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Do You Know What Is Doing In the Ranks of Spiritualism To-day?

If Not It Is Very Evident that You Neither Take Nor Read the Spiritualist Papers.

This Is the Camp-Meeting Time and Much Is Being Done for Spiritualism that You Will Know Not Of.

Especially you should read the opinions of Master Minds in the OPEN COURT to be launched next week. You can not keep up with the Procession unless you read THE PROGRESSIVE THINKER. The Open Court will be an Arena in which will be considered what is for the best interest of Spiritualism, on a variety of subjects.

Sundry Thoughts, Cullings and Criticisms.

SCINTILLATIONS BY DR. J. M. PEEBLES.

The time is ripe, and rotten ripe for change; Then let it come. I have no dread of what is called for by the instinct of mankind; Nor think that God's world will fall apart. Because we tear a parchment more or less. Truth is eternal, but her effluence, With endless change is fitted to the hour; Her mirror is turned forward to reflect The promise of the future, not the past.

"The Lord let the houses of a brute to the soul of a man, And the man said 'Am I your debtor?' And the Lord—'Not yet; but make it as clean as you can, And then I will let you a better.'"

"I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds joy in the grain of gold in every creed, and floods with light and love the germs of good in every soul."

"This shall all men know that ye are my disciples, if ye have love one for another."—Jesus.

"I read the above passages many times before." Quite likely! And so, you have seen the sun in the heavens many times before. Are you any the worse for it? Are you not really healthier, better and happier for it? The sun, you know, is a great magnetic battery of heat and light—a mighty healer. So, if indisposed, retire daily to some upper room about 11 o'clock, lay aside your garments, push aside the curtains, and let the golden sunshine come directly upon your person. This, with will-power, deep breathing, hygienic food, and proper bathing, will prove a very baptism of vigor and vital upbuilding to your organization. Try these remedies.

THIS WONDERFUL PERIOD OF TIME.

If time be measured by a succession of impressions and mental emotions rather than by hour-glass sands, it is certain that man lives both faster and longer than in the ægæan years. Is there not as much truth as poetry in these lines—

"We live in thought, not breaths. In feelings, not in figures on a dial." The twentieth century came to us smiling from the cradle of the ages. It came afire with new life, and radiant with the spirit of progress. Great minds now occupy the throne of science. And ready the thinker holds the sceptre and rules the world. He lifts the palm and gracefully wears the amaranth.

What astounding changes since Babylon, now being unearthed, fell! What developments since Caesar's time! When he was murdered by Brutus, only a few Romans knew of the crimson deed for months after wards.

When Washington's body was laid to rest at Mt. Vernon, only tolling, gruff stage-drivers carried the sad news over rocky hills and along muddy roads.

When the sad-eyed multitude stood by the dead body of Lincoln, the colored man's emancipator, no cable transmitted the sorrowful news to London, or over onto the Continent.

And so when the great American hero was quivering with intense emotion at the fatal shot of that Buffalo assassin, there was no wireless telegraphy to flash the sorrow with lightning speed from city to city, and from ship to ship that whitens the ocean. Now railways, steamers, telegrams, cablegrams, wireless communications, and electric wave transmissions span and literally girdle the globe. And yet these all these scientific achievements pale away as childish minor matters before that tremendous fact—a FUTURE LIFE DEMONSTRATED—demonstrated and clearly proven by the most irrefragable evidences. Let the whole earth shout for joy!

"WHAT HAVE SPIRITS REVEALED?"

Such is the startling heading of an article in "London Light" of June 4th, wherein "Inquirer" informs us that Dr. Sullivan in his London Alliance address to Spiritualists, said that "Nothing I have read or heard throws light on these, the most interesting problem of all—the moral and spiritual life of departed souls."

Drawing the natural inference, the above paragraph struck me as being very peculiar. And yet, I can well understand how those in their early investigation of Spiritualism should have staggeringly taken this position; and for the reason that psychological clairvoyants in their descriptions of celestial scenery and spirits occupying different spheres differ in their communications—after something as touring American journalists differ in describing London, or social life in Paris. They necessarily see from varied moral attitudes.

