

THE PROGRESSIVE THINKER

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

VOL. 28,

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NO. 707.

MORRIS PRATT INSTITUTE,

And the Fund for Homeless Mediums.

In consequence of the great importance of the reports by Mrs. Stewart and Mrs. Longley, to Spiritualists generally, we reproduce them this week, with special questions submitted to the N. S. A. Last week the printer in putting the heading in the form, got it badly "mixed," making it senseless. Redjusted, we now present it.—Editor.]

THE MORRIS PRATT INSTITUTE—A REPORT ON ITS CONDITION AND FINANCIAL NEEDS—REPORT BY MRS. M. T. LONGLEY WHICH SHOULD TOUCH THE HEART OF EVERY HUMANE SPIRITUALIST.

Spiritualists are confronted with the startling fact, that they can not (or at least, do not) support an educational institution without leaving at the same time the fund depleted for sick and needy mediums. It is painfully evident that while the school at Whitewater has been going on contributions for the support of indigent mediums have practically stopped—Spiritualists are called upon to decide which one, if either, shall have the preference—it has been demonstrated during the past year that both can not be sustained.—The Progressive Thinker Simply puts the issue fairly before Spiritualists, and the next National Convention must decide.

The first year of school at the Institute is rapidly drawing to a close, in less than three weeks the busy month of voices, the cheerful sound of laughter, hurrying of feet from classroom to corridors, will be at an end for the summer, and as the annual meeting of the association convenes June 24, it seems just to the public that a review of the financial affairs of the past eighteen months, the time during which the Association has been organized, and if the press will kindly allow me space as it has on former occasions, I will submit a plain statement for consideration.

At the time of the organization the trustees desired a review of the financial affairs of the school, so that we could get ready for opening the school, as there were some changes to be made in the building before it could be used for school purposes, such as heating apparatus, plumbing, sewer, light, repairing of roof, and floors in basement, furniture, etc. These improvements are expensive, and as every cent would have to be collected by soliciting, it was the judgment of the board that it was best to do, and meet the running expenses of the house, especially as it was not to be expected that the opening class would be large; but good old Father Pratt, who had given the building, was persistent in his request that it be opened the following fall, saying that "if we could not raise the money, he could and would, and that he would see that all expenses were met that we could not meet—that he wanted to hear the sound of voices in the building before he left the earth." As he was then 81 years of age he felt there was no time to spare. There is no doubt but this would have been done had he lived to carry out his wish; for he repeatedly said that all he had except what he had set aside for his wife, should go to the school, but before he could accomplish his purpose he was called home; his body was laid away the 24th of December, and his property will be distributed among his heirs.

School opened the 29th of September with a class of fifteen, made up of pupils coming from Maine, Vermont, Connecticut, Massachusetts, New York, Pennsylvania, Ohio, Iowa, Texas and California. They have done most excellent work, and most, if not all of them are preparing to return next fall. Besides these, we are in receipt of letters from many others who express their interest in entering next year. The tuition is fixed at fifty dollars per year; the course to cover two years. The past year room and board was furnished for from \$2.75 to \$3 per week, and probably will be the same next year.

The total amount of money received from every source up to date, is \$5,364.29; the total expenditure, \$5,345.12; leaving a balance of \$19.17, which is to meet unpaid bills. The largest contribution came from Mr. Franz, of Massachusetts, and was a check for one thousand dollars. It came like sunshine on a cloudy day, and did much to stay up our hands in the struggle for funds. The National Association sent \$300 which also gave us much relief. Alonzo Thompson, of Nebraska, \$25, inclusive of \$30 for life membership in the Association; Andrew C. Dunn, Winnebago, Minn., \$100, which includes life membership for himself and wife; Mrs. Sawyer, of LaCrosse, Wis., \$125 and a pledge of \$25 per annum; Moses Hull, \$150, which includes one scholarship and a pledge to keep one scholar in the school every year while he lives; A. H. Elias, Chicago, \$100, and Jos. Slater, of Columbus, Ohio, \$100. The following have each given \$100, in two payments, W. C. Edwards of St. Paul, Minn., and has pledged one hundred more in the same way, as well as one scholarship. F. J. Bristol, Oaklawn per annum, for a pledge of fifty dollars per annum for eight years; Theo. J. Mayer, Washington, D. C., \$50; C. W. Sander, LaCrosse, Wis., \$50; Mrs. Julia Hyde, Ripon, Wis., \$75; Mr. Putnam and wife, Oakfield, Wis., \$70, with pledge of \$50 per annum; C. A. Dixon, Chicago, \$50, which includes \$30 for life membership; D. R. Davis, Milwaukee, Wis., \$25, and pledge of same amount yearly; C. A. Dodge, California, \$30; C. Ford, California, \$25; J. K. Moore,

REPORT FROM THE N. S. A.

To the Editor:—In my former letter giving directions for reaching the Brooklyn (N. Y.) cemetery in which reposed the remains of the Fox sisters, the word "Terminal" station should read, "Terminal" station.

A word to the sympathetic public concerning the N. S. A. Mediums' Relief Fund; it seems to me that in spite of all we have said in regard to this fund that those who desire to see needy mediums cared for, do not realize that every penny sent to us for that fund, is used for relieving the needs of destitute aged or needy sick mediums. Contributions to this fund are amazingly small, only one dollar in April, and that from a soldier in the Philippines, who regularly contributes.

MARY T. LONGLEY, Secy.
600 Pennsylvania Avenue S. E., Washington, D. C.

In connection with the report by Mrs. Stewart, we desire to say that the trustees of the Morris Pratt Institute are personally responsible for the deficit, and can not shirk the responsibility. They stand, we are told, in the same relation to the Institute, that the directors do to a bank—they are responsible, and should so consider themselves.

Reverly, which is thought in its nebulous state, borders closely upon the land of sleep, by which it is bound as by a natural frontier.—Hugo.

The rain is playing its soft, pleasant tune fitfully on the skylight, and the shade of fast-flying clouds across my book passes with delicate change.—

A little heart makes a blooming visage.—Scottish proverb.

Important.

Questions Respectfully Submitted to the N. S. A. in Reference to the Morris Pratt Institute, and the Fund for Homeless Mediums.

In view of the two reports, the first one by Mrs. Stewart, announcing a large deficit in connection with the Morris Pratt Institute, and the second by Mrs. Longley, stating that contributions to the fund for needy mediums had almost ceased, it is well for Spiritualists to carefully consider the situation? We, the National Association, to calmly consider the following:

Notwithstanding the Morris Pratt Institute was advertised widely in all the Spiritualist papers, it attracted only a dozen scholars, and some of them are charity students. In order to carry on the school with the number of contributions have been called for continuously, and yet there is a large deficit which hangs like an incubus over the institution. We state most emphatically that we have the kindest feeling towards the officers and teachers of the institution, and believe they have done fully as well as a like number of any other educators could do with the same list of students, hence no personal matter whatever has anything to do with our presenting certain questions for the consideration of the N. S. A.

1. Should not the list of studies be arranged by a large committee of educated Spiritualists, if the Morris Pratt Institute is to be continued?

2. Should Spiritualists be called upon to support a school where many of the branches taught can be studied equally as well, if not far better, in any of the magnificent non-sectarian High Schools now being conducted throughout the country? Such schools have the air of refinement, culture and efficiency, and the teachers have no superiors.

3. Should Spiritualists be asked to pay for teaching Physical Culture, when all that is desired on that subject can be easily learned in its perfection through the various magazines published on that subject?

4. The Bible is no longer a book of authority, it is obsolete, it is contradictory; it is obscure—then why should Spiritualists be called upon to contribute to aid pupils in studying Bible exegesis? Why add another interpretation to the 1,000 already existing, and thus rendering confusion more confused?

5. Is it necessary to educate a large number of students each year as teachers and lecturers while the old and find veteran in our ranks do not find sufficient remunerative employment?

6. Is it not in exceptionally bad taste

SOUND SENSE

Concerning the Decline in the Size of Families.

The facts recently printed in regard to decline in the size of families in this country in a general way at least, have long been familiar to economists and sociologists. In them there is nothing surprising or alarming. They simply illustrate a tendency concerning which there is no doubt that civilization advances the size of families becomes smaller. It may be in accordance with the law that Spencer dilates upon that with the increase of intelligence and education and the improvement of conditions subsequent thereupon, the child-bearing age with women begins later, thus necessitating reduction in the size of families in the aggregate, while giving women greater opportunities for intellectual culture and improvement before marriage and leaving them in a condition for greater personal development and social influence in the later years of life.

In all countries, Rome, Greece and in all modern countries, England, Germany and France, this tendency has been going on the same as in this country, with the advance of civilization as word "Tremont" station should read, "Terminal" station.

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A GOOD SHOWING.

The Clerical Work of the National Spiritualist Association.

To the Editor:—While you have most generously published letters from time to time in your valuable paper, concerning the work of the N. S. A., as officially announced from the home office, it may be well at this juncture to make a statement to the public, with your courteous permission, of the present standing—financially and otherwise—of the N. S. A., in view of the fact that the board of trustees has recently held a semi-annual meeting at headquarters. I am most happy to state that the National Spiritualists' Association is stronger in finances, and in its place in the public sympathy than ever before; its treasury contains over fifteen thousand dollars; its real estate is free from debt or incumbrance of any kind; its societies express loyalty and satisfaction at its course; a number have gone into our chartered state associations, but instead of weakening the N. S. A., this only strengthens its work.

