4308 Cottage Grove avenue, conducted by Dr. A. Houghton and H. F. Coates, a ladies auxiliary was organized for the purpose of holding a series of socials and entertainments at the parlors of its members. At the meeting the following officers were elected: Mrs. J. S. Harrington, president; Mrs. E. W. Anderson, treasurer; Mrs. H. F. Cook, secretary; Mrs. J. F. Seybold, chaplain. The first of the series of socials was held Dec. 10, at the parlors of Mrs. J. H. Kennevel, 291 E. 42nd street, which was a surprising success, and made the ladies feel quite encouraged with the work they were doing. The second of the series was held at the parlors of Mrs. H. F. Cook, 4020 Cottage Grove avenue, Dec. 30. The entertainment for the evening consisted of an excellent programme. Luncheon was served by the ladies. The third of the series was held Jan. 16, 1900, at the parlors of Mrs. E. W. Anderson, 4308 Cottage Grove avenue. The dramatic personation of Juliet by Miss Lizzie Stafford was beyond a doubt her most artistic and well rendered part. She was ably fitted for the part she chose. The ladies auxiliary is making its socials a grand success. It has also taken steps to give a grand masquerade ball at the Kenwood Hall, 4308 Cottage Grove avenue, on the evening of February 7, 1900. Invitations and tickets can be procured at the church and from its members."

The Y. P. S. U. Club will hold a dime social, Wednesday evening, Jan. 31, at the home of Mrs. J. S. Harrington, 12 Irving avenue, near Leavitt street and Jackson Boulevard. Refreshments will be served and all are invited.

Wade M. Smith writes: "We organized the First Spiritualist Society of Austin, Texas, last Sunday, with nineteen names, and elected George Thompson, president, and Wade M. Smith secretary and treasurer. I think by next Sunday we will have many more, as we want to give our town a warning up, as Mrs. Carrie Foss Weatherford will be with us next month."

E. W. Harper writes from Louisville, Ky.: "The new field of spiritual operation known as the Maryland Spiritual Mission (an auxiliary of the First Spiritual Church of Louisville, Ky.), is proving very fertile indeed and is growing fast. We have a band of men and women who are thoroughly imbued with spiritual earnestness and are permeating their surroundings with the truth. We thank Dr. McAbby and his staff of faithful mediums for helping us in our work of spreading the truth. We had a very enjoyable box party on Friday night, Jan. 20, which was very successful as a social feature; also financially. My wife and I are very enthusiastic and earnest and are determined to force the light over the head of all opposition."

May F. Ayres, state secretary, writes: "The seventh annual mid-winter meeting of the Michigan State Spiritual Association will hold a joint meeting with the National Association, on February 9, 10 and 11, at Spiritual Temple, 111 1/2 Michigan avenue, E. Lansing, Mich. The best of talent will be present. Entertainment to all friends as far as possible. Committee will meet friends at trains."

"After Her Death. The Story of a Summer." By Lilian Willing. "No letter with money enclosed to help pay my defense received for many years ago my heartfelt thanks. I wish to thank my unknown friends through your paper, who so kindly sent me the money; also to thank my many friends who have written me their best wishes and congratulations on winning this trial on fortune-telling. As my husband is in a very critical condition, and has been for many months, I may not have the time to write more personally.

ceived in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at \$1.50. For sale at this office.

