

THE PROGRESSIVE THINKER.

One number of The Progressive Thinker is often worth one dollar. It is sent one year for that amount.

The Progressive Thinker is the great Educator of the Present Age. Induce your neighbor to subscribe for it.

CHICAGO, ILL., JULY 18, 1903. NO. 712.

VOL. 28.

G. W. KATES AND WIFE.

Report of N. S. A. Missionary Work for the Month of June.

We have had a remarkable month, in many ways, during June. Have held twenty-nine meetings—some of them being the reality in missionary work.

We commenced the month at Brainerd, Minn., where we organized a society and chartered the same with the state association, with Mr. A. Ousdahl as the president.

A week was spent at Wheaton, Minn., where we have often labored in a little temple owned by the local society. We had good meetings here and were glad to see that our friends continue so faithful.

Miss Annie Leaser has always been a devoted helper here, and we look forward to the time when she will be a prominent worker upon the spiritual platform.

We responded to a call from our friend, Mrs. Myra Woodbury, Abercrombie, N. D., and held a meeting there. The audience was small and very curious. To break down prejudice is a much-needed task in many such communities. It is necessary that we shall be able to occasionally visit them.

Having had repeated calls to Montana, we concluded to visit there for a brief time, previous to our camp engagements in Nebraska and Kansas, instead of going into the flood districts, which had been our intention.

We had immediate acceptance of our services, and went at once to Billings, Montana. There we were received by Mr. and Mrs. McCormick, and entertained in their "Cottage Inn," where we were so well cared for that we wanted to stay all summer. People who go to Montana should stop with these friends while in Billings and enjoy the benefits of this beautiful town. We had good meetings there and organized a local society which will be chartered with a state association that is proposed.

Our next visit was to the coal mining town of Red Lodge, Here, Dr. P. S. George, of Lincoln, Neb., is located for the summer as a healer, and is developing a local interest in our cause. He arranged meetings for us and tried hard to get the people interested. Our audiences were small, but select. The mixed classes of people living here do not as a rule take much interest in affairs intellectual and spiritual, hence, many of them were afraid that they would see "ghosts" if they attended our meetings. Some smart youngsters made their own spirit rappings on the outside of our hall, and filled the windows with scared and expectant faces. These were the first Spiritualist meetings held here; but will not be the last, for the friends will hold circles until they get conditions and ability for public meetings.

Returning to Billings, we had a final meeting of great interest, with the attendance very large. A good work here will result, and we earnestly little society, led by Mrs. McCormick.

Our next trip was "over the mountains" to Butte. This is a city where no grass, nor plants will grow, as the smelters flood the country and towns with smoke impregnated with arsenic and sulphur. It is a mining town and filled with a characteristic people who give great prominence to such industries as saloons, brothels, and prize fights. But a large contingent of good people are here, and we have hopes for an earnest spiritual society, which we are trying to organize. It will be completed before we leave. We had a splendid Sunday here, with good results, on the 21st. We were entertained at the home of Mr. and Mrs. Holmes.

In response to a call from Brother W. J. Hicks, late a resident of Iowa, we visited Anaconda and his nice little home in this city of smelters, where sulphur-smoke makes one think that hell is being destroyed sure enough. We were more fully convinced that the devil will soon have no material to burn sinners with, when we visited the great Pashoe Smelter located here. We had fairly good meetings here, and organized a local society with Brother Hicks as its president.

Returning to Butte, we held good meetings there Sunday, the 28th. Mrs. Kates also held a good meeting for ladies only, on Monday afternoon. We remain here until the 6th, and will be a mass-meeting of Montana Spiritualists, July 3, 4 and 5, to organize a state association if possible. We expect to have a good report to make of these meetings. We are now the guests of Grandmother M. A. Logie, who, though almost deaf to the world, hears the voices of the spirits. She has been a faithful worker for our cause here, and we hope that she will long be spared to help cheer those who sorrow as she has sorrowed.

Since writing the above, we find that the Butte Miner has been charging Spiritualists, mediums and clairvoyants double their regular advertising rates; and when I objected to such treatment, they declined to take our mass-meeting notices at any rate. I have asked for free local notices, as a religious body is usually granted. If they refuse, we will by no means quietly submit. This is probably due to having been misrepresented here by an unworthy class of mediums, and by the inactivity of the local Spiritualists. They have been discordant amongst themselves and lost all prestige. The necessity of co-operation is made manifest by every incident of this character. We must join our forces in harmony, no matter who is elected the leader; but a careful choice should always be made. Let us hold devoted allegiance to our cause, and give earnest support to every enterprise that promises to advance its possibilities.

G. W. KATES AND WIFE.

WAYSIDE JOTTINGS.

Notes of Visits to Various Places.

To the Editor:—It is a long time since I have communicated with your readers, among whom I count many friends, and as I am off for a vacation of two full weeks, I feel at present any time is all my own, and so I send a few items that may be of interest to some of your many readers.

I left home the morning of the 27th ult. in company with my husband, and went to the lovely little town of Genoa, Ill., where we had previously conducted a series of meetings. The president of the Genoa society, Mr. Orrin Merritt, has journeyed more than his "three score years and ten" in this world, yet is a valued and active worker in our glorious cause. He not only is an executive officer in the Genoa society, but he occupies the honored place as one of the board of officers of the Illinois State Association. On both occasions of our visit to Genoa, we were royally entertained at the home of Mr. Merritt's daughter and husband, Mr. and Mrs. Quandt. They are active in the work and in full sympathy with their good father in all he feels to contribute to the cause.

We held three meetings on each occasion of our visit to Genoa; the audiences were made up of many of the most advanced thinkers among Genoa's citizens. It is always an inspiration to meet such people, it calls the best from within us, and we feel, though our ideas may not all be accepted, they are at least, honestly considered.

From Genoa we went to Chicago; there we visited with Mr. Hull's daughters and friends for a portion of the day. I am happy to report that we found Mrs. Jahnke seemingly much improved from her past physical condition, that is, she was feeling much better than at any time during the past year.

Monday afternoon Mr. Hull and I parted company; he returned to White-water and I came east as far as Cleveland, Ohio, at which place I am now visiting with my sister Leeds and family. I have passed a most delightful week since I came, as I have met friends and formed new acquaintances, all of whom are engaged in the work of Spiritualism. On Friday night, the 3rd inst., a reception was tendered me at the residence of my sister by the Social Club, that is named for "Young Truth." It was an occasion to be long remembered. I was a recipient of little gifts as souvenirs of the meeting. On the following Sunday I attended the East Side Lyceum. Although it was the opening day at Lake Brady and an excursion had been arranged for here, the attendance was about the average, which was something of a surprise to me, especially as the day before was the "Fourth," with all of its excitement and festivities.

Mr. Willis is the present conductor of the lyceum, and Mrs. Barber is the guardian. Three of the members of the lyceum, Mrs. Sage, Mrs. Clark and Mrs. Leeds, had planned a great surprise for the lyceum and especially for Mr. Willis and Mrs. Barber, in the way of the presentation of two beautiful banners, one to the conductor and one to the guardian. They are appropriate and exquisite in design. We scribe was delegated to make the presentation which was done as the spirit prompted.

My next objective point is Mantua, where our son is settled, and working out as best he can his own fortunes in the world. He has been in practice as a homeopathic physician for two years, and I am glad to say he has never felt the necessity as many do, of catering to the church element for patronage.

My vacation must end about the middle of July, then I go to the Waukesha camp and take up again, solid work. Soon as possible after the Waukesha camp closes, Mr. Hull and myself start for Los Angeles, Cal. Mr. Hull attends numerous camps this season. I am un-derstand that the Waukesha camp from the commencement to its close, but if circumstances will allow, I may break away and take to a few other camps as visitor.

"How do you like Wisconsin?" is the question put to me in nearly every letter. I can only say, the winter and the spring season were delightful. It is a beautiful country, but we take more than one lifetime to wear me from the East, my eastern friends, and society and lyceum work as similar to that which had engaged my time so long.

Most endearing letters have reached me at regular intervals from Buffalo, many of which are still unanswered. I am encouraged to know the lyceum of that city is doing well; I still regard it as my "pet." I shall try in the near future to fill all of my obligations in the way of correspondence.

MATTIE E. HULL.

Cleveland, Ohio.

PAST AND FUTURE.

Upon the past build thou the future's stair.

When, on the heights of won experience,

Thy towers arise into the pure air

No storms can shake them thence.

The vanished hopes and dreams thou dost regret.

Shall form a base whereon thy future springs.

Once thou hast deemed them mighty pinions, yet

They were but unfledged wings.

And bearing not the arduous of the sun,

They fell, and cast thee down.

Found thou weak.

For fight, they still may serve to build upon.

Toward heights thou darest to seek.

What once was, now has passed beyond control.

Save as a building-place for towers more fair.

Then from the present with a cheerful soul

And on the past build up the future's stair.

BEATRICE ST. GEORGE.

A man's life is an appendix to his heart.—South.

IOWANS AT WORK.

A GREAT EFFORT TO STRENGTHEN THE CAUSE THERE.

To Spiritualists and Investigators of Spiritual Truth, and the Liberal-Minded, Greeting:

For the first time in the history of Spiritualism, the attempt is being made to organize the investigators in Spiritualism, and the liberal thinkers in the great state of Iowa (who believe in progression), into one mutual association or brotherhood, who advocate the up-building of not only Spiritualism and the philosophy and phenomena thereof, but all of the virtues which are necessary to round out and build up a perfect physical body as well, which will also assist the spirit or ego to perform its purposes of being so far as our experiences go, all Spiritualists (perhaps not all Spiritualists) believe the fundamentals of Spiritualism, not all just alike, but so near alike there is no use splitting words over the difference, and nearly all believe in the following reforms in government: Changing the medical laws, the manner of treating the insane, the taxation of all property, both church and state alike, and are opposed to the punishment enforced by vaccination, and besides these, many other reforms that are not necessary to name. Then there is a large majority of investigators in the phenomena of Spiritualism who think there ought to be some reforms in the manner of selecting our mediums for public work; that is dishonest men and women who pretend to be honest mediums should be weeded out, and the only way to accomplish anything permanent in this age is to organize and form associations that are close, and combine our efforts.

The State Spiritualists Association of Iowa was organized for the purpose above set forth, in April, 1901, at Oskaloosa, Iowa. Its first annual meeting was held in Oskaloosa, January, 1902, and the second annual meeting at Ottumwa, Jan. 1903, at which time the present officers were elected. There has been but little accomplished in the way of organization, except perhaps a better understanding of the benefits to be derived from such organization and this has been realized through what has already been accomplished, viz.: Seven associations who have joined the State Association and one that has not, and all that are interested. That means an organization, for only by organization can the whole be represented.

The spirit world wanted such an organization and it came ten years ago, as the National Spiritualists Association of America, which is made up of delegates from state associations, formed on the same principle as the government of the United States. The state associations are represented by their delegates, who make up the membership of the state association and their representatives make up the membership of the National Association, so the formation is on the same lines as every great government, church or order that has grown or accomplished anything, either socially, spiritually or politically, and we as Spiritualists, spiritual investigators and liberal-minded people ever expect to get favorable notice from the public or from its officials, there must be organization. Now we ask all Spiritualists and co-workers to help it along by furnishing the funds necessary to organize meetings and lyceums, for the education of our children and young people, so they may know what our knowledge stands for. When this is done and we have regular local societies in all the larger towns of the state and have local meetings at least once a month in all of the smaller towns, and keep a dozen or more missionaries at work in each state, Spiritualism will grow and become popular and our young people will not be ashamed to say they are Spiritualists, any more than one to say he is a Methodist.