As has before been stated, this association is supporting several aged and needy veteran mediums, and as its Mediums' Relief Fund increases, other beneficiaries will be added to the list.

The missionaries have done a good work, and this year have labored extensively in connection with state associations in order to reach the latter more largely to the front and help to show their utility and worth.

Many thousands of spiritual tracts have been freely printed and distributed by the N. S. A. Our printing bill for these tracts this year is over four hundred and fifty-four dollars. In contributions to aid in distributing tracts we have received \$35.54 which includes stamps received for sending tracts to applicants, and our postage expense for mailing tracts alone in the same time has been somewhere near fifty dollars. The amount received for tracts as mentioned, \$35.54, has been credited in our books to tract sales, as we have no tract printing fund.

The intelligent tract salesmen, by these figures, that the distribution of tracts is an expense to the N. S. A., since printers must be paid, and it costs much to have extensive dealings with them.

For some unaccountable reason there is talk in some quarters of the country that the N. S. A. is financially weak, that "it is going to pieces," that it has very little sympathy in the hearts of the people, and our missionaries would be kept busy if they attempted to refute these statements otherwise than by their works. Should the carping critics look into our office, and undertake to glance over the stacks of letters here from able and intelligent minds from all over the country, they would not be so ready to give current misleading and false statements.

Our Editor-at-Large, Mr. Hudson Tuttle, has done a grand work, as his report shows, and our general superintendent of lyceums, Mr. J. W. Ring, has also done nicely in his field of labor the lyceum cause.

The question of frauds among mediums is constantly arising in one section or another, and the responsibility of the N. S. A. towards this subject is discussed pro and con. We think that by this time, it must be fairly established in the observing mind, that the N. S. A. has no sympathy with fraud of any kind, and that it is squarely against the encouragement of anything of the sort. Sensible persons, posing as mediums and claiming to be endorsed by any association simply because they hold a certificate showing they have at some time contributed a dollar or more to this or some other association, are not endorsed or countenanced; these certificates are simply receipts, the N. S. A. gives nothing of the kind any more, as it has no contributing membership. On the other hand, the N. S. A. cannot undertake to decide upon the merits or demerits of the mediums that the societies in all directions engage for their platforms; each locality and society must decide for itself, and with good judgment it will not be difficult for each to give the right man the chair. We have in our ranks hundreds of capable, honest speakers and mediums, and this and other spiritual associations can, and will endorse and sustain in their efforts to spread the truth; but we do not and will not support fraud in any sense when it is made clear to us that fraud is attempted; we must not be charged with knowingly countenancing any deceiver in his or her nefarious practices. The N. S. A., the state associations, and all well established spiritual societies, large or small, have the truth and the good of humanity at heart; our face is towards the light, and we work for the betterment of mankind. In a word then, the N. S. A. is doing a grand work; it is gaining year after year, it has come to stay, it denounces fraud and upholds the truth, including honest effort and genuine mediumship.

With loving greetings to all friends,
MARY T. LONGLEY,
N. S. A. Secretary.
Washington, D. C.

A ROUNDUP.
Love never dies, though fond years fade.
Like roses, petals-wise;
Sweet spirit and immortal maid,
Love never dies.

For thoughts, like daisies, ope their eyes
In memory's verdant glade,
And dreams grow bright as butterflies,
And when light shines beyond Time's shade,
Love as from sleep doth rise;
One bosom death can ne'er invade,
Love never dies.

—Westminster Gazette.

Sedition is bred in the lap of luxury, and its chosen emissaries are the beggar and the impoverished.

—Bancroft.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

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MOSES HULL'S VIEW.

Can the Morris Pratt Institute and Indigent Workers Be Cared For?

To the Editor:—While I am glad to see Clara L. Stewart's article on the Morris Pratt Institute and its necessities, in the Spiritualist papers, I am astonished to see the query raised by yourself, to whether or we can keep the Institute alive and at the same time do our duty by needy mediums.

It is hoped that such inquiries will bring some Spiritualists to their senses. In 1866 the Catholics told the world in their Ecumenical Council, that there were nine millions of Spiritualists in the United States. Judge Edmunds told them that they had not less than three millions of Spiritualists out of their count. From that time forward, the estimates grew larger and larger until many Spiritualists boasted of fifteen millions of converts. Now the inquiry is raised, what shall our fifteen millions of Spiritualists do? Shall we give up our only feeble effort to educate our workers, and die? Shall we refuse to sustain one little school—the only place in the world where young men and women can go and get the preparation they need to go upon the Spiritualist platform? or shall we allow our indigent mediums to go to the poor houses, or starve to death?

The Morris Pratt Institute, now, after it is furnished with put in order, and all the debt except less than one thousand dollars paid, can be run one year and the remainder of its debt paid on less than thirty-five hundred dollars, and after that on about twenty-five hundred dollars per year; is it possible that over fifteen millions of Spiritualists are halting to ask which we shall do let education and progress go to the wall or starve the old workers?

What does all this prove? Why it proves that we are a set of bragging, blowing, blustering braggarts, or that we are the most indigent or the most stingy people that ever disgraced the earth on which we live.

I say this advisedly, for I have the documents; ten thousand Salvation Army people would beat us over fourfold.

Taking all the donations to the Morris Pratt Institute, and all the members, they do not represent three hundred persons. The largest donation except that given by Father Pratt, ever received from one individual, was one thousand dollars. The largest ever given by an association, or society of any kind was three hundred dollars, given by the N. S. A., about one year since. One other person has, I think, put in in memberships and donations two hundred and eighty dollars; from that, donations have varied until they have run as low as twenty-five cents.

Would not the N. S. A. Association be five dollars for the first year, and one dollar per year after that. At these liberal rates less than one hundred persons have become members. Where are the other fourteen millions, nine hundred and ninety-nine thousand and six hundred Spiritualists? Will one in one thousand of them contribute as much as one dollar per annum to keep the Morris Pratt Institute alive? If so the school is immortal.

With placing over three thousand dollars worth of improvements in our buildings and on our grounds we have spent less than six thousand dollars in a little less than two years. Now, with not an officer nor a teacher receiving more than forty dollars per month, the Spiritualists at the end of one year's school are inquiring as to whether we shall let the benefactions of Morris Pratt come to naught—whether we shall give up the work of education—the grandest work ever inaugurated among Spiritualists; why it is enough to make the body of that grand old man turn over in its grave.

We ought to support an Institute five times as large as ours in every state in the Union. Now, Spiritualists, I ask, shall "the Kingdom of Heaven" be taken from us and given to a nation bringing forth the fruits thereof? Unless we educate we are gone. I can cite to an hundred cases of "the signs of the times." I will give only one. Nearly forty years ago I was invited to Rockford, Ill., to deliver a short course of lectures. The Spiritualists obtained a hall for me that would seat 600 people; the hall was crowded to its utmost capacity. This spring I was called back there; we went up three flights of stairs into a hall which would seat no more than 200 people; and until the very last lecture the hall was not any more than half full of people.

In the forenoon of the Sunday I was there I went to the Christian Union Church, established by the Rev. Dr. Kerr. There was an audience, composed mostly of Spiritualists, not one-fourth of which could have been crowded into the "sky parlor" in which I spoke.

Some Spiritualists regretted that they could draw such an audience while we drew so few. I did not. In fact I was glad of it. People went to the Christian Union Church because there was something there for them; they kept away from the Spiritualist meetings because they were tired of empty platitudes.

A lady told me that "once upon a time" a speaker—a great mogul—upon whom the spirits had educated, in speaking on persecutions, said, "Finally, to come down to our own country, and to very near our own times, here, John Wesley burned Michael Servetus at the stake, because he did not believe in infant damnation." What real man or woman would not flee from such preaching?

Not long since I heard a spiritually educated preacher say, "In the language of the Declaration of Independence, I will say, every man has a right to worship God according to the dictates of his own conscience, under his own vine and fig tree." When I told him of his mistake, he cursed me, and vowed he would yet "get even with me for that." I hope he will.

In my early days in Spiritualism, I heard a trance speaker say, "Paul says, 'there is a natural body and there is a spiritual body, and the spiritual body is off.'—Quarles.

Let no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water drops a water pot is filled.—Buddha.

Let not mirth be thy profession, lest thou become a make-sport. He that hath but gained the title of a jester, let him assure himself the fool is not far off.—Quarles.

HARRISON D. BARRETT.

He Will Not Be a Candidate for President of the N. S. A.

To the Editor:—Believing implicitly in the principle of co-operation as represented by the N. S. A., and recognizing the supreme importance of that great organization in the work of advancing the interests of Spiritualism, I feel it to be the paramount duty of every person to do everything in his power to strengthen the organic structure and widen the sphere of its influence. Everyone who is interested in our cause as a whole owes it to himself to render the National Association a generous, enthusiastic and continuous support. To that end each one should take such steps as will best serve the purpose in view, and resolutely endeavor to carry his plans into action.