And yet, Spiritualists unitedly agree in some, I may say very many of the most important matters, "throwing light upon the moral and spiritual life of departed souls." While conversing with dwellers in the invisible world for over half a century, and conscious of their presence every day of my life, I have this to say—saying it of course for myself only: Spirits have revealed, or satisfactorily settled for me the following subjects beyond question:

1. Man continues his conscious individual life after the event called death.
2. He takes with him consciousness, memory, intellectual and moral attainments—in a word his personality.
3. His life in the invisible realms is just as real, and more spiritually substantial, than it was in his mortal life.
4. The future world affords equal opportunities to all and brighter, better facilities than does this selfish, warring world.
5. Man as a thinking sensitive being, is inspired by higher, unseen intelligences, and is also subject to low ob-

THE CORRECT VERSION.

The True Character of "One Behind the Prison Bars" Vividly Portrayed.

He Misled the Editor by His "Spirit" Communication—His Own Personal Ingenious Scheme to Mislead.

To the Editor:—In the article "From Behind Prison Bars," in The Progressive Thinker, the part referring to myself, I wish to say is an absolute falsehood, as I at the time mentioned could only have been a child of 13 years of age. William Stansbury was 34 or 35 years of age, and such a union would have been utterly absurd and impossible.

In regard to "Baby Ella," supposedly controlling this prisoner, she never called me "Mamma," nor "Mamma Mabel."

"This article I would like published that all of the many who read this may know that such statements are utterly false. Those wishing to know more of this prisoner's character may obtain my address from the editor.

Yours truly, MABEL.

To the Editor:—The letter printed conspicuously on the first page of The Progressive Thinker, "From Behind the Bars," contains statements that are false, malicious and libelous; and so intended to be, against the good name of myself and family. The reference to "My friend Mabel," who afterward became my wife, is false and misleading. My daughter Mabel was not yet 14 years of age, a sick and delicate child, and the possibility of marriage was preposterous, and there is no record or evidence, or relationship of any kind that would tend to even hint of such an absurdity.

Referring to "Spirit Daughter Ella," at the trumpet seance, and the reference to "Mamma Mabel" insinuating as above, and through the claimed spirit control of him called her "My Mabel," using baby dialect, from which he changed "My Mabel" to "Mamma Mabel" to mislead. We have reasons to doubt even the existence of a spirit "Ella," on account of numerous other similar claims. For instance, the wife "Nellie," supposed mother of "Baby Ella," was claimed to control the writer of "From Behind the Prison Bars," was proven during the trial, to be living in Chicago, and who now repudiates the name and unfortunate relationship, the prisoner having deserted her, leaving her with a young son, as shown by the authorities, whom he also claimed to be in spirit, and controlled him, and who is now about 17 years of age and residing with his mother in Chicago.

Referring to the prisoner's "home" at Erie, Pa., it is shown by the criminal record that he practiced the same career of infamy that he did in Detroit, under the name of "Wm. Simpson," where he was taken into custody, but was given over to the Detroit authorities, because the infamy of his offense against an adopted child of 10 years was so heinous that his conviction would insure punishment to suit the enormity of his crime.

He was sentenced to imprisonment for not less than 24 or more than 25 years, and the anathemas of court, jury, press and public, as having received his just deserts. I am positive that the motive of the publication in The Progressive Thinker was intended to disgrace and degrade a member of my family because of our testimony on behalf of justice, against him at the trial. This attempt to disgrace my family was done through and under the cover of Spiritualism. The prisoner claimed also that the crime for which he is now serving sentence was done under spirit control.

I refer to the above facts to show the baseness of the character of the prisoner, whose statements are made through the columns of The Progressive Thinker, as a source of promulgation of the truths of Spiritualism as unfit, indiscreet, and unworthy of notice, and should not have been published without investigation.

MR. G.

critry, for she was once a slave-holding country. We quote the following from a recent number of "London Light":

"Until 1770, Christian England was not only a slave-holding country but a slave-country. Here is the proof: In the issue of the Gazetteer dated April 18, 1769, there was advertised for Sale the Bull-and-Gate Inn, Holborn, a 'well-made, good-tempered Black Boy' and in the 'Public Advertiser' for November 28, 1769, the following advertisement appeared: To Be Sold a Black Girl, the property of J. B., eleven years old, who is tolerably handy, works at her needle tolerably, and speaks English tolerably well; if of an excellent temper, and willing disposition. Inquire of Mr. Owen, at the Angel Inn, behind St. Clement's Church, in the Strand."