Spiritualists, wake up and be more social, get together, and if there are one or two in your town or village, get together and talk over matters, join the state association and help them along to the extent of \$1 at least. The state association will do you more good than can be told in this letter, and where there are seven or more who believe in and have our knowledge, form a local society and send to the secretary of the state association for a constitution and by-laws, and ask for a charter and become a living thing, ask and express your views, become a member and vote for the officers of the local and state associations. If you cannot help much, do a little. If you can spare but 25 cents at a time, send that along, and

REED'S LAKE, MICH.

The Camp Opens With Excellent Prospects.

The camp-meeting at this place opened on Saturday last, with the most flattering prospects. No more beautiful place for a Spiritualist camp-ground could be found, as it is located on the north shore of the lake, with steamboats and car lines to carry the people from the city of Grand Rapids, one of the handsomest cities in the country.

The association, under the efficient management of its president, that tireless worker in the cause, Dr. A. Herrick, procured the ground a year ago, and with an able corps of assistants, they have worked diligently to get ready for their first meeting on the new ground. Mr. Gunn, one of the leading manufacturers of Grand Rapids, is one of the leading men of the association, and is bringing his energies and his purse to bear to make a success of the camp.

Saturday being the opening day of the camp, and also the natal day of American liberty, Mr. Willard J. Hull, of Columbus, Ohio, delivered a splendid address, showing the necessity of Spiritualism to bring about better economic conditions in order that a higher civilization might be attained.

On Sunday forenoon, President Herrick delivered an address of welcome which was followed by short speeches from others, and tests by Mrs. Belle Fuller, of Grand Rapids.

In the afternoon a band concert was given by the Woodman's Band of Grand Rapids, and a dedicatory address by Willard J. Hull, which was pronounced by all to be a masterly effort. Tests by Mr. Fuller.

In the evening, after more band music, C. W. Stewart gave a short address on Mediumship, and was followed by a test symposium from Mrs. J. Blake, Dr. Knowles, Mrs. Cogmore, of Chicago, Mrs. Coffman and Mrs. Josie K. Folsom.

Over five hundred people were present at the meetings, and the audiences were highly pleased with both speakers and mediums. Too much cannot be said in praise of the persevering efforts of Mr. and Mrs. Herrick and Mr. Wm. McDonald and their assistants, who have toiled night and day to beautify the grounds, and prepare for a successful camp, and if efficient management and harmonious conditions can make such a thing as Reed's Lake camp, we can easily accomplish much for the cause of Spiritualism. C. W. STEWART.

When you have paid in \$1 a membership for one year will be sent you by the state association.

Our plan of work in Iowa is as follows, and if we have your support we hope for success, otherwise it will be almost impossible to succeed:

First, we are going to try to organize circuits for speakers and test mediums. For instance we propose to select four towns of one thousand inhabitants or more, who will promise to pay a speaker one Sunday in a month. We intend to get a speaker who will make this circuit regularly, speaking every Sunday in one of these towns, and during the week-time they are to make arrangements for side trips to smaller towns, and entuse and work among the Spiritualists and others. We want every place with seven or more Spiritualists, to organize and take out a charter with the state association, and we can have our own faith perform such ceremonies, without great expense. If you belong to an organized society you can write to the secretary of the state association for any kind of information in regard to the state work, and keep yourself posted in regard to speakers, mediums, etc. The State Spiritualists Association of Iowa will employ only such mediums and speakers who are recognized by the N. S. A. or the State Association and hold their credentials. All of the above benefits we promise if you will join us and help with your mite.

The officers receive no salary, not one of them, and each one is doing the work for the love of the cause and humanity. Will you help us? Then, after you have joined, if something happens that you do not like, do not do like the little girl who was visiting, her little neighbor, take her rag, baby and go home, (when she had something happen to her that she did not like) but go to the annual meetings, and vote for someone whom you think will do the work better, and if the one elected will push the work along, the present officers will contribute liberally and Spiritualism, and to bring it before the people in the right light.

Now as the present officers were elected by the state association to push the work, they claim they ought to be assisted, and each and every one who loves our cause ought to come forward and help the present officers fulfill their duty. You will never give the amount you donate, and the spirit world will bless you.

We hear asked, "What do they do with all this money?" We would say that no cause can prosper without money. There is a multitude of expenses attached to every organization—postage, printing, annual meetings, and in order to get our circuit system, we shall have to guarantee some of the lecturers and mediums their expenses, especially so when they go into the smaller towns to work up these circuits and societies. Nothing can be accomplished in the way of organization without money. Enclosed we hand you two blanks. Fill out the membership blank and send it to the secretary with one dollar. Also fill out the slip with all the Spiritualists, investigators, drug-

ORDINATION SERVICES.

Conducted by the President of the Illinois State Association.

A large audience attended the ordination services, held at the corner of North avenue and Burling street, Chicago, on Sunday evening, July 5. Mrs. Wm. Hilbert, pastor of the Progressive Spiritual Society, presided, while the ladies associated with her furnished tasty decorations of potted palms and appropriate flowers for the room. After music, Dr. Hammond opened the evening by reading a poem of Lizzie Doten's, and congregational singing followed. President Warner, of the State Association, who owing to the absence from the state of the vice-president and secretary, made a journey of two hundred and fifty miles to be present on the occasion, spoke upon the meaning of ordination from the stand of Spiritualists, emphasizing the fact that it was devoid of all ecclesiastical significance, and was merely a formal and public entering into a contract relation between the parties concerned, under the civil law of agency. He also touched thoughtfully upon the performance of the marriage ceremony by ordained ministers of Spiritualism, making some of the uncertainties connected with doing so under the statutes of Illinois, in the absence of any judicial interpretations bearing thereon. Mrs. Hilbert then conducted to the front of the hall, Mrs. Laura G. Flyn, Mrs. Jennie Stander Adams, Mrs. Virginia Bryan and Mr. J. B. Hobbs, who rising to their feet, each made affirmative responses to the following questions propounded by President Warner, and later gave their written answers to them for future evidence of their agreement with the state association.

Do you still desire to receive ordination to the ministry of Spiritualism at the hands of the Illinois State Spiritualists' Association?

Do you promise faithful compliance with the laws and regulations of said association as adopted at its delegate conventions, or framed by its official board?

Do you understand that your papers of ordination will constitute a contract relation under the civil law of agency between yourself and the association, and that they are subject to future annulment, for sufficient cause, by the official board, after it shall have given you living here, by teaching the continuity of life in unbroken succession, and the intercommunication between the inhabitants of the seen and unseen worlds?

Do you in this presence of your fellow men in the flesh, and under the eyes of the spirit world, solemnly pledge your sacred word of honor that you will never degrade nor dishonor the commission of an ordained minister of Spiritualism by simulating conditions of enthrancement, or by using either publicly or in private circle, seance or sitting, information obtained from human source as though it were given you in clairvoyance, clairaudience or entranced conditions?

Do you with like solemnity promise that you will never knowingly, or willingly, furnish a fellow medium with any information in your possession for the purpose of aiding him, or her, to practice the art of Spiritualism, and that you will never yourself resort to trickery of any name or nature, nor encourage, conceal, or apologize for its practice by another medium?

Have you answered each and all of these questions of your own free will and accord, without any mental reservation, or secret evasion whatsoever?

Each of the candidates was addressed a few personal and official words by the president, receiving from his hands a certificate of ordination, granted by the official board, which the Ladies Auxiliary of the Progressive Society supplemented with a beautiful bouquet, expressive of their greetings. Fitting words of acknowledgments, and their added responsibilities were spoken by the four, and Mrs. Linn-Howes added words of desped to them. The evening of serious work closed with refreshments of ice cream and cake.

GEO. B. WARNER.

less doctors and Liberalists, except those already on the paper, that you know of in your locality. Send the whole to the secretary, Mrs. Dora C. Crosby, No. 314 East Thirteenth street, Des Moines, Iowa.

A genuine Spiritualist is one who professes and regards spiritual things, and maintains his knowledge and philosophy, by assisting others to come into this same knowledge. (Signed)

JOHN D. VAIL.

DORA C. CROSBY.

Executive Committee.

The above circular letter, with blanks, have been sent to hundreds of Spiritualists in Iowa, and they should respond at once.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—Mahomet.

Slander is the revenge of a coward and dissimulation is a defense.—Johnson.

THE LAST TRIBUTE.

Funeral of Martin H. Wefel, the Druggist, at Fort Wayne.

The funeral of Martin H. Wefel, the well-known druggist, whose death occurred on Wednesday, took place yesterday afternoon, the services being held at his late residence, 2923 South Hanna street. There was a very large attendance and the services were fraught with interest, being under the charge of the Spiritualist society, of which Mr. Wefel was a member, and were conducted by Mrs. Cora L. V. Richmond, a Spiritualist leader of national and world-wide fame. The lower rooms of the house were crowded and on the lawn outside there were several hundred people, nearly one thousand being in attendance. Mrs. Richmond is the pastor of the Church of the Soul, one of the leading Spiritualist churches, at Chicago, and came here at the request of the family of the deceased. She delivered the sermon at the house and also made a few remarks and conducted the services at the burial, which was at Lindenwood, where a much larger course had gathered than at the home.

In the delivery of the sermon at the residence, Mrs. Richmond stood in the doorway of the sitting room, where the body of the dead lay, in such a position that she could be heard by those inside and outside of the house. She spoke for nearly an hour. Her words were gems of oratory. Her thoughts were clothed in language that was elegant and forcible and she held her auditors spellbound. It was a sermon to read, and the family and the departed as well as his friends and acquaintances, and those who heard pronounced it among the finest efforts of the kind ever delivered in this city.

Death, she said, is but the opening of this body of clay for the freedom of the immortal soul so that it may enter upon a higher and larger life in those mansions which the Father has prepared for us. The body, all that is mortal, will go back to the dust but the spirit will ascend to the mansions not made with hands. There is happiness for all, not perfect, but each one, according to his deeds and conditions, shall be happy. Everyone shall have such happiness as he is fitted to enjoy and comprehend, and he has the blessed assurance when in that spirit land of being able to communicate with the loved ones on earth. Such is the case, she said, with the departed brother. Although called away early in life, comparatively, his had been a life filled with good deeds. The world was better and brighter by reason of his having lived in it. He had been a dutiful son, a loving husband, a devoted father, a kind and true friend. His life had been a busy and useful one. It had been lived in the effort to lift up and better the condition of those about him. This was the one duty which he advocated principles which he thought would lessen poverty, diminish want and suffering, and make brighter and happier homes of men. He sought to remove the wrongs and lift the burdens that weighed down his fellows, to establish brotherhood principles that would bring them up into higher and better planes of living, and in this endeavor he was earnest and active. The claim of perfection is not made for him, but that he lived well and performed duty up to his opportunities, his friends and his neighbors and those who have watched his daily walks will bear witness. He has gone from among us in body, but his spirit will hover around and above the loved ones and be to them a guide and counselor.