I believe my plain duty at this time is to make it possible for a new element to be introduced into the N. S. A., by informing the public that I am, not a candidate for re-election to the presidency of the National Association. I believe the time is ripe for the change in the executive office, and I announce my purpose at this early period in order that the friends of the N. S. A. may be able to select my successor without any misunderstanding in regard to my own position in the premises. I have served the organization for ten years to the best of my ability, and feel the same in regard to its success that has ever dominated me.

My interest in the N. S. A. has not waned, and my belief in and love for it are stronger than ever. I hold that the National Association is an absolute necessity in the work of Spiritualism, and I believe in rendering it every possible aid. I have seen it grow from almost nothing until it is now a power for good in the land, commanding the respect of all denominations. It is a success, and I take some pride in the thought that it is possible that I may have had some part in the work of making it so. It has done a work that should command the gratitude of the Spiritualists of America, from whom it should receive a loyal, united support.

I desire to thank all of my friends in the United States and Canada, who have so loyally and generously aided me, during the ten years I have held the office of president, and assure them that I realize that I should not have been able to accomplish anything of moment without the support they have accorded me. I bespeak for my successor, whoever he may be, the same generous, enthusiastic support they have so kindly accorded to me during the past decade. To those who wish me to become a candidate for the eleventh time I also extend thanks, but respectfully inform them that it is impossible for me to accept the office again. Let us rally around the N. S. A., stand by the hands of its officers, and make it the center of power for our cause, that its importance demands it should be.

Yours for the success of the N. S. A.,
HARRISON D. BARRETT,
Toledo, Ohio, June 1, 1903.

DEATH HAS NO STING.

Death has no pang, no piercing sting; Instead 'tis sweet, a welcome thing, To those whose work is done, a friend, A sweet beginning, not the end.

All down the ages life has sped And left a path of sorrow and dead And lifeless forms, and yet how strange That this is but eternal change.

Souls come upon the scenes of earth Express and pass again like leaves 'Tis come and 'tis, and act and grow 'Twill ever be, 'twere ever so.

Our loved ones pass from mortal view We drop a bitter tear or two And follow them beyond the vale, Our spirit closely on their trail.

Each generation moves along, And yields to the succeeding throng; Nor tarry at the precipice Upon the edge of Death's abyss.

They leap and plunge with blinded eyes Into the ocean of the unknown, Forever twist the mystic hands Of form and soul, of life and death.

Some rise and speak across and back, And tell of life's eternal track. Of sweet akin that were and are Still moving in progression's car.

We look about and smile in glee, And leap into eternity. The soul abides with certainty That soon our spirits will be free.

A voice returns, a mother's own, And speaks with no uncertain tone, And says: "Thine true, we live above, Beyond, about; we live and love.

"We know we live and can return And teach our own as they should learn, And this sweet message to them bring, 'There is in Death no terror sting.'"

DR. T. WILKINS.

of the same form as the natural body." Organization and education will either educate such speakers or relieve Spiritualism of the necessity of carrying such odious loads.

In conclusion I will say the Spiritualists are abundantly able to educate their messengers, and to take care of their worn-out servants. Let us do it. Out of my salary which is only forty dollars per month, I will give one hundred dollars per year towards educating worthy people to carry our message to the world, and will then be able to give something towards supplying the wants of our worn-out worthies. Reader, what will you do?

MOSES HULL.

Let no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water drops a water pot is filled.—Buddha.

Let not mirth be thy profession, lest thou become a make-sport. He that hath but gained the title of a jester, let him assure himself the fool is not far off.—Quarles.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

As I spoke the last sentence, Louis hissed through his life, "Herey, infidelty, delusion, sham, disgrace!"

Before he was through the rector was on his feet, with his hands outstretched, waving them in an excited manner and calling on the bishop to stop me; that it was "insanity, insanity." When the words of the rector fell on my father's ears, he sprang to his feet uttering a

"No, Miss Agnes, I cannot be the slave of Louis Sutherland."

"I do not see it in that light, my dear. He has wealth, is highly honored by the

"My dear child, it has been a long, sad night to me, and I fear your father is very angry with you; will you not consent to do as he wishes?"

"No, Miss Agnes, I cannot be the slave of Louis Sutherland."

"I do not see it in that light, my dear. He has wealth, is highly honored by the

"Come," said my father, "I do not wish to look back into the past," and they left the room.

When they were seated in the library my father said: "Is that portrait a facsimile of my dear wife, bishop?"

"It is, indeed, and a most admirable one. Yes, you shall see her again. 'And I saw the dead, great and small, standing before God.' Yes, you shall see her again," said the bishop softly. "Be-

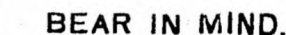
These pertinent remarks from so young a divinity student, aroused the rector to justify his course by saying that his wife had the true essence of religion in the soul; that her vagaries were harmless and meaningless.
(To be continued.)

"Just How to Wake the Solar Plexus." By Elizabeth Towae. Valuable for health. Price 25 cents.

Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

William A. ...
 It: "The argument is unanswerable. The book will at once appeal to the reason of every reader, and leave him more amazed than ever at the prevalence of the theory of Creation." The
 Two has always been a fateful number. Free Thought Ideal says: "We found it full of glittering thoughts for thinkers, and the very death warrant of Christian superstition shines upon its pages."
 Price 75 cents.



Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, \$2.25.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiquin, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

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Education All Right—Plain Words for the Consideration of the N. S. A.

The Progressive Thinker favors education, and believes that Spiritualism would be aided very much by the educational advancement of its mediums and speakers, especially the latter. But while there are public schools that are free so far as tuition is concerned, and colleges all over the country where any kind of an education can be had, and splendid schools of oratory, where, with natural adaptation, the student can fit himself or herself for the rostrum, and if they choose the spiritual rostrum, there are books that treat upon the principles of Spiritualism from every conceivable standpoint that will give them the broadest possible insight into this philosophy and teach them at their homes.

It is not right to withhold an education from those who want it, but with the best facilities for all that are necessary and within easy reach of all, we see no need of the Spiritualistic public being drained of all the available funds for the support of a USELESS INSTITUTION when necessary institutions go down for want of support, and there is no longer any reason for smothering down the truth and sacrificing the funds that are so much needed in other directions for the sake of mere personal ambition.

There are grand and noble old workers still in the field who are working for almost nothing, and have been for many years, and they are educated and adapted to the work upon the rostrum, most of them SELF-EDUCATED, at least from the public schools up to their present degree of learning, and some there are who have been educated wholly by their spirit guides, who are among the very best of our speakers.

But, it is not every sensitive who can get into vibration with the higher intelligences of spirit life; in fact they never can unless they are the chosen ones of those spirit brands, and therefore those desiring to go upon the rostrum should possess the NATURAL PROPENSITY for independent thinking and reasoning, with a general tendency for oratory, and then they can gain what they need by close study in any school, and with spiritual literature before them.

Spiritualism is being loaded down with too many unnecessary HEAVY WEIGHTS, and Spiritualists are burdened to almost the utmost limit at this time with trying to support a National Association, state associations and local societies, and the necessary speakers and mediums, without having FORCED UPON THEM anything else, and it is time to understand this.

There are Moses Hull's many works on Biblical Spiritualism; the various works of Dr. Peebles, Hudson Tuttle, A. J. Davis, Buchanan, Sargent, E. V. Wilson, etc., and innumerable others, besides the TEN PREMIUM BOOKS offered with this paper and the volumes and volumes offered by the other spiritual papers, all good educators and can be had for a small amount of money. Thousands upon thousands of dollars are spent every year by the combined spiritual authors in presenting the various sides of the philosophy, and cannot the general public EAT AND DRINK at this great fountain for a while yet without being called upon for more to support institutions that they do not need.

Spiritualists are estimated in numbers up into the millions, but that estimate is only meant for the world to hear. Practical calculation would leave the number of active, fearless believers and advocates, those in complete harmony with Spiritualism as a distinctive sect, organization or cult, far below one million, and when it comes to rallying to the support of the most needed institutions or phases of its working facilities, its facilities for spreading the light of truth over the land—the lecturers, the genuine mediums and the press—we find them very inactive, if they exist in fact.

The combined circulation of the Spiritualistic papers and magazines will not exceed thirty thousand, and at the common estimate of one subscriber to every ten readers (a very high estimate), that would reach but three hundred thousand, and double that number for those who believe and do not read, making six hundred thousand; then add the two together and we only have nine hundred thousand. Then, too, we have no Rockefeller, Carnegies, Morgans, etc., in our ranks, and but few men of wealth at all, and those we have are not anxious to put their dollars into institutions established in the name of Spiritualism because somebody informs them it is needed. When it comes to dollars and cents the practical side must be considered in our cause.

Christian Civilization.

An apt commentary on the Christian religion as exemplified by Christian nations is afforded by a Paris dispatch which discloses the fact that certain modern coast defenses are dangerous to shipping in time of peace as well as in time of war. It is stated that during a recent violent storm lightning caused the explosion of three submarine torpedoes at the west entrance to the harbor of Cherbourg. The Hamburg-American liner Fuerst Bismarck had just entered the harbor and if the explosion had occurred a few minutes sooner it might have caused a great disaster.

Why are torpedoes planted at the entrance to harbors. Is it to protect cities against heathen peoples, or savages? Is it to protect against Buddha, or Confucius?

Oh, no! it is to guard and defend against attack by other Christian nations.

What a spectacle does Christian civilization present, when each Christian nation maintains vast armies at a burdensome expense, besides wars, and for, so that it may not be at the mercy of other civilized Christian nations.

It is a dark and damning picture, and viewed from a purely humanitarian standpoint, Christianity as exemplified by the Christian nations of the world stands forth as a gloomy terror, rather than a religion of peace and good will.

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

"Cleanings from the Rostrum." By A. B. Froch. Cloth, \$1. For sale at this office.

Schools, or Homes?

Not by way of criticism in the spirit of fault-finding would The Progressive Thinker discuss the problem presented by the Morris Pratt Institute and the matter of mediums' homes. It is a time for most calm and serious thought, and a careful judicial weighing all considerations bearing upon a subject of deep and grave importance to Spiritualists. We are confronted at the first step of our inquiry with the stubborn fact that we must take Spiritualists as a whole just as they are—and not as they might be or as they ought to be.

The Progressive Thinker would be heartily glad if Spiritualists would demonstrate by concrete work their willingness and their determination and ability to establish and maintain a school where those desiring might gain helpful Spiritualistic education, such as ordinary schools of learning do not afford—and also establish and maintain greatly needed humanitarian homes for worn-out workers in the cause of Spiritualism.

There is a field for educative effort of a distinctly Spiritualistic character for the benefit of persons who may propose to enter the field of public Spiritual work.

The study of the ordinary branches of learning can be profitably pursued in the common schools and high schools. There is no real need to establish a Spiritualist school to teach English grammar, rhetoric, logic, etc., for these lines of study can be pursued in the schools established and maintained by the public in the villages and cities of our land.

What special need there may be for a Spiritualist school seems to be wholly for education along the lines of Spiritualism. How great or necessary may be this special education is a matter for discussion and difference of opinion. The earnest, thinking inquirer for knowledge relating to Spiritualism in its various distinctive points, phases, its nature and elements, can study with educative profit the books written and published pertaining to Spiritualism, also the periodical literature which can be so cheaply obtained.

And yet, with all that may be acquired by the reading of the works of Spiritualist authors, there may remain a supplementary work, useful and helpful, to be done under the supervision of competent Spiritualist instructors—as an aid in efficient public work.

Whether it would not be advisable, in view of the apparent apathy of Spiritualists, that such supplementary work be conducted during a few months of each year, only, thus accomplishing the desired object at a minimum of expense—is a matter for thought.

As the matter stands, it seems to us that of the two things, however desirable both may be from certain standpoints, the founding and maintenance of homes for needy workers is of more pressing importance than a school; hence, if both cannot be had, the humanitarian home for the relief of our workers should receive the active support of Spiritualists.

Awakening Into New Life.

The newspapers relate the circumstance that a woman who had lain in a trance or sleep for twenty years has just awakened. It is a curious case and involving mysterious phases of the laws pertaining to the human personality, especially when of such long duration. How strange the world must seem, and how strange one's self must seem, to one awakening to the realities of life, after so long a period of what may be considered unconscious existence. Even though conscious in some degree, there is not normal contact with the world, nor the experiences resulting from life in a normal condition.

It seems as a Rip Van Winkle in actual experience awakening from his long sleep, to look out upon a changed world from what he knew when he lay down to take his rest.

And yet, who knows what experiences the spirit may have gone through during its forced condition of apparent sleep.

While the busy, bustling world, rife with activity, and occurrences of tremendous import, has been surging forward and making history from day to day—perhaps that sleeping personality has been living in a world of experiences, of its own, all aside from the life and affairs of earthly materiality. While apparently dead to the things of earth and sense, it has not been dead for then the physical frame would not have been preserved alive. The spirit has maintained its vital connection with the body.

Many curious recitals have been made of experiences while in trance condition. Some of these have been plainly wholly subjective, though to the perceptive they seemed objective. There have been tales of the individuals' peculiar religious notions as taught and held by their church. Thus the Catholic devotee's visions will be of a Catholic nature, the Protestant's will conform to Protestant views, and we might say the African Hottentot's trance visions will accord with Hottentot notions. Hence it is evident that such experiences are not to be relied upon as veritable matters of fact.

The case of this sleeping woman may be used as a symbol text to point a moral, as for instance, how many are asleep to the things of spirit life, for twenty, forty, fifty years—all their lives.

How many, under the hypnotizing influence of the church, have their eyes persistently closed to the perception and knowledge of the grand truths of Spiritualism.

When such persons awake from their orthodox trance condition, and receive a knowledge of Spiritualism, it is like waking from darkness into a new world—a world of sweetness and beauty, life and light.

ZURILDA WELLINGTON.

Or Life in Two Worlds.

The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Curran, of St. Louis, Mo. Emphasizing, as it does, from the spirit side of life, it will prove especially interesting. Everybody should read it.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail, \$1. For sale at this office.

LAUNCHED, BUT WHITHER BOUND?

A Lecture by Hudson Tuttle.

A peculiar incident occurred at West Farmington, Ohio, last week. The commencement exercises of the high school and a funeral were held in the church the same afternoon, the funeral at 1 o'clock and the graduating exercises at 2:30. The class had decorated the church for the event previous to the arrival of the funeral party, so the exercises could commence immediately after the services. The class motto was not covered up. Upon the arrival of the casket it was placed directly under the motto, "Launched, But Whither Bound?" The effect was startling.—Exchange.

Commencement day had come, and the class decorated the church for the occasion. A funeral service was to be held earlier, and the class motto inadvertently was not covered. It effected on the assembly may be imagined when they looked up and saw the casket had been placed directly under the motto, "Launched, But Whither Bound?" Could anything have been more appropriate or suggestive?

Launched into the Great Beyond! Unlike the ship which slides down the ways into the sea, the spirit passes beyond the shadows and is seen no more.

Good ship, we know wherefore you were built, and to what distant port you will sail. There are charts and compass to guide, and you will return with freighted riches of Indian seas.

But when death severs the last hold of the spirit on physical things, and it passes into the infinite expanse, we have been taught it cannot return; that not a whisper has come or can come to us from the land of the dead.

We stand in the gray shadows overhanging the grave. Darkness broods over the illimitable reach of waves, laying the shores beneath our feet, and break on other shores no mortal knows.

Launched, the spirit, and the shroud, the body, remains as the broken way by which it passed beyond mortal recognition.

We question in tears, if the physical senses are in evidence, that the light of life's lamp has gone out forever; that we might as well hope to hear again the song of a dead bird, as existence of intelligence after the body returns to elemental form. Was then all its high purposes, its noble aims, its unselfish deeds, its love, its wisdom, its knowledge, its comprehension of all things the resultants of changes in the reactions of atoms we call life? Aye, says the materialist, and to have faith is the weakness of a childish mind.

This cannot be true. There can be no mistake in nature as this! There must be a spirit, which has carried the personality of this life away with it, to be launched into the unknown.

Whither bound, oh spirit? The sage, the seer, the visionist, the philosopher have speculated and reasoned and they have not told us.

The way is dark, the night has no morning; we fancy, we hope, we have no evidence.

Thus saith the mind, shrouded by grief, and influenced by material science, but there comes an intelligence out of the concealing mists and lifts the curtain.

Whither bound? For the ocean of infinite existence! The harbors where purple promontories run down to the waves, are in the spirit world. It is as natural a process and as necessary for the spirit to depart, as for a ship to be launched into the sea. Both the purposes of construction are fulfilled.

It has not departed to some remote heaven, paradise or pit of torment. It is able to return, and speak to us of love that scorns death, and blooms in freshness beyond the grave.

Spiritualism demonstrates the continuity of existence and the return of the departed soul to the world of the living, to the world to which they have gone.

Launched into the spirit world! Grandest thought of human destiny possible for the mind to conceive! There to evolve a realization of being beyond any ideal held by fancy here. There the dark places will be made light; the aspirations realized; the broken strands of endeavors reunited; the character rounded and completed.

There will be unions of family circles, and of friends, and the gray embers of anticipations will glow with the flames of that new existence?

HUDSON TUTTLE

A VISION.

As I sat alone by my window, One night when the sun was low, I saw a vision of a man and a woman, Above me, above and below;

My thoughts were not of the present, They took me far back in the past, To such happiness and pleasures That were too bright to last.

And I thought of friends departed, That had gone—alas, with the years; My heart was heavy with sadness, And my eyes were dimmed with tears, To think of the dear companions That had loved me in days gone by, That I so long on earth must wander— And my heart then heaved a sigh.

When suddenly around me There was thrown a halo of light, And myriads of forms and faces Stood around me from left to right. I could see their smiling faces, On my brow I felt their breath, Of those who had left this earth life And crossed the river of death.

They told of the many pleasures In that land across the sea, And those gates all bright and golden That would open wide for me When my work on earth is finished, And I pass from this bleak shore, There to meet the dear departed Who have anchored there before.