Mrs. Richmond, in her address, alluded indirectly to the principles of socialism and Spiritualism, speaking of both as teaching truths which were doing much for the benefit of humanity. In both of these causes Mr. Wefel had been prominent in life. He had been honored by the advocates of both and had labored for their advancement. These parts of her discourse attracted attention and in her reference to them she was eloquent. As a leader of Spiritualism Mrs. Richmond is pre-eminent. This was the first time she had spoken before a large audience, and she was a public speaker for the Spiritualists when she was a child of twelve years, at that time delivering addresses that stamped her as a wonder. Since then she has spoken throughout this country and in this country she has been a leader of the Spiritualists. In her public addresses she claims that she does not know what she is going to talk about when she arises to speak. She claims the inspiration of a spirit guide in all her public utterances. This spirit guide, she says, directs her thoughts and supplies the words, both coming to her as an inspiration.

When met last evening at the home of Mr. and Mrs. J. M. Stoney, on Spy Run avenue, with whom she was stopping, by a News reporter, and questioned concerning some of the thoughts of her funeral address, she said she could recall none of them. She spoke, she said, from inspiration, the thoughts being suggested by her spirit guides. She seldom knew, she continued, her themes, in her public addresses. These were given to her after she had taken the platform and it was seldom that she could recall her thoughts. As a child she met in public debate orthodox leaders and her work then was wonderful. Since then she had achieved national fame as a Spiritualist speaker and her entire time is given to the cause. She left here this morning for her home in Chicago and this week leaves for Maine to attend a great Spiritualist meeting—Fort Wayne (Ind.) Daily News.

Theologians are well in their place, but repentance and love must come before other experiences.—Boecher.

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.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.

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.

It is not so much a bled as a bive.—Horace Mann.

Who plays for more than he can lose, with pleasure stakes his heart.—Herbert.

The innumerable stars shining in order, like a living hymn written in Night.—Willis.

MOST DEPLORABLE.

San Francisco the Eden of Wizards and Seers.

Californians are not in the habit of thinking of themselves as more superstitious than other Americans, and yet the signs of their excessive credulity are obtrusively visible. San Francisco in particular is the Eden of that large class of soothsayers, seventh daughters of a seventh daughter, born with a double veil, tellers of fortunes, whether by the stars or by the cards, peers into the future, dispensers, for a fee, of ghostly tips on the stock market, finders by magic means of buried treasure, clairvoyants and mediums who profess intimacy with the world unseen and pretend to more than human powers of divination. This fact was observed by James Bryce when he traveled through the West, gathering material for "The American Commonwealth." "A contrast," he wrote, "is presented by the tendency of this shrewd and educated people (those of the western states) to relapse into the oldest and most childish forms of superstition. Fortune-telling, clairvoyance, attempts to pry by the help of 'mediums' into the book of fate, are so common parts of the West that the newspapers devote a special column, headed 'astrologers,' to the advertisements of these wizards and pythoneses. I have counted in one issue of a San Francisco News paper as many as eighteen of such advertisements, six of which were of simple fortune-tellers, like those who used to beguile the peasant girls of Devonshire. In fact, the profession of the soothsayer or astrologer is a recognized one in California now, as it was in the Greece of Homer. Possibly the prevalence of muling speculation, possibly the existence of a large mass of ignorant immigrants from Europe, may help to account for the phenomenon, which, as California is deemed an exceptionally unreligious state, illustrates the famous saying that the less faith the more superstitions."

There seems to have been no diminution of the proportionate number of soothsayers during the past fifteen years. One can see their signs in every street. The necessary inference seems to be that they thrive here and that the people of San Francisco are very generally superstitious. This is a strange and rather a defamatory character to give ourselves, but how can we escape the obvious question? A phenomenon that might have been explained in earlier days as an attendant of mining speculation will stand no such explanation in the San Francisco of to-day; a metropolis, whose people come from all parts of the world and whose average of education is high. Flanked by two great universities, crowded with public and private schools, how happens it that this city is so full of credulous and dupable to the soothsaying charlatan?

What is put down as characteristic of San Francisco is characteristic, in a less degree perhaps, of the entire Western territory. Indeed, Americans throughout the country are more gullible than Europeans. We are the great consumers of nostrums advertised to possess impossible virtues. We do like to be humbugged and we are thoroughly humbugged. If we have not all our superstitions, the American people are sufficiently sophisticated. In a business bargain they are sharp enough. They have a sense of humor and a quick, keen perception of human character. But let a man proclaim a new religion, and promise to guarantee eternal salvation to all comers; or let him announce the discovery of "Smith's Harmless Arsenic Consumption Tablets," or "Cure-all Pure Opium Pain-killer," let him pretend ability to raise the dead, or to bring down treasure and to give inspired advice about love affairs, and he will find us ready and unquestioning believers. Experience does not make us wise. When one heaven-sent seer deceams, we attach ourselves to another. It seems not to occur to us why Professor Cheops, Master of Egyptian Mysteries, is good enough to give tips on stocks or point out buried treasure for a small fee, when he might back his own tips or dig up the treasure for himself. Our acute intellects do not wonder why these seventh daughters of a seventh daughter refrain from employing their power of divination directly for their own benefit; why these dispensers of love potions do not drink their own philtchers and get rich, handsome and affectionate husbands for themselves.

The success of so many of these thrifty dealers in mystery exhibits the power of forceful assertion. If a man asserts a proposition loudly and vehemently, repeating it often and acting as though he really meant it, he will find numbers of persons to accept his proposition and repeat it to others.

The secret of the fakir lies in assertion. He does not find it necessary to support his proposition with evidence and argument if his proposition is challenged he meets the challenger by repeating the proposition more positively than ever. If the challenger is still unconquered, the assertion that he has no faith and is a mere scoundrel, possessed of an obstinate spirit, will usually carry the crowd and bowl out the challenger. All of us, indeed, hold fast to some beliefs which we have no evidence to support, but which we never think of examining. If we have not all our superstitions, we have at least illogical tenets. Credulity is comprehensive. In some measure it affects every man, East and West; but apparently it has a wider swing in the West.—The Bulletin, San Francisco, Cal.

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.

It is not so much a bled as a bive.—Horace Mann.

Who plays for more than he can lose, with pleasure stakes his heart.—Herbert.

The innumerable stars shining in order, like a living hymn written in Night.—Willis.

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.

It is not so much a bled as a bive.—Horace Mann.

Who plays for more than he can lose, with pleasure stakes his heart.—Herbert.

The innumerable stars shining in order, like a living hymn written in Night.—Willis.

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.

It is not so much a bled as a bive.—Horace Mann.

Who plays for more than he can lose, with pleasure stakes his heart.—Herbert.

The innumerable stars shining in order, like a living hymn written in Night.—Willis.

The Progressive Thinker.
Published every Saturday at 40 Rooms St.
J. K. FRANCIS, Editor and Publisher.
Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.
The *PROGRESSIVE THINKER* will be furnished until further notice, at the following terms, in advance:
One year, \$1.00
Six months, .60
Three months, .35
Single copy, 10c

REMIT BY POSTOFFICE MONEY ORDER, REGISTERED LETTER OR DRAFT ON CHICAGO OR NEW YORK.
Send from 10 to 15 cents to get checks cashed on local banks, so that you can then use the cash for local purchases. Deduct from the amount sent. Local banks deduct 10c. J. K. FRANCIS, No. 40 Rooms St., Chicago, Ill.

TAKE NOTICE.
If you do not receive your paper promptly, write to us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

TAKE NOTICE.
Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent or the change cannot be made.

SATURDAY, JULY 18, 1908.

TO FOREIGN COUNTRIES.
The price of *The Progressive Thinker* per year to foreign countries, is \$1.75.

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

HUDSON TUTTLE.
Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The New York Sun Has Something to Say on Spiritual Science.

For many years Sir Oliver Lodge, with Dr. Wallace, Sir W. Crookes and a few others, has stood in opposition to the great majority of scientific men in his attitude towards the obscure psychical phenomena known popularly under the names of telepathy, clairvoyance, Spiritualism and so forth. As president of a section at the meeting of the British Association twelve years ago, he urged his colleagues to recognize and investigate these phenomena, pointing out that they were not less real or less important than other phenomena at one time held to be without the region of science but now earnestly studied by the most orthodox. For example, he cited the abnormality of hypnosis, multiple personality and the nature of disease. These, he said, were once ignored, and similarly to-day men of science hung back from whole fields of inquiry, content in the belief that they were not fit for investigation. One of the great difficulties in such investigation was this, that the relation of life to energy was not understood. We had to recognize in life a guiding and directing principle "disturbing to the physical world," but no proper place had as yet been found for it in the science of physics. This difficulty has again and again been alluded to by Sir Oliver Lodge in the meantime, and at the present moment he is in the depths of a controversy over "Psychophysical Interaction," a controversy that has gone quite beyond the comprehension of the general reader.

At the last meeting of the Society for Psychical Research the late Frederic Myers' monumental work on "Human Personality" was the subject of discussion, and Sir Oliver Lodge took occasion to reassert his attitude and to hail Myers as a man of science and the first to evolve a reasonable comprehensive scheme involving much that had hitherto passed under the title of "occult." In the pages of Nature he states the case in even stronger terms. Granting that Myers lacked technical training, "I would point out," he writes, "that men not professionally scientific have had a profound influence on scientific progress before now, and if I were to seek for an analogy to the effect which I expect these volumes will have upon the development of the psychical sciences, I would liken it to the anticipation of the effect of the 'Novum Organon' upon the physical sciences. Francis Bacon was a man of letters, not a scientific man, but he recalled all educated men to the possibility of exploration by experiment and observation, and so cleared the ground and paved the way for the general acceptance of the results of Gilbert and other great and truly scientific men of the same and subsequent eras, whose pioneering work might else have been lost in a mist of dislike, disbelief and obscurantism. Myers has shown that obscure psychical phenomena can be legitimately investigated by observation and experiment, and can be regarded as part of a sufficiently comprehensive scheme of natural knowledge; him, then, I liken to Bacon."

Dr. Walter Leitch, discussing the same work at the meeting of the Society for Psychical Research, offered this objection, that the conclusion drawn by Myers in favor of the survival of personality after bodily death was precisely opposite to that which he himself would draw from the evidence. To this Sir Oliver Lodge answered that conviction was not to be expected or, perhaps, even desired. Myers' conclusion has been popularly seized and over-emphasized till many think that an easy credulity was his characteristic attitude. But even the physicist, Sir Oliver observed, was often twitted for believing in the reality of an ether, which to the onlooker was a bare hypothesis. "This, however," he went on to say, "one of the cases, and there were several, where the onlooker did not see most of the game; where the man in the street, with all his conspicuous ability, was not an ultimate authority." It was difficult, he added, for such a man to realize "the strenuously-acquired, full-bodied certitude, or the clear-visioned perception, and what one could hardly help calling, in some sense, knowledge," which might be possessed by the trained man of science by soaking his mind in a subject for years, "by continually thinking into it" in Newton's phrase.

"Healing, Causes and Effects." By W. P. Phelps, M.D. Price 50 cents. "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in suggestion. Cloth, \$1.00. For sale at this office.

A STORM CENTER IN THE Ranks of Spiritualism.