They sing as they glide from my vision, "Just a little while longer to wait, Then we'll come and guide you safely To your home beyond the gate." So in patience I wait a little, I will not drop a tear or a sigh, For soon I will be with the angels, In the land of the Sweet By and By." LILLIAN.

"Confinity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. Handwritten Electrical Dictionary. A practical handbook of every used electrical term or phrase. Price 25 cents. "Meatless Dishes." Very useful. Price 10 cents. "An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Starling Live. Price 10 cents each, or two for 15 cents.

BIBLE READING IN SCHOOLS AGAINST CONSTITUTION AND LAW

An Important Opinion Rendered by the Attorney-General of the State of California.

WHAT CONSTITUTES THE "HOLY BIBLE" NOT YET DETERMINED—THE KING JAMES VERSION A SECTARIAN WORK—CHRISTIANITY NOT PART OF THE LAW OF THE NATION OR CALIFORNIA—THE CATHOLICS A SECT—DENOMINATIONAL CONTROVERSIES—MERE READING OF THE BIBLE, WITHOUT COMMENT, IS SECTARIAN AND UNAUTHORIZED.

As a result of protests by Freethinkers of California against the reading of the Bible in the public schools of that state, Superintendent of Public Instruction Thomas J. Kirk, on March 3, 1903, applied to State Attorney-General Webb for an opinion on the legality of such reading. Superintendent Kirk wrote:

"I respectfully request, at your earliest convenience, your opinion whether or not the reading or the use of the Bible as a text book in the public schools of the state is in violation of the provisions of section 1672 of the Political Code."

Under date of March 20, Attorney-General Webb replied in the affirmative in the opinion given below.

GENERAL WEBB'S OPINION.

At the outset I am constrained to take cognizance of the fact that there are a great many versions of the Bible in use in the world. Honest differences prevail as to what books should be included within the meaning of the words "Holy Bible." Witness the Jew, who regards the Old Testament as alone inspired; the Catholic, who adds the Apocrypha; and the Protestant, who repudiates the Apocrypha. There is the King James version of the Bible which the Protestants accept; the Douay version, which the Catholics accept as, alone, correct and complete; besides the sacred books of other religions, which may be called "Bibles," as "bible," in its literal sense, means "the book."

It is impossible to find any version of the Bible which does not represent and promulgate the teachings of some religious sect or society, or the opinions of some founder of a religion.

There is no such book in existence as a Universal Bible, which would appeal to all people, in all climes, at all times.

You will, therefore, understand that with the truth or efficacy of any of these versions of the Bible, this opinion does not deal. In endeavoring to determine the law on the subject, I have no concern with the truth or error of the doctrines of any sect. I am to be guided solely by the Constitution and laws of this state now in force. I am not called upon to decide what religious doctrines, if any, ought to be taught, or where, by whom, or to whom it would be best they should be taught. These are questions which belong to the people and to other departments of the government.

I have no doubt that the Bible to which you refer in your request for an opinion is the King James version, which is in very common use in this country. My opinion will be confined to a discussion of the question as to whether the reading or the use of this version of the Bible in the public schools as a text-book would contravene the Constitution and Political Code of the state.

Article I, Section 4, of the Constitution of 1879, provides as follows: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be forever guaranteed in this state..."

Article IX, Section 8, provides as follows: "No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of this state."

Section 1672, Political Code, was passed to effectuate the above provision of the Constitution, and reads as follows: "No publication of a sectarian, partisan, or denominational character must be used or distributed in any school, or be made a part of any school library; nor must any sectarian or denominational doctrine be taught therein. Any school district, town or city, the officers of which knowingly allow any schools to be taught in violation of these provisions, forfeits all right to any state or county apportionment of school moneys; and upon satisfactory evidence of such violation, the superintendent of public instruction and school superintendent must withhold both state and county apportionments."

It is well settled that neither Christianity nor any other system of religion is part of the laws of this state or of the United States.

Cooley says in his Constitutional Limitations, Chapter XIII, 472: "Christianity is not a part of the law of the land in any sense which entitles the courts to take notice of and base their judgments upon it, except so far as they can find that its precepts and principles have been incorporated in and made a component part of the positive law of the state."

Also, at page 469, he says: "Those things which are not lawful under any of the American constitutions, may be stated thus: 1. Any law respecting an establishment of religion. The legislatures have not been left at liberty to effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of worship. There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is to the extent to which the distinction operates unfavorably, a persecution, and if based on religious grounds, a religious persecution. It is not mere toleration which is established in our system, but religious equality. 2. Compulsory support, by taxation or otherwise, of religious instruction. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary. It is not within the sphere of government to coerce it." Andrews vs. Bible Society, 4 Sandf. 156, 182; Bloom vs. Richards, 2 Ohio St. 387.

Our constitutional theory regards all religions, as such, as equally entitled to protection and equally unentitled to preference. Where there is no ground or necessity upon which a principle can rest but a religious one, then the Constitution steps in and says that it shall not be enforced by authority of law. Ex parte Newman, 9 Cal. 513; Ex parte Andrews, 18 Cal. 684; State ex rel, Nevada Orphan Asylum vs. Halleck, 16 Nev. 373.

Ex parte Newman was overruled by later decisions, but not in the fundamental principles laid down as regards religious doctrines.

We may also refer to Article II of the Treaty with Tripoli, concluded November 4, 1796 (8 U. S. Stat. at Large, 155): "As the government of the United States is not in any sense founded on the Christian religion," etc.

It is, therefore, clear that the Christian religion, as such, has no preference under the law of the state over any other religion, though its precepts may have largely molded the common law upon which our laws are based. The doctrines of many ancient religions entered into the formation of the laws under which we live, and the Christian religion contains what is best and truest of them all. I quote from the Supreme Court of Ohio in the case of Board of Education of Cincinnati vs. Minor, 23 Ohio St. 247.

"The only foundation—rather, the only excuse—for the proposition that Christianity is part of the law of this country is the fact that it is a Christian country and that its constitutions and laws are made by a

Christian people. And is not the very fact that those laws do not attempt to enforce Christianity, or to place it upon exceptional or vantage ground, itself a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is strong evidence that their religion

GENERAL SURVEY.

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

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

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

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

Professor Thomson Jay Hudson, author of a number of psychological works, and a lecturer on psychology, died May 26, at his home in Detroit, Mich., from angina pectoris, from which he had suffered for many years. Professor Hudson's best known work is "The Law of Psychic Phenomena." He is survived by two sons, two daughters and a widow.

Mr. and Mrs. J. R. Murtha will be located in Toledo, Ohio, during June. During July and August they will fill an engagement at Toronto, Canada. After August they are open for engagements. Address for the near future, 402 Troy street, Toledo, Ohio.

Mrs. Dr. Edwards is now located at Butte, Montana. She is holding meetings there at the old Bellevue Hotel, Broadway. Her address is at No. 75 W. Park, Butte, Montana.

G. E. Holschun, a prominent Spiritualist of Louisville, Ky., passed through the city last week on his way home from California.

W. E. Spaulsby writes from Redwood Falls, Iowa: "The premium books have been received. I think they are fine. They are all well bound and good print. I feel proud of them."

The Chicago Record-Herald says: "Perfunctory political prayers with a pull will be done away with in the Illinois legislature if Representative Harry Oldam's ideas are carried out in the next general assembly. Representative Oldam is a believer that the deliberations of the legislature should be opened with prayer, but he regards the official prayer that is paid for by the state at the rate of \$1 a minute as an affront to Christianity. He calls attention to the undignified scramble that is made for the position at the opening of each session and to the fact that its duties are generally entrusted to a political henchman of the speaker, who frames his petition to suit the machine. It is recalled that on the morning after the riot and the organization of the ramp house at the last session the chaplain offered a prayer in which he referred to Speaker Miller as 'one of those brave, strong men who arise from time to time to guard the state from peril.' For this encomium upon the tool of the bosses the state paid three dollars, and it paid the same amount for the prayer, whether the legislature was in session or not. Most sensible and consistent Christian men will agree with Representative Oldam that such prayers are an affront to Christianity. Even though they did not breathe servility to the machine, they are as devoid of religious meaning as the mutterings of the Hindoo who turns a printed prayer pasted on a wheel."

Lewis Sharpsteen writes from Marcellus, Mich.: "Farmer Riley has left on a trip including Battle Creek, Marshall, Olivet and Detroit, Mich.; thence to Toledo, Kenton and Flinley, Ohio, and then to Chicago, where he will probably arrive about the 16th. Then he goes to Milwaukee and will visit some Iowa points, returning home to rest prior to his opening at the various camps. He intends being at Grand Lodge and Island Lake camps in the Michigan circuit, also the Marshalltown, Iowa, meet. Mr. Riley's health is better in a long time, and his séances are as strong, if not stronger, than five years ago. The old home will be kept open at Marcellus, and any of the Spiritualists seeking rest and a change will find the latching string out, and themselves welcome."