In all ages of the world and in all conditions of society, there have been certain Storm Centers, and the startling events therein evolved, now constitute universal history. A Storm Center may not only occur in the world of matter in the physical realms, but in politics, in religion, in science and in governmental affairs—in fact in all the diversified affairs of life these Storm Centers are continually arising, and through their influence the world is being gradually raised to a higher plane, or, perhaps, may be deluged thereby.

See the great slaughtering battles of the world—Storm Centers—changing the destiny of nations.

Every national election is a Storm Center, from which new conditions emerge.

There was a Storm Center at Waterloo when Napoleon lost his prestige, and Europe no longer trembled at the mention of his name, and a Storm Center when our Revolutionary War occurred, and another when the South seceded from the Union, and still another when our armies marched into Cuba.

These Storm Centers are merely the outbursts or expression of various potent forces, whether acting in unison or in conflict. A great author may induce a Storm Center that will cause an entire nation to vibrate. That was accomplished by the illustrious Mrs. Stowe in her "Uncle Tom's Cabin," and was the harbinger of the freedom of the slave.

The world would never progress without these Storm Centers. They have arisen continuously in Spiritualism. The free-love movement, inclining to bestiality and rottenness, swept over its ranks in a Storm Center that nearly for a time disrupted our cause and gave it a black eye which lasted for some time.

We now have a new Storm Center, and its vibrations and internal muttering can be distinctly seen and heard. We allude to "A GREAT PSYCHOLOGICAL CRIME," lately issued from the press, Mrs. Florence Huntley, a cultured author, journalist and profound thinker, being its editor, but in no wise its author. He, as yet, is UNDER COVER, exercising a prerogative that belongs to every American citizen, and for which course we have not the data whereby we could accurately judge him—either with praise or censure. But brushing aside that thought we can only view the work as a new Storm Center in the ranks of Spiritualism, and which will create a far greater sensation than the famous work by Dr. Hudson, wherein the "subjective mind" played such an important part.

The author claims that he has discovered "A Great Psychological Crime" in our ranks, and yet he does not always inscribe any criminal intent or design on the part of those who are at one end of this psychological crime—the victims. That there exists such a thing as A Great Psychological Crime, we can not for a moment doubt.

The really critical wise man, one who carefully weighs evidence from every point of view, and who only desires to arrive at the truth, will direct his attention to every Storm Center that may arise, and endeavor to arrive at the actuating cause thereof, and the effect that will invariably follow. As an illustration of A Great Psychological Crime, in the Storm Center that has been evolved, the author states that "some years ago an acquaintance of his, a lady of unquestioned intelligence and moral character, became interested in the study of Spiritualism. She was finally developed into an excellent trance-speaking medium. Her controls, however, encouraged her to believe that under their domination she might become a world-renowned 'magnetic healer.' They held up before her the two most powerful motives or incentives possible in her case—the love of humanity and the gratification of vanity. She was led to believe that in the capacity of a great 'healer' she would be a blessing to humanity and at the same time be able to gratify her vanity, the lavish expenditure of unlimited wealth.

"These proved sufficient motives and inspirations to command her willing and active co-operation. She advertised herself to the world of suffering humanity according to the usual methods, and soon succeeded in the establishment of a large and lucrative practice. At first both men and women were her patients, among whom a number of remarkable cures were soon reported. It shortly developed, however, that her methods of treatment were offensive to her lady patients. This became so pronounced that under the guidance of her controls she ultimately confined her practice to 'gentlemen only.' This was but the prelude to her complete ruin.

"Step by step she was led onward and downward by her controls until her 'magnetic treatments' became only another name for the indulgence of the most depraved passions of human nature. While under complete trance control she delivered learned lectures to her patients on the subject of the great law of magnetic exchange, which her controls alleged was at the basis of all therapeutic processes.

"Cunningly and with consummate skill it was developed that the patient needed and must have the magnetism of his medium, and the medium in turn needed and must have the magnetism of the patient to sustain her in her work. This was but an even exchange, and was demanded by the great law of the 'equilibrium of forces.' Thence it was but a natural step to develop the sophistry that the sex relation was God's divinely appointed institution by and through which to effect this 'magnetic exchange.'

"As might be anticipated, the natural sequel of all this was an abandoned exploitation of the doctrine of 'Free-love.' By both precept and practice this medium under domination of her controls, became an exponent of that

blighting and destroying fallacy. As a perfectly natural result, Spiritualism in general and Spiritualists in particular were compelled to share the burden of moral turpitude for which her depraved and degenerate controls alone were responsible.

"Leading Spiritualists defended themselves against the charge of 'Free-love' upon the ground that the entire organization of Spiritualism could not justly be held responsible for the sophistries or the deliberate wickedness and depravity of a few 'bad mediums.' Here again the innocent and defenseless medium is made the scapegoat to carry the sins of her false and vicious controls into the wilderness," and who will say that in this case there has not been "A Great Psychological Crime" committed?

In this Storm Center book—A Great Psychological Crime—we have another differentiation and that, too, in the ranks of Spiritualism, to add to the endless variety already existing, and which have proved a distracting and often disheartening puzzle to every thinking mind in our ranks. "In the ranks of Spiritualism," we say, for the author of A Great Psychological Crime IS A SPIRITUALIST IN ITS BROADEST AND MOST COMPREHENSIVE SENSE, if a firm, unwavering belief and actual knowledge that the denizens of the spirit realms can communicate with those still on earth plane, constitute a person one. But right here the differentiation sets its impressive seal. He claims that a spirit obsessing, controlling or influencing a medium as set forth in the horribly distressing case related above, is committing A Great Psychological Crime, and in that respect Spiritualists will certainly agree with him. And right here the differentiation shoots off impressively, and assumes that mediumship generally comes under the head of A Great Psychological Crime, inasmuch as the medium surrenders his own exclusive personality to the use of another—a spirit—the tendency of which in all cases is more or less damaging and destructive to it, and that communication with the spirit realms can be carried on far better by those who have the requisite knowledge, without allowing a spirit to assume any control whatever of one's own temple, the human organism.

As we said last week, and repeat again, that spirit control in its higher aspects is regarded by advanced Spiritualists as perfectly harmless and healthy, and promotive of spirituality and intellectual growth, and in every way beneficial to the medium, and they will be slow to think otherwise, yet they will greet most cordially any person who can open the gateway to the spirit world and present a better way to converse with the denizens thereof than through the present-day mediumship.

We desire to say right here that the author of A Great Psychological Crime is the central figure of some of the very brightest minds, and they are quietly and unobtrusively working along humanitarian lines, curing cases of obsession that the Spiritualists and their very best healers and mediums could in no wise relieve, and they, through their teacher, are in constant touch—with claim—with the spirit realms, and that, too, without the aid of mediumship in any sense whatever, and how that is accomplished will be eventually given to the world, hence we say that this modern movement must be regarded as the most important Storm Center that has ever occurred in the ranks of Spiritualism, a differentiation of world-wide importance, that will persist, no doubt, in spite of all opposition.

Preparing for an Emergency.
Anthony Maitre, secretary of the National Federation of Catholic Societies, addressed the State Federation meeting, held in the hall of the Catholic Knights of Columbus. He stated as the chief reason for the existence of the national federation and the state federation, which are auxiliaries, the necessity for bringing the Catholics of America together to prepare for an emergency. He said that the federation must be a harmonious body, non-political, and must demand such recognition as 12,000,000 Catholic Americans, 6,000,000 Catholic Filipinos and 1,000,000 Catholic Porto Ricans are entitled to receive.

The meeting was composed of delegates from various parts of the state, representing 3,274 members.

The nature of the "emergency," and the nature of the preparation thereof, are not definitely stated. And the "recognition" they consider Catholics entitled to receive, is also left to be surmised.

Be their numbers more or less, Catholics are entitled to no more right, under our form of government, than any other sect, great or small, and that consists simply in protection in religious and secular freedom.

But it is the genius of catholicism as administered by its church authorities, to strive to dominate all things, religious, secular, social, political, educational, moral, etc.

This movement of Catholic societies portends further united and concerted effort to undermine and weaken our public schools, or else catholicism for one thing, and to solidify Catholic effort to dominate in politics. If aims to extend the power of the Catholic church in all available directions and by all available methods.

And history shows that in the matter of methods, in the past, that church has not scrupled to use the weapons of war and bloodshed to accomplish its purposes.

In view of the Catholic preparations, it would be the part of wisdom for Catholics to "prepare for an emergency."

Readers, Take Due Notice.
No one can intelligently review "A Great Psychological Crime" without first carefully reading the book, hence no criticism of the same will be admitted to our columns, unless the above conditions are complied with.

ARTICLES FROM THE EDITOR-AT-LARGE.

NATIONAL SPIRITUALISTS' ASSOCIATION. THE STRANGE FEATS OF MODERN MAGIC.

According to the self-accredited critics, the National Spiritualists' Association has been dead or dying since the hour of its birth. Scarcely anything mentionable they have not asserted as affecting it. Opinions and advice have been freely expressed without the asking, and the earnest workers have found obstacles constantly thrown in their way.

For a time wreck seemed certain on the Charybdis of the "Infinite Mind" which had been inadvertently inserted in the statement of principles. "Oh, the awfulness of endorsing such a belief as that there is an Infinite Mind! Seize it and tear it to pieces!"

The student of nature cannot but see on every side the expression of mind; the result of intelligent plans and ingenious devices. If we say it is a part of matter, that matter and mind are co-existent, we are only using what others call Jupiter, Osiris, Allah, Jehovah, God, Force, Energy, Mind.

While this controversy was going on, the great issues were kept in abeyance; a fog-bank of words rolled up in the way.

And then came the Scylla of the creed scare! The goblin creed would surely get us "if we did not watch out." It was the purpose of the leaders to fasten a despicable creed, a binding creed on Spiritualists. What was this creed? A statement of principles, that is to say, an expression of all members of the Association, and subject to revision or complete change at the hands of any subsequent convention. Is it just to call such a statement a creed?

A statement of principles is essential, for every association must have something tangible to present to the world for the motive of its being, and for which it stands pledged. That made by the first convention has been revised by each succeeding, until it is a fair and general expression of the belief and purposes of the great body of Spiritualists.

The carping about "Infinite Mind" or "Intelligence," has drifted into other channels. One writer opposes the free publication of tracts, etc., and advises that the money be given to extend the circulation of the spiritual papers. Another wants the money given to endow a spiritual school, and another to furnish homes for mediums and the aged. Others think it folly to send out missionaries. A prominent writer of the old time, in a fine strain of scholastic criticism, picks the name to pieces, declaring "spiritual" a misnomer and ignorantly chosen, and wants "spiritism" in its place—poor, little, narrow, abortive "spiritism!"

Some there are who think a spiritual school a great want. Others that the present colleges are as good for Spiritualists as for any one.

Others demand that the means go to the founding of charitable institutions.

Well, the treasury has a few thousand dollars which have been conserved for the most urgent and practical uses. It is not because there is opposition to the building of a university or asylums in every city, that the funds have not been used for such purposes. It requires some millions of dollars to build a college like Harvard or Cornell, and to the first cost of asylums must be added the constant expense of maintenance. If those who desire these things will put up the millions, their demands will be executed. At all events, it is useless to speculate and contend over what should be done with money not in the treasury.

And after all, who are those who object and criticize the Association? Those who have shown the deepest interest, and labored for its success? Or has it not come mainly from those who have stood without? Its bitterest enemies could do no more with all their hatred, than these professed friends.