Correspondent writes from Galveston, Texas: "Here in Galveston, the city which has risen from the shadow of destruction and establishing itself with a healthy new vitality, the cause of Spiritualism is prospering. Each week The Progressive Lyceum goes forth from the Spiritualist Temple to the various lyceums, with its message of peace and cheer. Many individuals have subscribed for this little lesson sheet, and it bids fair to accomplish the cementing of lyceum forces. It has reached its twenty-second number, and has about four times as many subscribers as when started. Remember the subscription price is seventy-five cents per year. On Friday, May 22, afternoon and night, President H. D. Barrett very acceptably ministered to the society and its friends. His subject was 'Spiritualism a Religion of God(s)', and he not only entertained the audience, but was equally as instructive. Mrs. Laura B. Payne, of San Antonio, took part in the services in a very acceptable manner; his discourses are helpful to the heretofore unspirited. She sang Longley's 'Open Those Pearly Gates of Light' for one selection."

An Indian pow-wow and picnic will be given by G. V. Cordingley, under the direction of Chief Red Jacket, at Reissig Grove, near Riverside, Wednesday, June 17, 1903. Tickets 35 cents; children, 15 cents. "Take Grand Park Elevated or Metropolitan to the Reissig Grove, change to LaGrange Electric Cars stop at gate. Can also be reached by Lake Street Elevated."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Daniel W. Hull is engaged to lecture for the Spiritualists of Spokane, Wash., during June and July. While there he would like to make arrangements for evening lectures in neighboring towns.

G. H. Brooks has been lecturing at Elgin, Ill., and will remain there during June. He will respond to calls to attend funerals. All letters and telegrams should be addressed to him at his home, No. 114 President street, Wheaton, Ill.

A subscriber sends the following from Philadelphia, Pa.: "Dr. St. Clair McKelway has done good service to the calling and profession in which he is a distinguished member by recalling in an address at Boston the fundamental necessity of publicity. Responsible government is impossible without it. Publicity is in all administration the measure of responsibility. Unless the first is permitted the second will not long exist. Government is endurable only when it is public, because it is public it is all the more liable. All men know it. It is 'exposure' that kills corruption. Secret corruption is safe corruption. A bank book is justly held a private record, but until Tweed's bank book ceased to be private Tweed did not cease to plunder. Till wrong abandons secrecy journalism will invade privacy. It is not nice work, but it is better than plunder." In conclusion he says: "Exposure of the fakes and charlatans in Spiritualism is absolutely necessary, or the same condition will exist in our ranks as prevalent when the Tweed Ring had possession of New York."

Oscar A. Edgerly has open dates in June and July which will be pleased to fill either with camp associations or other societies. During August Mr. Edgerly will fill engagements at Grand Lodge and Snowflake camps, in Michigan. For September he is engaged with the society of Kalamazoo, Mich., and for October with the society of Battle Creek, Mich. He will be in the latter city open for engagement. Permanent address 29 Public Square, Lima, Ohio.

Frank T. Ripley has the Sundays of June open for lectures and tests, and can be engaged on liberal terms. Owing to the terrible floods at Topeka, Kans., he did not fill his engagement there at the old Bellevue Hotel. He can now be addressed at No. 404 E. Fourth street, Newport, Ky.

Dr. Beverly writes: "Lakeside Hall, corner 14th and Indiana avenues, was filled Sunday evening to listen to the lecture by Mrs. Dr. See, of Kalamazoo, Mich. She is the editor of 'Higher Thought,' and is a fine speaker. Dr. Temple of Washington, and Mrs. Fitzgerald were present to give tests. The audience was delighted, and everything points to a grand success for the coming summer. The program for June includes some of the finest talent that can be procured: June 7, Dr. Bettner, envoy of the Magi, psycho-mental adept; June 14, Dr. Hall, president American College of Suggestion; June 21, Walter DeVoe, editor of 'Vitality'; June 28, Prof. McWilliams, teacher of occult science. All are invited to bring their friends and enjoy these spiritual feasts."

Levi Wood writes from Kalamazoo, Mich.: "It is indeed gratifying that a long-fought conflict which has been agitated for fifteen years in the Presbyterian assembly has finally been disposed of as is announced by the Associated Press dispatchers. The one most vital issue in the confession of faith is that those who die in infancy are saved from the tortures of a never-ending hell. What a consolation and relief that must bring to the hearts of millions of mothers."

"Strike your harp, ye white-winged angels,
But your music makes me wild,
For my heart is with my treasure,
Heaven is lonely without my child.
The monstrous blasphemy of creeds
Which represent an angry God
See the nightmare visions which have seized
The slumbering consciences of man.
The old, the young, the oppressed and lowly;
The selfish, the weak and the holy,
Has each in life's drama a part,
While the wants and the woes that o'er came them,
With the lives of the righteous who blame them,
Are known to the Infinite Heart.
Oh, where is the angel recorder
Oh, where is the watchman and warder
That have charge of the keeping of souls?
Oh, tell us where responsibility begins
And where infant life ends."

Joylotta Purdy writes from New York: "I have often thought I would write and tell you about our little meetings (parlor talks, we call them) and spirit messages. I have been in New York City three years, having come here from Detroit, Mich., where I first learned the great truths of Spiritualism. I have been surprised to find so many hungry souls reaching out for light. How I delight in being an instrument that may be attuned to receive and give heavenly nourishment to those who seek for it. Among many who came to me last week for crumbs of comfort from loved ones, was a lady who had more of this world's goods than she needed. She said: 'I have come to the conclusion that I don't want to live. Immediately there appeared before me a mist, which soon developed to a white paper; then as I looked intently at it there appeared letters of gold. I asked the lady to turn to my desk and write the words I would give her. She did so. I wish many could see the effect they had upon her. Her father's name was signed, and also his description given. The lady was a stranger to me.'"

Mrs. Geo. Hamilton Brooks writes: "On Sunday, May 31, Oscar A. Edgerly, of Boston, Mass., and Mrs. J. A. Murtha, of Baltimore, Md., concluded their very successful three months' engagement with the Englewood Spiritual Union. Mr. Edgerly's lectures were eloquent, practical and instructive, while Mrs. Murtha's work was, to our thinking, the very best of the kind. Our meetings will be continued through the month of June. On Sunday, June 7, Dr. Geo. B. Waino will speak for our Union. The Englewood Spiritual Union will hold its annual picnic at Jackson Park (near the German Building), on July 4. Spiritualists generally are invited."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

W. F. Peck writes: "Mrs. Josie K. Folsom has been giving the Church of Spiritual Unity, St. Louis, Mo., for several months past as test medium and with gratifying results. Her phases of mediumship are most extraordinary, many striking tests being given and quite a number of converts were made during her ministrations. On the close of her engagement the congregation extended her a unanimous vote of thanks and recommended her to all societies in want of a convincing medium. Mrs. Folsom is to be at Clinton, Iowa, camping during part of August."

Dr. Geo. W. Renner writes from Beaver Falls, Pa.: "As I soon leave this city for Chicago, for future work, I thought it advisable to make mention of the progress of our society under the ministrations of our able sister, Emma M. Nutt-Moore. She has served us for the past six weeks; also three weeks in March, and at all times she has given us general satisfaction. I give my farewell light physical seance, Sunday evening, June 7, and Sister Moore closes the meeting for the season June 14, with a conference and soul-reading meeting. I can heartily endorse Mrs. Moore to any society who needs a good speaker and medium."

The Rev. Dr. James N. Buckley, editor of the Methodist Advocate and a leading member of his denomination in New York, made the startling declaration, in addressing several hundred ministers during a memorial meeting in honor of the late Bishop Randolph Sles Roster and John Fletcher Hearst, formerly chancellor of the American University at Washington, that he fully expected to meet the two eminent divines in the hereafter and to recognize them. Dr. Buckley was asked during the spirited discussion that followed in the wake of his remarkable statement if he believed he would come face to face with such souls as Dante, Shakespeare and John Wesley? "It is one of the tenets of our creed," he responded, "that we shall all meet there, and before we go into the 'undiscovered country,' and I see no reason why I should not hope to meet even such souls as Dante, Shakespeare, Wesley and others in the future life."

The Chicago Journal says: "No reasonable person can deny the soundness of the Pennsylvania Supreme Court decision against the healing of disease by prayer. No matter what our religious beliefs are, whether we believe in the efficacy of prayer or not—it must be apparent that the Pennsylvania court spoke common sense when it declared that faith-healing is injurious to the community, and that an organization should not be permitted which denied the existence of contagious diseases. The opinion of the court says that neither the law nor reason has any objection to the offering of prayer for the recovery of the sick. But both the law and common sense require the use of those other means which have been given for the cure of disease. The man who denies the value of medical and surgical science is a fanatic, and the granting of a charter to a body of such fanatics would be dangerous to the public health. The marvels of medicine and surgery have been gradually and steadily developed for many centuries, and a cult deserves no recognition that steps in, with a wave of the hand, as it were, and attempts to overthrow the whole system. The Pennsylvania court in its long supplemental opinion, deals with the danger to a community that would result from the ineffectual treatment of disease. It seems incredible that there are many people in the world who can, by any twist of religion or reasoning, deny the logic of this opinion. Yet the fact has been demonstrated to Chicago that such people do exist in large numbers. Religious toleration is something to be maintained, but when a sect becomes a danger to the public at large, it should be put down by law—the features of it that endanger health and life should be suppressed. The decision of the Pennsylvania Supreme court is one whose value scarcely can be estimated in establishing the authority of the law over the so-called religious liberties of certain bodies."

Dr. Isaac K. Funk, whose experience with the alleged ghost of Henry Ward Beecher some time ago excited widespread attention, announces his intention of publishing the results of his investigations of Spiritualistic phenomena some time next fall. Dr. Funk has put himself in communication with the Society for Psychical Research, with headquarters in this country at Boston, and the observations and experiments which he is conducting are dictated by members of this organization. The Doctor is reticent as to the data he has collected and the ordeals he has undergone. "Do you consider there is possibility of trickery on the part of the mediums in these seances?" he was asked. "In some instances," he replied, "there is absolutely no chance for any deception. In the case, so extensively published in the daily press, where the medium told me of the existence and whereabouts of the 'widow's mite' coin, only known to the late Mr. Beecher and myself, there was certainly no explanation on the ground of previous knowledge on the part of the medium. Do I think that it was the spirit of Beecher that spoke through the medium? Ah, there you launch into a sea of speculation that has only begun to be investigated, and that not very far from shore. Such a phenomenon is not necessarily due to the agency of a departed spirit. It may be referable solely to some occult power possessed by the medium. But I do not wish to say anything further on the matter till the results of my investigations are published. I have amassed an amount of data that is considered by scientists to be of some value, and I expect to obtain more."

Manayunk, Pa.—Jacob Cugameck, aged twelve years, is in a serious condition at St. Timothy's Hospital, resulting from injuries received when he jumped from the second story of his home in a fit of somnambulism. Cugameck, Sr., is a butcher, and has his home on the first floor of his home. Young Jacob slept with his mother in the second story front room, directly over the store. She was awakened by her son arising. The latter went to the window and raised it to get some air, his mother thought, as the night was very sultry. Suddenly he began to climb out, and before she could reach him he had made the leap. In front of the store is a row of heavy iron hooks, used to suspend meat for display. In his fall young Jacob's right leg was caught on one of these hooks and he hung suspended head down for a minute or two. This broke his fall, but before assistance came the hook had torn through the flesh and the boy fell to the ground. Assistance was quickly summoned and the injured lad carried to St. Timothy's Hospital. Examination showed that his flesh had been horribly torn and physicians say his condition is serious.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Mrs. Lilly LeSueur writes: "The annual banquet given by the Church of the Soul and the Band of Harmony, Saturday evening, May 30, was in every way a great success. We were taxed to the utmost to accommodate the crowd. After the feast, we had music and recitations, winding up with a hop for the young folks. This closes the season unless September."

Mrs. Annie Rix Millitz will give a course of six lectures at Villa Heights, Williams Bay, Wis., the second week in July. Subject, "Immortality in the Flesh." Many earnest souls are seeking truth and spiritual unfoldment in this delightful camp.

Mrs. Catherine McFarlin, the lecturer will make her home in the future at Plainview, Minn.

C. H. Mathews writes: "Last Sunday, being in Massillon, Ohio, I attended a Spiritualist meeting addressed by Sister Margarette St. Onoré. Her lecture was highly edified by her lecture before the Church of Spirit Communism." The meeting was held in Burd's Hall, an elegant auditorium, which ought to be well filled."

George Addins writes: "Although I have never attended a Spiritualist gathering, I am in love with the beautiful philosophy as taught by your interesting contributors. The lectures which you publish from week to week are worth more than the price of the paper. In the lonely life which I live, for I am growing old, and my children are away from me, I find much solace and comfort from the beautiful and uplifting ideas as they come to me from every quarter, week after week, and now I shall look very anxiously for Dr. Peebles' book. I feel that it cannot be anything but good, from such a good and noble source. I have known a good man, although I have never seen him. What a bright and glorious future must be in store for such as he. I have been reading those beautiful soul-stirring sentiments as represented by Mrs. Wise in her controversy with her husband, in Zurich, Wellington, having been raised under such teachers as her husband in my youth I know what she means."

F. H. Morrell writes from Philadelphia, Pa.: "Through you do not often hear from the First Association of Spiritualists of Philadelphia, its banner still floats in the breeze, and the season just closed has been highly successful. We have had for speakers such talent as W. J. Colville, C. Fannie Allen, Nina Vera Hughes, of Brooklyn, N. Y., Carrie E. S. Twing, whom everybody knows and loves, and Anita Treuman, a phenomenal young speaker, and author of several volumes. We had also on May 26, Mr. and Mrs. Hatfield Peterson, who gave a benefit seance in our Temple for the First Association in connection with the Young People's Sunflower Club. The seance was for materialization of hands and independent writing in the light, and was very successful and satisfactory to the large audience present. There is a demand for such demonstrations. 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The G. E. Watkins Medical Company

SECOND Private Sanitarium

Is now open and ready for patients. All those who desire to become patients, should write at once and engage rooms. We shall treat all chronic cases, but Nervous Diseases and Stomach Troubles Are Our Specialties; though we treat all chronic diseases successfully.

Terms for treatment will be made known on application to E. T. GOVE, Mgr., Or to The C. E. Watkins Medical Co., 66 Highland Ave., Newtonville, Mass. Send for Booklet telling all about our beautiful Sanitarium and our methods of curing the sick.

The Doctor

Will diagnose diseases by letter Send him age, sex and Leading Symptom.

REARING CHILDREN.

A Message Concerning Right Development.

Friends, I wish to give to the thinking people of the world a few thoughts, in regard to the great importance of the right development of the children of this and the coming generation.

I will first ask, what is the meaning of the word generation?

It is the offspring from companionship which enables a man and woman to be legally united as one.

This is called marriage, which entitles them to become fathers and mothers, that they may have little ones, to bless their homes and that they (the fruit of their union) may care for them when they are old.

Now we are living in a period when advanced truths are being brought to light regarding life, which is so important to the human race.

In fact there is no question in the world which means so much as that of life, and to know how long that life is to be ours.

There are those who at all times are saying to one another "If a man die, shall he live again?"

There are those who are living in the world of spirit, who tell us of new truths which are of great interest to us of earth (or should be).

They tell us that we have but one life to live, and that even though we are to pass through the change of death, death does not sever our life, but we retain the same life as that which we had on earth, though death brings a change in our surroundings, and to a certain extent to ourselves.

It is our duty, friends, to gather all the knowledge we can of these advanced teachings from those who have left us, for a little while, those who have entered into a higher grade of the school of life than the one in which we are now.

We should first become familiar with the truths which they gladly give us, and then we should teach our little ones so they, too, may understand them. And by so doing enable them to perhaps make discoveries of new truths in regard to those in the higher life, which we may never be able to reach, because we did not have these teachings from our fathers and mothers in regard to spiritual return, but instead of that we were taught that when persons died they went to a place called heaven and there they were to remain until we, too, had died and it was then we should be united to our very own.

But it is no longer taught that heaven has a door which opens but one way, inward, but instead of that, Spiritualism teaches and has proven, that it has a door that opens both ways, that those who would may enter therein, and when they wish to return, they can do so, and mingle with the dear ones of earth.

When the infirmities of age are known, it is then that we are gathering about us the young fill our places, and it is not of the greatest importance that they should be qualified to relieve us, and if possible improve our social and civil government?

We should not accept these new truths and thoughts, and not give them the benefit of our learning.

Should we deprive them of our knowledge of spiritual things, they can never reach the high standard of man and womanhood which they might with the knowledge of Spiritualism and what it implies; without these facts they will never know the great blessing it is to be brought into life, which once given to them, knows no end.

Do not ask them that which you do not know yourself.

If you want them to walk in the path of uprightness and virtue, walk first in it yourself, for generally the child will follow in the path of its parent.

If you have told the path of sin, and are the father or mother of a babe, if you have not had any respect for yourself, home or friends, for the love of the little one which has been given you, to bless your home and the world, for the sake of the child, then if that child is permitted to remain on earth longer than you, when it gently lays away your garment of clay it will only have good, noble deeds to remember.

Spiritualism has come to stay, my friends, and to make the world better each and every day, so do not stand in the shade of superstition and ignorance, but come into its bright and glorious rays without further delay.

There is no time like the present, for tomorrow is but another to-day.

Spiritualism has come to set our minds free and to dare us to do our own thinking, and to make the conditions of our children better physically, mentally, and spiritually.

So, friends, open the doors of your hearts, that the quickening power of your departed ones may enter therein and prove to you, beyond the question of a doubt, the immortality of the soul.

Northwick, Ct. L. M. COBB.

News From Clinton, Iowa.

To the Editor:—It may be of interest to the readers of your paper in this locality, to learn of the death, on the evening of May 23, at Mercy Hospital, in Clinton, Iowa, of Marcella M. Sisco, one of the oldest and best known Spiritualists and Mediums in this locality.