A man sets out on a journey to a distant city, carrying a heavy and precious load, by what he judges the best road, and hurries at such gait as he thinks he can endure. No one assists him in packing or shouldering his burden, and he departs alone. After awhile, when he reaches the mountain steeps, he meets many stragglers who gather around him and are profuse of suggestions. "Why did you not start earlier? Why do you not go with the crowd? What is your idea of carrying your load on your right shoulder when you ought to strap it on your back? Why do you not carry imitations of the old style of goods? Why do you take this difficult road when the other is smooth by long travel? Go our way and we will keep you company if you will give us all you have when you arrive."

The weary man with honor only can say, "If you do not wish to assist me, have the honesty to stand aside and let me go my way to the place I intended."

The association has had to meet the open opposition of its enemies and carry the heavy burden imposed by its professed friends. Its methods may not be the best, but they have won a reasonably fair success. Those who have actively engaged in the work, are assured that a gain has been made, though not perhaps in the full measure of their desire or expectations.

A great number have read the free literature sent out, who would never have seen a line of it otherwise. Thousands have listened to the missionaries who would never have heard a word of the spiritual philosophy. These devoted workers have for a nominal salary, given their time and strength to the cause, and the societies they have organized are centers of influence uniting individual effort for common gain.

In ten years the association has grown into vigorous life. It has a splendid home at the Capital. It represents state and local societies, and stands before the world as the representative of Spiritualism. If you are a friend of this movement, if you really desire to help it onward, do not stand fault-finding at the best efforts of others. If you can do better, join its forces and put your plans in practice as members and integral parts of the association. If you desire to stand outside, and while professing deepest concern and sympathy, indulge in criticisms, which to say the least, are unfriendly, that also is your privilege. A brake is as necessary as a motor to a car—in its way.

The Association will live and grow in influence, because consolidation of individual efforts is essential for the best individual growth. The organization in conjunction with the press, may become a great power for the extension of the spiritual philosophy of life here and hereafter.

Very little of the old forms and beliefs can the association carry with it, but it is not obliged to reject what is valuable simply because held by other systems.

Spiritualism is a universal ecclesiasticism, gathering the good and true from all religions, science and philosophy, reaping the harvest of the world's best.

The creed of the association is demonstrated truth wherever found, and its object is the promulgation of this truth, for the betterment of its members and the world.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

History on a large scale.—Lamarine.
Justice is the constant desire and effort to render every man his due.—Justinian.

For a nation to love liberty, it is sufficient that she knows it; and to be free it is sufficient that she wills it.—Lafayette.

I have never in my recollection written or spoken words to an acquaintance, from indignation at the supposed wrongs he had done me, for which I have not afterwards been deeply ashamed, if not inconsolably sad.—S. P. Herron.

I want every school-house to be a temple of science in which shall be taught the laws of nature, in which children shall be taught actual facts, and I do not want that school-house touched or that institution of science touched by any superstition whatever. Leave religion with the church, with the family, and more than all, leave religion with each individual heart and man.—Ingorsoll.

Scribner for May has an article on this subject in which the author, Brander Matthews, with self-sufficiency and assertion which can be described only by the slang word, "gall," shows to his own satisfaction, that Dr. Oliver Lodge in his address as president of the Psychic Research Society, is unscientific in his methods and unsound in his conclusions in his investigations of psychic phenomena.

To prove this, he cites from the autobiography of Robert Houdin a story about the appearance of this magician before the Court of Louis Philippe in 1846, and of an astonishing trick he there performed. By this he intends to show that the manifestations through the celebrated medium D. D. Home were also tricks, but less wonderful.

Houdin describes the trick and its performance, but like a true magician, covers it with mystery. He was given six days to prepare and make his arrangements. After the usual program, Houdin asked for six handkerchiefs from the ladies present. These he rolled into a package and placed on his table. He then passed blank cards, requesting each one to write thereon where he or she desired the handkerchiefs to be taken. After he had gathered the cards, he went to Louis Philippe and asked him to select three and then decide which one should designate the place where the handkerchiefs should be transferred.

The first said, under the candelabra; the second, in the dome of the Invalides; the third, in the box in which an orange tree was growing, the last one to the right, in the garden. The king selected the last. Houdin went to his table and placed a glass bowl over the package. After awhile he tapped on the bowl with his wand and commanded the package to depart, and raising the bowl, a turtle dove had taken its place. Sentinels were at once sent to guard the tree and the gardener called and ordered to search at the roots. He returned with an iron casket, eaten with rust. The king tried to open it but found it was locked. Houdin told him to take the key tied by a ribbon to the neck of the dove. The key opened the box, the handkerchiefs were there with a parchment signed by Cagliostro, saying that he had placed the package there in 1786 that this trick might be performed.

This is the trick that a writer who rates himself so superior to Dr. Oliver Lodge that he feels qualified to crush him with an off-hand criticism, compares with the manifestations of Home as being more wonderful and "better authenticated," and "more abnormal." That is, Houdin was a confessed deceiver and Home was nothing more.

This trick of the magician, to one unacquainted with the art of legerdemain, is inexplicable and yet it is so simple that it is childish when explained. Houdin's son was his assistant. Before the performance the magician went the names of the places designated on three cards. He well knew that the king would not select the candelabra as it was too easy, and he equally well knew that he would not have the patience to wait for a search to be made at the distant dome of the Invalides. The orange tree was near and yet difficult. When he gathered the cards he introduced the three among them and by a method well known to conjurers, forced them on the king. Having thus designated the place, Houdin went to his table and exchanged the package for one exactly like it in the "servant" or drawer. The real package was given to his son who at once hastened to the garden with which he had already made himself familiar, and concealed the box in which he placed it. Houdin kept his audience amused by side talk until his son had ample time. Then he placed the package under the glass bowl, and rapped on it and commanded it to go to the designated place. Then the king hurries sentinels to the orange tree, the gardener is sent for and the wonderful find made.

Compare this with the least manifestation in the presence of Home. He was invited into the homes of people like Sergeant Cox, William and Mary Howitt, J. C. Hall, and before the courts of Louis Napoleon and the Czar of Russia and never a shadow of deception rested over him. He had no paraphernalia or confederates. The manifestations did not always come, falling when he most desired them. The story of these wonderful phenomena is given in "Incidents of My Life," which is as authentic as the words of Houdin. How different were the manifestations of Home, will be seen in the following instances taken at random. They are on the authority of a correspondent of the Spiritual Magazine, vouched for by the editor and nine members of the circle. The seance was held in a room into which the full moon poured its light.

"The window blind then commenced to move up and down—no one near it, evidently to tone the light; and while we were remarking the singularity of the phenomena, and how high it went, all looking at it, suddenly it sprang up to the top and then came gently down to its original position. Mr. Home felt something on his head and found it was a leaf. Suddenly a leaf of a geranium was taken and dropped into the lap of a lady sitting at the table. After a pause, Mr. Home said he felt that he was about being lifted up; he moved from the table and shortly he said, 'I am rising,' but we could not see him; 'they have put me on my back.' I asked, 'Will you bring him as much as possible toward the window, so that we may see him?' and at once he was floated with his feet horizontally into the light of the window so we all saw his feet and a part of his legs floating on the air like a feather, about six feet from the ground, and three feet above the height of the table."

This feat of levitation occurred many times and was carefully observed by men used to observation, and all saw it as absolute, and unaccountable.

The elongation of Mr. Home's body was never limited by any magician. As described by Mr. Jenkins: "Suffice it to say that the phenomena were all carefully examined and tested." It was after dinner. "Mr. Home said, 'I am growing taller,' and then the remarkable phenomenon of elongation was witnessed. It was repeated three times. The first time Mr. Home lengthened to about six feet, nine inches and then shortened below his normal height to about five feet. We carefully measured the extent of the elongation against the wall. It showed eight inches."

It must be borne in mind that during these manifestations he was in an unconscious trance. Two volumes by himself and one by his wife, are filled with equally remarkable manifestations, and these instances are given, not as unique, but for the purpose of showing how entirely different they were from the devices of the common juggler.

Almost every phase of manifestation came in the presence of Mr. Home. He sat with his friends without the least preparation. He had no apparatus. He disliked dark circles, holding that a light sufficient to make everything distinct, was not opposed to spirit power. He scorned to receive pay, and his seances were always free. He went to the court of Russia unknown except for his remarkable faculty, and by sterling worth of character won his way to the esteem of the highest officials. He married the cousin of Alex. Aksakof, Chancellor, and the Czar stood god-father to his son. No magician ever attempted to perform these manifestations under like conditions. Their bungling imitations were not even passable counterfeits.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

Design, represented as a search after final cause, until we come to a first cause, and then stop, is an argument, I confess, which in itself brings me no satisfaction.—Newman.

I believe that the best way to save the soul is to feed the body. I have more faith in one bag of potatoes given to the poor than I have in forty prayers asking God to clothe and feed them. We cannot always estimate grief from the amount of crage worn, nor by the height of the monument at the grave of the dead.—M. Bahcock.

HEALING OF DISEASE.

Some Radical Thoughts From an Octogenarian.

The article in *The Progressive Thinker* of June 13, page 8, copied from the Chicago Journal, upon the Pennsylvania Superior Court decision against the healing of disease by prayer, should, in my opinion, not go unchallenged, as the writer pronounces every one who does not admit the wisdom thereof an unreasonable person, and him, who denies the value of medical and surgical science, a fanatic. He says "It seems incredible that there are many people in the world who by any logic of religion or reasoning deny the logic of this opinion, yet it is a fact that such people do exist in large numbers," etc. The writer of this article has evidently great faith in his own judgment, yet he fails to recognize the great difference between surgery and the practice of medicine.

Surgery, which has taken a great stride in boldness of execution during the last few years, may justly be called a science, and is of inestimable value to the human family, though much of it is mechanical expertness, acquired and perfected solely by constant practice. It does not claim that by uniting a wound and preventing ingress of irritating matter, or by excision of some diseased tissue it is performing a cure, but is simply assisting nature, which alone can heal both animal and vegetable injuries.

The cure of disease by drugs, on the other hand, is a profession. The attending physician professes to cure the sick by administering drugs, well-knowing that almost all of them—yes, let us say all, have in his own and others' practice proved unreliable and disappointing, that a great majority of his patients would have got well without his treatment, and if he is honest with himself, that some did recover in spite of it.

It is true, the knowledge of the basic sciences of medicine, anatomy, physiology, chemistry, hygiene with much of observation and experience, enable the intelligent physician to benefit such mortals more than any one else, and should be employed in time of sickness, but when he makes his patient believe, as is almost universally done, that his life depends upon swallowing a certain drug, at certain stated hours, he teaches what is false and besmirches himself and his high and noble calling. As in external, so in internal disease, it is nature that cures and the empirical and unnatural drugs increase rather than allay the existing disturbance. And their baneful effect does not even stop here, but infills into the minds of ignorant mortals the unfortunate belief that health, which depends mainly upon the control of our vicious appetites and passions and a harmonious state of the mind can be secured and preserved by swallowing certain nostrums.

Who can tell how many lives have been made permanently wretched by stimulants and anesthetics, administered by physicians to allay some temporary pain or discomfort? The fact remains, that so far drugs, with a few but doubtful exceptions, have done vastly more harm to the human family than good. Such being the case, and who but interested parties will deny it, the management in sickness by the doctor should be that of the captain of an ocean steamer, who, while unable to stay the storm-tossed waves, guides his ship to a harbor of safety. Some vessels are lost in spite of his skill, and some lives will be lost, that should not, but fewer by far, I claim, than under the administration of unnatural, empirical and irritating substances, styled medicines.

I have never since the war of the rebellion, when I saw so much harm done by doctors, who had not yet lost faith in drugs, employed a physician or taken any medicine, during any of my diseases—three of which were of weeks' duration and nigh unto death—aside from what any intelligent nurse knows when and how to administer, and have under this tentative treatment reached the ripe age of 84 years and over, with a fair prospect of several years more, while others in my neighborhood, with the same disease, about the same time, with attending physicians called, have ever since been resting peacefully in the grave.

Take your choice. And what, may the reader ask, is your method of cure? If the predicate, that nature alone possesses the power to heal wounds, and repair diseased organs of the body, is correct, then that power is possessed to a certain degree by every mortal, for he is a product and a part of nature. That he does possess it, and that it can be developed and enlarged, my own power, has been proven to me during the last ten years, beyond any reasonable doubt, in numerous instances.

I do not intend to fight the battles of Prayer Healers, Christian Scientists, etc., for I do not believe their methods to be correct, but their rejection of drugs is sound and true.

The writer of the Journal speaks of the marvels of medicine, which has been gradually developed for many centuries, and says he, a cult (of fanatics) deserves no recognition that steps in with the wave of the hand as it were, and attempts to overthrow the whole system.

Whereas what is this marvel? Under all the different schools of medicine (Iself a proof that it has not yet earned the honorable title of science) men get sick as they die hundreds of years ago, and as many die in infancy and middle age. If statistics should disprove the correctness of a part of this assertion, the improvement is surely not caused by invention of more efficacious nostrums, for all are sooner or later rejected and displaced by new ones whose fate will be the same, but by better understanding of the laws of health and our superior environments. With higher and more practical education of the rising generation these will be still more improved, hygiene better observed and mankind will be freed from many forms of disease to which they are now subjected. Let me assure the writer of the Journal that the system as now practiced, will in time be overthrown by these despised anti-drug healers, who are the sappers and miners against this fortified castle of humbug. Then will cease the uproarious able hue and cry by ignorant and financially interested officials at the death of every patient who dies under prayer or mind treatment, while no notice is taken of those who die under the hands of the regular faculty.

Xenia, Ohio. E. LINDNER.

ANNOUNCEMENT TO THE PUBLIC.
All money in donations or collections intended for the N. S. A. Medium Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of how and where the money is used. No one is authorized to collect money for this association. Contributions large or small, are gratefully accepted.

MARY T. TONGLEY,
N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

and other tales and sketches. By a band of spirit
telligences, through the mediumship of Mary T. S.
Shelhamer. An excellent work. Price, \$1.00.
Sale at this office.

THE FOUNTAIN OF LIFE.
Or The Threefold Power of Sex. By Lela W.
S. Taylor. The End over.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

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

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

Geo. L. Smith: Q. I am anxious to know, if God did not make the world in six days, how it did get made? A. Directly and ingeniously expressed, this question has perplexed the thinkers of all ages. Every philosopher has set out with a scheme of creation. Every religion begins with a cosmogony, down to the latest agnosticism in a wild way cries out that he knows nothing about it, thereby joining hands with the theologians who conceal their ignorance by the plea of the mystery of godliness. We know the story of Genesis is a myth; an attempt to solve the problem to the understanding of childhood of mankind, inwrought with solar myths and phallic worship.

The Indian satisfied himself with the story that the beaver lived to the bottom and brought up mud which he placed on the back of the turtle, and this earth grew, extending until it became as at present. Yet another philosopher has set out with a scheme of creation. Every religion begins with a cosmogony, down to the latest agnosticism in a wild way cries out that he knows nothing about it, thereby joining hands with the theologians who conceal their ignorance by the plea of the mystery of godliness. We know the story of Genesis is a myth; an attempt to solve the problem to the understanding of childhood of mankind, inwrought with solar myths and phallic worship.

All these folk-lore stories are alike untrue, yet they answered the question to the satisfaction of the child. The philosophers who came along the ages, found the problem awaiting them which they were required to solve to make good their claims as philosophers. The inadequacy of the solutions of their predecessors was only too lamentable. It is a strange anomaly that the human mind should in the past centuries have been so completely satisfied with the myth, waste its energies thereon, and leave those of practical importance that are within its reach.

If we reject the six days of creation, it by no means follows that we are obligated to give an explanation of why, when, and how the universe came into being. Nor when we reject the story do we necessarily reject the interposition of God. If the theory of evolution be accepted, God is not ruled out, as many understand. That theory simply gives the method by which living beings were evolved; it does not attempt to explain the force or forces back of the phenomena. Those who assert that "matter and its potentialities"—plainly matter and force—alone have outwrought creation as we find it, deceive themselves with words. Simply placing potentialities of matter, force, or energy in place of God, does not change the conclusions however brilliant and confusing the glamor of its scientific terminology.

The material scientist assumes the existence and eternity of matter. Is it not as justifiable to assume that there is superior spirit, intelligence, wisdom and power? These may be inseparable from matter but are as essential as the matter through which they are expressed.

We meet with intelligence everywhere. The blade of grass beneath our feet affirms it, and the stars express it in their wonderful relations.

There is mind as well as matter, in Nature.

Thus far there has been more contention in giving it a name than in explaining its character. We may call it Buddha, Osiris, Jehovah, Allah, Jove, Zeus, Odin, God, Force, Energy, the Potentialities of Matter, it is all the same; we have not advanced a step in explanation.

Is not the same unknown power behind all; moving all; which our finite minds know nothing of in its infinite being, except as it reveals itself in the moving pictures which come like incomprehensible shadow before our minds? With finite mental powers it is presumptuous to attempt definition of this unknown and infinite Mind in Nature. It is like our own, but unlike in its personality. Fortunately, full knowledge of it is not necessary for an understanding of the phenomena of the world, and it is a waste of time to attempt to scale the inaccessible heights, or to sound the profundity of the abyss to the foundation of things. What we can know is the processes of growth, or evolution. This has run on lines which are called laws, but care must be taken not to confuse law with force. Law has no power to do or undo. It is the direction in which the unknown power moves; the track on which the car runs, when impelled by the engine.

Every philosopher, every scientist has passed on the threshold between matter and spirit; between a new cosmogony, the moving power of which it has not yet given a name.

Querist: Q. Is it true that, as Mr. Loveland says, we use the wrong word when we use Spiritualism instead of spiritism?

A. Spiritism was used by Kardec, and has been accepted by those European Spiritualists who believe in reincarnation. The English and Americans have uniformly taken Spiritualism as their title. In my own writings this distinction has always been made, and the preference given to Spiritualism, because the word embraces more than the phenomena; it stands for a philosophy of spirit existence, as well. The Century Dictionary, which is highly authoritative, makes the words synonymous. The analysis of Brother Loveland in a late number of The Progressive Thinker, is not in accord with this standard. We may admire his scholastic ingenuity and half-splitting nicety of definition, while we laugh at the absurdity of his conclusions. The meaning of words is often quite changed from their original significance, as instance spirit, from the Latin spiritus, a "breathing or blowing," the "breath." It has changed until it stands for a being with ever-enduring personality. When the word spirit is now used a great deal more is intended than "breathing or blowing." We have a philosophy of spiritual things, and hence spiritual in its character. It is a great deal more than a matter. It is a great deal more than a philosophy of spirit, for the definition given ideal spirituality, is from the standpoint of Spiritualists, and nothing could be clearer or better express their views.

"Ist. It is used to express the state of being spirit."

"2nd. In philosophy, the doctrine of the existence of spirit as distinct from matter, or as the only reality; opposed to materialism."

"3rd. The belief that disembodied spirits can and do communicate with the living, especially through the agency of a person peculiarly susceptible to Spiritualistic influence, called a medium; also the various doctrines and theories founded on this belief."

In the same manner spirituality is defined as, "One who accepts philosophical Spiritualism; one who believes that intercourse may be held with departed spirits."

In the broad meaning given the word, it covers the phenomena, the philosophy and science of the spirit world, in itself and man's relation thereto.

It's a good word. There can be none better. It draws the line sharp, and emphasizes that there can be but two schemes to explain the phenomena around us, the spiritual and material. If you are not one you must unavoidably be the other. Spiritism is a poverty-stricken word in comparison. It means belief in the phenomena, which may or may not be spiritualized and carry with them a higher moral philosophy.

cause the word embraces more than the phenomena; it stands for a philosophy of spirit existence, as well. The Century Dictionary, which is highly authoritative, makes the words synonymous. The analysis of Brother Loveland in a late number of The Progressive Thinker, is not in accord with this standard. We may admire his scholastic ingenuity and half-splitting nicety of definition, while we laugh at the absurdity of his conclusions. The meaning of words is often quite changed from their original significance, as instance spirit, from the Latin spiritus, a "breathing or blowing," the "breath." It has changed until it stands for a being with ever-enduring personality. When the word spirit is now used a great deal more is intended than "breathing or blowing." We have a philosophy of spiritual things, and hence spiritual in its character. It is a great deal more than a matter. It is a great deal more than a philosophy of spirit, for the definition given ideal spirituality, is from the standpoint of Spiritualists, and nothing could be clearer or better express their views.

"Ist. It is used to express the state of being spirit."

"2nd. In philosophy, the doctrine of the existence of spirit as distinct from matter, or as the only reality; opposed to materialism."

"3rd. The belief that disembodied spirits can and do communicate with the living, especially through the agency of a person peculiarly susceptible to Spiritualistic influence, called a medium; also the various doctrines and theories founded on this belief."

In the same manner spirituality is defined as, "One who accepts philosophical Spiritualism; one who believes that intercourse may be held with departed spirits."

In the broad meaning given the word, it covers the phenomena, the philosophy and science of the spirit world, in itself and man's relation thereto.

It's a good word. There can be none better. It draws the line sharp, and emphasizes that there can be but two schemes to explain the phenomena around us, the spiritual and material. If you are not one you must unavoidably be the other. Spiritism is a poverty-stricken word in comparison. It means belief in the phenomena, which may or may not be spiritualized and carry with them a higher moral philosophy.

MARVELOUS MANIFESTATIONS.

The Departed Spirit Speaks—A Most Beautiful Light at the Grave—The Spirit Vetta Communicates.

Our departed brother, Wm. Rogers, has already manifested his new life beyond the grave. A life-long Spiritualist, he has vowed purpose was to give evidence for quietude. It is possible. The burial of his mortal remains occurred Monday afternoon, June 29. After the ceremony, the weeping widow revealed her room, and lay on her bed for quietude. She had been there but a short time when his voice sounded clearly in her ears, "Mother, calm yourself, and go down to your friends." She did so immediately. But this manifestation is not so marvelous as the one that occurred the next morning at the grave. Henry George, an old, white-headed ex-soldier and comrade in the past G. W. Rogers went to the grave early in the morning to place a flag thereon, and being of a tender, sympathetic nature, he broke down and wept. To use his own words, "The most beautiful light broke around me. I can't describe it; words won't express it, and then William stood by my right side and said, 'Don't mourn; I am happy.' Only I lasted a moment and was gone. I can't understand it. I never saw or heard of anything like it." Mr. George is an honest old German whose truth and veracity have never been questioned. He is not a Spiritualist. I do not think he ever read of a spirit manifestation. The old gentleman is considerably worked up over the matter.