The circumstances of her death were tragic in the extreme. She had left her room to go to a cottage a short distance away, which she had rented, and into which she was about to move. Not being dressed for the street, she passed through the railroad yards, which were close to her home, and being very deaf, did not hear the approach of a rapidly moving passenger train. By some means which are not definitely known, the engine of the approaching train passed her while she was yet at a safe distance; but as if bewitched, by the presence of the train, she started to cross it as if to make her escape from danger, but instead of escaping, she was caught by the mail car of the passenger train, and dragged down beneath the wheels, and horribly bruised and mangled. Both limbs were cut off below the knee, her shoulder was crushed, and she was otherwise bruised. She was conscious, and remained so for some time. She was conveyed immediately to Mercy Hospital, and all that medical skill could do to prolong her life was done, but of no avail, and two hours after the accident, she passed away. Funeral services were held May 26, at the home of Mrs. Bogardus, in Clinton, and were conducted by myself. The body was buried in the Springdale Cemetery.

This lady left three sons, and a large circle of friends and acquaintances, not only in Clinton, but throughout the Mississippi valley, formed among those who attended the annual camp-meeting at Mt. Pleasant Park. She was a medium of the highest order, and a woman of spotless character, as well as an authoress of no mean ability. One work, "Gems of Inspiration," has already been published, and another was just completed a short time before her death. I understand that this last work, which is new, I believe, is "Earth's Day, and Night, or Astronomy of the Scriptures," will be published by her family and friends interested in her work.

Clinton has a very successful local society, which holds meetings every Sunday evening, conducted, at present, by myself. Our society is growing rapidly, and is doing excellent work. We will probably continue our meetings until the opening of camp-meeting, and resume them after the close of the meetings.

It will always be a great pleasure to us to have any friends who may be in this locality, attend our meetings. We stand upon the broad platform of the Brotherhood of man, Fatherhood of the Divine, having for our single guide, Simple Truth in all things; and we will extend the hand of fellowship to every seeker after truth, whether a believer in demonstrated immortality as revealed by philosophy and phenomena, or whether a simple student of this great principle.

MARTIN H. M'GRATH.

Maple Dell Camp, Ohio.

To the Editor:—Will you please allow me space in your paper for the purpose of explaining to the many friends and former co-workers at Maple Dell, the present situation, also the future outlook for camp work. At the close of the camp session last year there was money enough pledged to cancel the mortgage consisting of a few thousand dollars that had been placed upon the property of the association for the purpose of building and making other improvements as the board of trustees wished to have made from time to time.

At the same time the board thought best to call a meeting of all stockholders that could be reached by letter or otherwise, to meet at Maple Dell and help formulate the future camp work. Pursuant to notice duly given, a goodly number assembled on November 16, 1902. This meeting was called to order by the president, who stated the object of the meeting to be whatever most concerned the interest of the association. Among other topics that were discussed, and motions made and carried, was one to amend the articles of incorporation which was supported unanimously. Ist. Resolved, that the articles of incorporation of the National Spiritualist and Religious Camp Association, be, and the same are hereby amended so that the incorporate name hereafter shall be the American Spiritual, Religious and Science Union.

The above resolution was adopted by the owners of more than three-fifths of the capital stock, and ordered placed in the records of the association and a certificate of the amendments be forwarded to the secretary of state, which was done, and a certified copy returned to us with his name and seal. As Modern Spiritualism is a child of American birth, we thought best to respect its nativity, and cherish the name that has given freedom of speech, and allowed us the right to worship according to the dictates of our own conscience. So now, with the mortgage nearly paid off, and the impetus our new name has given us, we feel as if we might as well go into a new era of prosperity, with

the pure angels ever beckoning us onward and upward.

Our next camp session at Maple Dell begins July 25 and closes August 30. Owing to the changes that have been made, we are somewhat late in getting out our printed matter, but hope it will soon appear. Good speakers are being engaged for the occasion, and we extend a cordial invitation to every one who has a desire to promote the cause of Spiritualism to come to Maple Dell Park, Mantua, Portage county, Ohio.

LUCY KING, Corresponding Secretary.

G. W. Kates and Wife.

We had a very successful month during May, in many ways. We did not hold as many meetings as during some months, but they were fruitful in good results and well attended.

We concluded our series of meetings at Northwood, Iowa, and organized a local society there with our earnest friend, W. A. Willing, as its president. Mrs. Willing and family gave us good hospitality there and made our stay so pleasant we disliked to leave.

But a glad welcome awaited us at Minneapolis, Minn. Our tried and true friends, Dr. J. Swanson and family, received us with their old time cordiality. We were given an over-reception, to welcome our return to Minnesota.

Many friends from St. Paul and Minneapolis greeted us on this occasion. We held meetings in St. Paul for the Alliance, a splendid society, each Sunday, May 10 and 17. We spent five profitable and pleasant days with the society at Princeton, Minn., where Mrs. C. Tryon has been settled for years as their regular speaker. She has done effective work and the society is in good shape. We were entertained as of yore, by Mr. and Mrs. S. M. Byers.

Sunday, May 24, we held two meetings in Minneapolis, one with the Band of Peace Society and another with the Progressive Society. These are active working societies and have excellent support.

We next visited Atkin, Minn., where we had been before. Here Brothers Anderson and Erickson are stalwart supporters of our cause. We have had the use of an Episcopal church here, and they granted its use on this occasion. We had good meetings, concluding with one held Sunday morning, May 31. That afternoon and evening, we held two meetings in Brainerd. Three meetings in town were during one Sunday, was sitting close for an active month. We well commenced June here by having a good meeting and organized a local society. Brother A. Andahl is the active worker here.

We are working towards Montana, where we expect active work during June. G. W. KATES and WIFE.

PASSED TO SPIRIT LIFE.

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

A. Sainsbury passed to spirit life, at his late residence, Rothbury, Mich., May 31. He was born in Bath, England, July 4, 1831, and came to America with his parents at the age of 14 years. He has been a faithful and honest servant of the people of Grant township for over thirty years continuously as clerk. He leaves a loving wife and two children to mourn his loss. Dr. W. O. Knowles of Grand Rapids, very fittingly officiated at the funeral, June 3, 1903. He was a devoted Spiritualist for over thirty years.

U. G. SAINSBURY.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want our notices of all meetings being held here in public halls at the present time.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor. Church of the Spirit, Communism, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 8 p. m. at the Avenue, corner of Burlington street, every Sunday at 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

The Spiritualist Church of the Students of Nature hold services at Nathan's Hall, 1555 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Lea Cleveland.

Third Church of Progressive Truth holds services every Sunday at 3 and 8 p. m. Lectures and tests by the Rev. Mr. Schaeffer, at Van Buren Hall, California avenue and Madison street. Good music and singing. All are invited to attend.

During June the Englewood Spiritual Union meets at Hopkins Hall, 528 West Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and messages at 8 p. m. sharp.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Bill) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hillis and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 350 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 643 N. 55th street, where all communications should be addressed.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

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Money Invested in Dr. Peebles' Company Will Draw Handsome Dividends From the Day of Investment. Your Stock Will Also Double in Value if Held a Few Years.

IT IS THE WISE INVESTOR WHO SUCCEEDS

Are you looking for a good and SAFE investment that will pay you handsome dividends from the start, and will, at the very least, double your capital in a year or two?

If so, it will be well for you to investigate the investment opportunity offered by Dr. Peebles Institute of Health. Some months ago Dr. Peebles and his associates incorporated their medical business at Battle Creek, in order to secure certain legal protection granted incorporated companies. Believing that the earnest co-operation of the Spiritualists of the country in this great work would add still further to the wonderful growth and success of the company, the doctor and his co-workers have decided to place a portion of the treasury stock in the hands of the Spiritualists throughout the country. A large amount of the original block of stock offered has been taken, but there are a few hundred shares to be sold at the original offer before the price advances, so if you are interested write at once for particulars.

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing \$50 or \$100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that is desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent at best.

Money invested in Dr. Peebles Company to-day under his present offer will draw handsome dividends from the first, and in addition thereto, the stock will increase in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent dividends are guaranteed from the first, and much larger ones can be expected after the first year. Address

DR. J. M. PEEBLES, Chairman, Box 2421, Battle Creek, Mich.

"The Veil of Isis," as seen at Atlantis; in the Great Temple of Karnak, at Luxor, Egypt, and in the Jewish Temple at Jerusalem. Doctor Peebles' latest booklet. Its pages are full of ancient lore, in paper covers. For sale at this office. Sent on receipt of ten cents, silver or stamps.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"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.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this by the celebrated seer. Cloth, \$1.10.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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

"Never-Die! Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

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

"Mr. Chester: or a Mill and a Million. A Tale of Southern California." By Carlyle Peterlee. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.

Prof. Geo. P. Rudolph, Ph. D., ex-priest of the Diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"Spiritual Fire Crackers, Bible Chants and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, \$1. For sale at this office.

"Elsie's Little Brother Tom," by Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

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"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

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

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"The Gospel of Nature." By Thomas Paine. Being an investigation of the scientific basis of the Bible. A new and complete edition from new plates and new types. 180 pages, post 8vo. Paper, 25c; cloth, 50c.

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MARY JANE PEARCE, Perris, Riverside Co., Cal., Feb. 21, 1903.

Mrs. Dobson-Barker—Kind Friend:—As I tried your treatment four years ago, and it helped me so much, I will write to you again to see if you are still practicing, and if you are, I want to send to you for another month's treatment, for I can safely say that you did more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless you, is my prayer.

Respectfully, MINA M. YANG, Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time, I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend,

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