But to go back a couple of weeks before the passing out of Mr. Rogers, there was a demonstration for him. About the darkest one morning there was a gentle stroking of his face by a pair of hands. Thinking it was his wife, he said, "Why mother, what is the matter?" and the answer came, "It's not mother, but your daughter Vetta. I have come to soothe and comfort you." After the stroking had ceased, he awoke his wife and told her of the spirit presence.

These unmistakable demonstrations of the truth of our philosophy, coming right at home, are very gratifying to our society. O. V. LABOTTEAUX, Reading, Mich.

THE MICROBE.

A fool there was, and he swallowed a germ. Even as you and I; And down in his stomach it turned to a worm. I'm not quite sure that's the medical term— But it made the poor simpleton wriggle and squirm.

Even as you and I. Of the years we waste! And the tears we waste! And the work of the head and hand Belong to this impudent microbe. This thing you can feel but never can see.

And can never understand. But a fool he was, and his goods he spent. Even as you and I. He asked for that germ till his money all went.

And then the old landlord came for his rent. Even as you and I. Oh, the toll we've lost! And the spoil we've lost! And the excellent things we've planned, Are foiled by this impudent microbe. This thing you can feel but never can see.

And never can understand. The fool was stripped to his foolish hide. Even as you and I. But the germ and the landlord stayed by his side.

And never let up till the poor devil died; And then the old landlord went off and cried.

Even as you and I. Oh, it isn't the shame! And it isn't the blame! That stings like a white-hot brand, Are foiled by this impudent microbe. This thing you can feel but never can see.

And never can understand. The fool was stripped to his foolish hide. Even as you and I. But the germ and the landlord stayed by his side.

And never let up till the poor devil died; And then the old landlord went off and cried.

Even as you and I. Oh, it isn't the shame! And it isn't the blame! That stings like a white-hot brand, Are foiled by this impudent microbe. This thing you can feel but never can see.

And never can understand. The fool was stripped to his foolish hide. Even as you and I. But the germ and the landlord stayed by his side.

And never let up till the poor devil died; And then the old landlord went off and cried.

Even as you and I. Oh, it isn't the shame! And it isn't the blame! That stings like a white-hot brand, Are foiled by this impudent microbe. This thing you can feel but never can see.

And never can understand. The fool was stripped to his foolish hide. Even as you and I. But the germ and the landlord stayed by his side.

And never let up till the poor devil died; And then the old landlord went off and cried.

Even as you and I. Oh, it isn't the shame! And it isn't the blame! That stings like a white-hot brand, Are foiled by this impudent microbe. This thing you can feel but never can see.

And never can understand. The fool was stripped to his foolish hide. Even as you and I. But the germ and the landlord stayed by his side.

And never let up till the poor devil died; And then the old landlord went off and cried.

Even as you and I. Oh, it isn't the shame! And it isn't the blame! That stings like a white-hot brand, Are foiled by this impudent microbe. This thing you can feel but never can see.

And never can understand. The fool was stripped to his foolish hide. Even as you and I. But the germ and the landlord stayed by his side.

And never let up till the poor devil died; And then the old landlord went off and cried.

Even as you and I. Oh, it isn't the shame! And it isn't the blame! That stings like a white-hot brand, Are foiled by this impudent microbe. This thing you can feel but never can see.

RELIGIOUS SECTS.

They are Concomitants of Christianity.

Goodness, resting on the basis of man's religious beliefs makes a wide contrast and conflict in the component parts of goodness. That which is religious goodness to one class is sacrifice to another. Many believe they are righteous and will be saved, because they live according to the Holy Bible, but no one can live according to that without living many lives. It justifies a man in all the bad things he ever did. One can live as a murderer "after God's own heart"—another as a bigamist—another the life of a celibate—another a robber—another an adulterer, and so on.

The Bible is a conglomerate mass of errors, contradictions, superstition, morals, fabulous history, which was made up by the ecclesiastical powers, whose purpose was to hold supreme power over the people. They alter, revise and amend it occasionally to suit their fancy, and call it "the unchangeable Word of God."

"Religion is a priestly game—Supported by the Pharisees—Carnal and greedy all the same, Scheming for power wealth and ease."

Much of the Bible is clouded in myth and mystery and all of its teachings have been fraught with disastrous results to the human race. It has filled the world with discordant theories and doctrines, and done more harm than all other books combined. It is like a musical instrument on which each one plays his or her own tune.

Each sect regards the Bible a sacred book, and all appeal to it for authority, and each finds in it proof of its own belief, doctrine and church. A sectarian's rendition of the Bible will be in accordance with his sectarian views and every interpretation of it breeds discord. The hundreds of sects and churches are concomitants of the Bible, and the Christian religion which produces them. Some of them are as widely different from each other as black and white, yet the crooked old Bible sustains one as much as the other. The most popular sects have agreed to call each other orthodox, while others, not admitted into the ring, denounce as "heterodox." Each sect thinks it is the only one that is right.

The devotees of old religion accept the most absurd superstitions without proof and shut up their souls to every fact. Theologians teach that what man believes is more important than what he is or what he knows. They want their votaries to hold the idea of a future life, as they teach it, by faith and hope; but blind faith no longer satisfies inquiring souls. The teacher of theology is sure his pupil is gone to hell or will get there, the moment he dares to prove anything pertaining to spirit existence.

Christians have taught the doctrine of another life for centuries without proving it, and threatened all who do not believe it with eternal burning. It is not strange that they reject the truths of Spiritualism. In this age, when it flashes so much light on the errors in religion, which has closed the door to individual spiritual experiences, and made the race dependent for spiritual teachings upon external forms and theological tradition.

Old religious doctrines are continually being modified, approaching toward Spiritualism, which comes to all for the benefit of each and all, to give us knowledge, to chase away the shadows of death, to change the gloom of the grave into light and joy. Humanity at large will yet come to the heritage of the spiritual forces that have been denied them through superstition on the one hand and materialism on the other.

We only repeat that which our spirit instructors have spoken and written when we say that, from thousands of intelligent spirits who were once devotees of the Christian religion "on earth comes the verdict: 'Christianity is a solemn farce—an empty show—a delusion and a snare.'"

And we can accept this as a true verdict. We can plainly perceive this fact by observation, without going to the spirit world to ascertain.

For centuries the church has done more than anything else to make the world miserable. And it was not so bad if it had stopped at the grave, but the influence of false teaching leaps the boundaries of the tomb and fetters the soul in spirit life.

You can learn to unmake any hell you ever have, or create for yourself a "stable heaven." It is not so much for eyes to see as because blooming is the loveliest, most natural thing they can do. The methods of knowing how to think and of growing toward it are not prevented by creed, dogma nor prison cell. There never was a creed strong enough to hold a person who had outgrown it.

As soon as human lives become aware that they are entitled to exercise any of the spiritual gifts—such as the gifts, according to the growth and needs of the human race, will become more and more the possession of humanity—that all that realm that has been clouded by ignorance, superstition and bigotry is being opened as a portion of the legitimate possessions of the human race, the psychic growth of the world will be wonderful. Instead of children being pushed or treated by physicians because they are psychic, they will be encouraged and strengthened, and people will gradually learn that the possession of psychic gifts is not a weakness but a strength, and the rarest and best possessions of humanity. People will enter into a knowledge of spiritual things; will know that these are a legitimate source of inquiry, and that the human mind may intuitively be opened to receive impressions, teachings from those who have passed away—that there are no longer sacrilegious nor sinful, but to women, but will be one of the great strides in human recognition and advancement.

After centuries of fighting the imaginary devil, Christianity now confesses that it is an unequal fight and the devil is master of the situation. Satan should be praised and honored for his victory. People cannot be coaxed to church on Sunday to hear the old fables and doctrines reiterated, and so the clergy want more stringent laws to compel people to attend their ministrations. It is not for nothing that they go by the thousands to enjoy a few hours once a week after six days of toil. They have had enough of slavish fear and sanctimonious cant, and they want no more "blue laws."

The opposition brought to bear against Spiritualism does not retard its progress nor win back its converts from their faith. It secures, in fact, a personage to whom homage is due, and the only religion that in essence is entirely free from idolatry.

People of all classes have a common bond in Spiritualism—in its revelations, because they accept these facts by proofs to them given. All may joyfully accept the messages from their departed friends; and many do, in time, leave their outworn, outgrown garments of faith. A. H. NICHOLAS, Summerland, Cal.

MOST REMARKABLE.

A SPIRIT APPEARS ON THE STAGE.

An Actor's Tongue-Cleaved to the Roof of His Mouth.

To the Editor:—A few days since while reading "Famous Phrases of the Day in America," by Louis C. Strang, I came across a phrase relating to the stage career of the famous actor and tragedian, Joseph Haworth, which I think will prove of interest to the many readers of The Progressive Thinker. As the volume referred to is read by but few, I thought I would call attention to it, as it has probably not been read by the readers of the Spiritualist press in general.

The author of the book referred to says of Mr. Haworth, that he was born in Providence, R. I., on August 7, 1856, but was brought up and educated (in Cleveland, Ohio; that his debut was made in May, 1873, at the Academy of Music in Cleveland, when he played the Duke of Buckingham to the Richard III. of Charlotte Crampton, who gave him an engagement in her company.

After a year with Miss Crampton, Mr. Haworth joined John Billster's company at the Euclid Avenue Theatre, in Cleveland, etc., etc. I repeat the words of the author in the above, and you will see how clear to your readers what now follows, in which the author uses Mr. Haworth's own words, as follows:

"I got along nicely enough until the closest scene. [Mr. H. was playing at his benefit performance in 1877, the role of Hamlet to Miss Effie Billster's Ophelia.] I had just finished the lines, 'Look upon this picture; when I looked across the stage, and there stood Charlotte Crampton in her Richard III. costume, glaring at me in exactly the same manner as she glared at me on the night when I played the role of Hamlet. I had been doing a year! stood transfixed with horror, and my tongue cleaved to the roof of my mouth. The audience thought it was acting, and gave me round after round of applause. As I looked, the expression or whatever you may want to call it, vanished slowly, and for a moment I closed my eyes. When I looked again, the demon-like figure had gone. I was stuck in my lines, and I don't know how I recovered them again; but I did go on through the part cheerfully until the end. I was called before the curtain and asked to come close. I am not a Spiritualist, and I cannot account for the horrible experience. Call it an optical illusion or anything you will, I shall never forget it. thing you will."

PAUL R. ALBERT, Manager Opera House, Chattanooga, Tenn.

Hypnotism a Cure for Insobriety.

By means of the enlightened employment of hypno-suggestion, the subliminal self—that principle which dictates what is right and belies to good—may be brought into control. It happens to be a psychological fact that a state of sleep, either natural or induced by an intelligent physician through ordinary hypnotics, a human being is obnoxious to the insinuation of a belief, impulse or thought which may dominate the waking life.

Periodic drink attacks, are usually forecast by significant indications, well known to the family and friends of the victim—irritability of temper, unreasonable suspicion, so-called "cranky spells," abnormal restlessness, unaccountable depression. Immediately upon the appearance of these symptoms the patient should be treated by suggestion before opportunity is given for the craving. Such a subject frequently recognizes his danger and sincerely wishes to be cured. He is tactfully convinced into the subliminal sphere, and his own desire and decree, he has lost all craving for beer, wine and whisky; that alcohol in any form will disgust him, and, as a safeguard, that he cannot swallow it, cannot carry the containing glass to his lips. The society of low companions is tabooed, the pleasures associated with drink and the glamor of the barroom are pictured as meretricious and placed in vivid antithesis to the chaste delights of home life.

The physical, mental, moral and economic bankruptcy that accompanies dipsomania is held up before the view of the sleeper, and he is forced to the conviction that he has reached this condition has come into his soul an abhorrence for drink and all that it stands for. He realizes the presence of efficiency within him adequate to the enforcement of radical abstinence as the principle of his life, and he is rendered insensible in the future to any such combination of passion and allurements as has usually constituted temptation. So he is led instantaneously to scorn recourse to alcoholic stimulants or to external aids, and he is left thereafter free from convulsive reasons, or in time of depression, misfortune or sorrow, and to physical strain, on the units of energy legitimately manufactured out of the nutritious food, non-intoxicating drinks, air, exercise and sleep. He will always act in response to that suggestion force when it is given by a trained hypnotist, and he will be in genuine sympathy with the hypnotist and co-operates with the courage of his convictions.

J. D. KACKENBOS.

Russia or United States.

Is it not strange that American women should have to plead and argue with their "men folks" for the ballot, this foundation right in republics—that there are no men in the world so kind, so considerate, so respectful to individual women, and yet all constitutional governments establish less sex aristocracy than does Russia, an absolute autocracy, treats the women as well as the men. The peasant woman has equal rights under the law with the peasant man. The individual woman in the United States is the poorest, most neglected, most abused, and most oppressed woman in the world. The man citizen is relatively to the woman citizen more oppressed.

I have known a woman suffer for women for more than thirty years. My husband was my first teacher. During the last ten years I have seen so much of the good results of its operation in the four Western States which are real "free States" that I am getting really impatient with my countrymen that they are so slow in bringing in this political reform. It works good and only good to the public and to women themselves. J. ELLEN POSTER.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 cents.

ECHOES FROM CALIFORNIA.

State Spiritualist Mass-Meeting at Los Angeles.

The three-days' meeting closed Sunday night, June 28, the vast audience occupying the two large halls of the Burbank. Mrs. R. S. Little, Mrs. Julia Steelman-Nichols, Allen F. Brown, state organizer, Rev. W. C. Bowman, Dr. T. W. Nichols, Mrs. M. E. Kratz, Dr. Chesbro, were the speakers of the evening. The large halls were packed to their utmost seating capacity, many people being unable to gain entrance to within hearing distance in the outer hall.

Among the gems of inspired thought, flashed from the souls of some of our best workers in the cause, were the following:

"For hundreds of years the Christian world has called for some one to come and be its savior, but it was left for the Spiritualists to hear from him."

"Among the great needs of the hour is a clearer and a more scientific understanding of what constitutes mediumship—its laws and its realities."—Julia Steelman-Nichols.

"When the world shall accept the harmonical philosophy in all its beauty, then shall Spiritualism be known for what it is."—Rev. W. C. Bowman.

"The light of Spiritualism is an honest medium."—Mrs. Maude Chesbro.

"Spiritualism gives to the sorrowing the comfort which no other religious thought can."—Allen F. Brown.

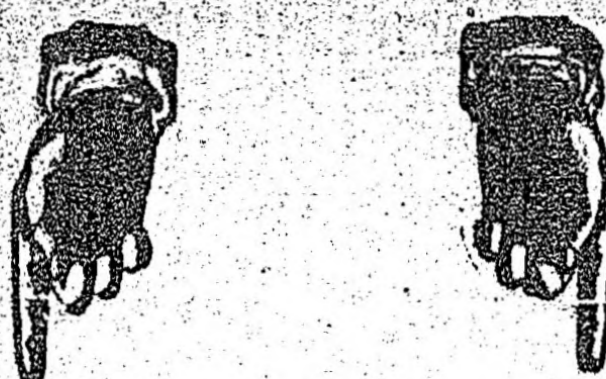
"The fundamental principles of evolution have given to the world—Spiritualism as a rational religion."—Dr. Chesbro.

"Organization and co-operation shall give to the Spiritualists what our philosophy calls for—the right to think, to earn and to grow."—Edith Nichols Cobb.

"Surmounting all religions, Spiritualism stands as the noblest of them all."—Dr. W. T. Nichols.

"From the hearts of our converts from orthodox, Spiritualism takes the fear of death, and in its stead implants the star of Peace."—Mrs. M. E. Kratz.

"Spiritualism calls for sympathy and unselfishness on the part of its adherents."—Mrs. Lettie Allen.



The New Movement.

The Best and Grandest.

Write us today and let us tell you all about it. It will cost you but a few cents, and you will have already two beautiful Sanatoriums.

PLEASE

Let us tell you about the

NEW MOVEMENT.

If you are busy getting ready to go to camp-meetings with a whole lot of people, you will find this

movement has already two beautiful Sanatoriums.

DR. G. E. WATKINS,

66 Highland Ave.,

Newtonville, Mass.

How Shall We Develop and Utilize

Life's Spiritual Forces?

It is a fact that is well established in the minds of all human beings of average intelligence that while they possess in a greater or less degree the instincts and passions of the brute creation, they also realize within themselves a superior element, and that however it may be oppressed and overshadowed by the animalism of their lives, that higher force is struggling to give expression to its powers and to assume its proper place, which is to dominate the lower. In proportion that the spiritual forces gain the ascendancy, the individual or race advances in civilization; and when it is relegated to the rank of a lower life, then we see the manifestation of such conditions as the massacre of the Jews in Russia, and the bloody riots resulting from the struggle of the social and industrial forces to adjust themselves and come in harmony with the spiritual nature.

The question, how shall we develop those higher forces that are struggling to give a more perfect realization that we possess them; that life is something more than to "eat and drink, for to-morrow we die"; that however needful those acts may be for our physical existence, to suppose that they comprise the all of life would leave us far in the rear of understanding the true meaning of existence.

The next step, after we have become conscious of the presence of these forces, is to use them to assert their right to their proper place in life's program, which is the foremost where they shall in proportion to their development control the animal instincts and passions, transmuting the forces of the lower world into elements that can be assimilated by the higher.

This is not the work of a day, year or the period of our material lives. We are not responsible for the use of powers that have not come into conscious possession of, but after that important event takes place the responsibility increases in proportion to the growth of those higher powers. The world plodded along for ages before it made practical the forces of steam and electricity, and the result of the struggle was just five minutes before the power that can be utilized in the material world, the responsibility is great that they be used to develop those higher and more subtle forces which, if life is truly advancing, must in time be unfolded.

That divine law which has come down through the ages which says that "whatsoever a man sows, that shall he also reap" is founded on absolute truth. To utilize these mighty forces that have been revealed to human life for any but the most beneficent ends, making them not subservient to the spiritual law for the still higher development of life, will result in their nullification and eventual loss to the race.

The "lost arts" is a fact proven by the explorations made in the ruins of dead civilizations. They were given for beneficent uses while they were permitted to base ends, and the knowledge and power which they gave to human life was withdrawn until a more profitable time when the race was capable of understanding and properly using them. The modern world has in comparison to the ancient a most glorious inheritance, the result of the struggle of past ages to overthrow the dominion of the brute and in its place establish the divine human. Are we worthy to be the lawful heirs of such a glorious heritage? It is hoped that we have that high appreciation of our inheritance that will cause us to use it righteously, for if not it certainly will be withdrawn and given to that age which can appreciate its blessings.

That there are mighty forces waiting to be developed is proven not because we have seen their external manifestations, but because we have felt their influence in our lives giving us evidence that beyond our present attainments there is an undiscovered country more glorious, and when we are able to appreciate it, better fitted to become our habitation.

"These perturbations, this perpetual jar, Of earthly wants and aspirations high, Comes from the influence of an unseen star; An undiscovered planet in our sky."

These higher spiritual powers will be given to human life when it is capable of using them. Then the law that governs the operations of nature's great laboratory will be had to prevent those disastrous floods and droughts and cyclones, before which at present humanity is helpless when those destructive energies are aroused.

For the race to have under its present phase of development power to control the physical elements to that extent that it could vary the temperature, and produce either wet or dry conditions would be disastrous. The selfish instincts are too dominant, and some gigantic weather trust would be formed, and if we got any weather we would

have to pay trust or go without. The power of belief in the spiritual evolution of the race power will be developed which will enable it to control the elements may seem to some minds the height of absurdity; while there are others who, reasoning from past developments can see no inconsistency in the assertion that the same power that has brought life up to its present level will continue to endow it with still greater ability to manifest its destiny in a manner that at present seems impossible of comprehension.

The modern world is a great surprise party. There is dashed upon us that which to the majority of human beings is some wonderful discovery which upsets all preconceived ideas and takes us into wonderland, and hardly before we recover from our astonishment the scene changes and we are greeted with another surprise. A generation ago the possibility of producing a light that could penetrate opaque matter, making the interior visible, or of sending intelligent messages hundreds of miles without any visible means of communication, seemed impossible as a trip to the moon. The great question before the world is, what next? We are getting accustomed to these surprises and are anticipating at any moment some wonderful revelation.

If the race is to be capable of understanding the proper use of the discoveries already made, and of the more wonderful ones that are yet in the infinite storehouse waiting to be utilized, its spiritual faculties must be developed proportionately with the intellectual and mechanical; for if not it is giving loose reins to forces that when started it has no power to control and which will prove disastrous to any race that seeks to utilize those forces while neglecting the spiritual part of their life. The Biblical saying is a truthful statement. Seek first the kingdom of heaven and all these things shall be added unto you. Forces before which at present humanity stands powerless, will, through a more perfect understanding of the laws that govern them, be intelligently controlled, and what is now so destructive will be directed into useful channels subject to the intelligent will of its master.

Believers in the philosophy of Spiritualism know that where communications are desired from the spiritual world that will be of moral benefit to the recipients, there must be harmonious conditions; that while no one has to surrender their individuality they must meet on the plane of the spiritual. The environment, then, is a revolutionary one; a revolt against the bondage of dogma and creed, and many things that were held sacred, exclusive property of the holy (?) orders, the rightful heirs are found to be the universal humanity, and that the gateway which opens into a broader and more expansive life for the race cannot forevermore be closed to anyone, and over its portals are engraved in letters of light, freedom for all, every Sunday, Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isaac Cleveland.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DYSPEPSIA, INDIGESTION CURED

We Can Positively Cure Any Case of Stomach Trouble Caused by Indigestion. Do Not Take Our Word. TEST IT YOURSELF.

FREE TEST TREATMENT

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.

Do you suffer from indigestion, heartburn, flatulence, or any of the other troubles that come from a weak stomach? If you do, you will find it difficult to eat, and you will not get any pleasure from your food. You will feel tired and listless, and you will not be able to do your work. You will find that you are not getting any benefit from your food, and you will be forced to look for some other way to get your strength back.