Though America and English speaking nations have abolished physical slavery, is there no churchland slavery? Are there no labor slaves? There is a mighty work yet to be done in the line of freedom, opportunity and education.

CAN OBSESSING SPIRITS LEAD TO VICE AND CRIME?

When the controversy relating to "The Great Psychological Crime" was raging at fever heat a prominent author published the following paragraph in The Thinker

"I deny utterly and for all time that individuals are led into evil and crimes by persons in the other world. I know the pranks and college-boy mischievousness of 'Diakka'—but even for them and all such, I know that the police regulations of the other world are adequate and universally effective."

It will be observed at a glance that this writer furnished no reasons. His position of denial rested solely upon a bare assertion. The statements, or assertions of hundreds of other psychics to the contrary, are to the masses just as authoritative. Truth and not personality must be the basis of all well-balanced minds, and this is the case with all such.

Contrary to the above position of this writer, I "POSITIVELY KNOW," and "FOR ALL TIME" that "INDIVIDUALS ARE LED" INTO EVIL AND CRIME BY SELFISH, UNPRINCIPLED INTELLIGENCES IN THE OTHER WORLD. Logically this must be so if the lower spirit-world spheres have any influence upon the inhabitants of this world.

In all-sincerity I further KNOW that the "police regulations" (if there be such regulations) in the other world are "not adequate and universally effective." In fact, I am inclined, after fifty-six or fifty-seven years' experience in Spiritualism to believe that these assumed "police regulations" are quite as carelessly and superficially administered over there as they are in this world of city hold-ups, con games, murders, and dark, destructive crimes. In "moral city-life policemen" are most absent

THE IMMACULATE CONCEPTION.

Some Curious Views from the Standpoint of Walter De Voë.

All substance and all space is intelligent. Everything that ever happened is remembered by the Mind of things. The Mind everywhere present never forgets the acts done in its presence. Even the "walls have ears" and a bit of plaster from a room in Pompeii will reveal to the awakened sense of a psychic all that transpired in that room hundreds of years ago.

Spirits can read in the mental atmosphere somewhat of the records stored there of mortal happenings, but not so clearly or truly as awakened souls. All spirits have now become awakened. Awakened souls can see in the atmosphere of Waterloo or Gettysburg the pictures of all that happened there, both on the material and spiritual side. In spirit they can walk again with the Christ and see all the wonders of the immaculate life of God manifest in the flesh. And when they have pupils on the earth plane sufficiently unfolded, this spiritual knowledge may be imparted to the world.

The following was given as truth from the mountain heights of wisdom where dwell those who love the Christ as the supreme individualization of Divinity. The words are mine.

A soul was born from the immaculate glory of the Father's presence, born into the light of love, and from the central light of love, emanated the Father-Mother God. For ages that soul lived in the most sublimely luminous kingdom of the Father, growing in wisdom and power, passing through all stages of soul education and experience in the heavenly worlds until he attained the supreme power of Mastery, developing from a soul-spark of delicate consciousness into an angelic cherub, such as always behold the face of the Good Father, from a cherub to the self-conscious beauty and grace of an angel; from an angel to the wisdom and power of those who manifest the will of the Father in all heavenly realms of life; and then from an archangel to the next grand degree of godhood through the path of incarnation, through sacrifice his high position in bliss to use his divine power of soul for the education of humanity and the alleviation of suffering. The ways to the heights of godhood are as varied as the needs and temperaments of souls; no two souls travel exactly the same path in their upward progression. And to the souls born from Divinity the path of incarnation in the flesh is not a necessity but a choice. Only an infinitesimal number of the great chains of souls continually being born from the Divine Nature ever seek incarnation; they find all the experience and wisdom necessary for their development of self-conscious Divinity in the various realms of spiritual activity above the mortal plane.

But the earth needed this grand soul and the truth in his possession as it needed these other mighty souls of light, Buddha, Zoroaster, and Krishna, who before him had compassion on humanity.

He felt the love of the Father-Mother God within him inspiring him to go to earth and seek for those who were lost in the ignorance and sin of the mortal realm: those souls who were so bewildered by the darkness of the lower realms that they reincarnated over and over and could not seem to find the path that led back to the realms of light. There is much light and much freedom in the spirit realms close to the earth at the present time, and the dominion of darkness that surrounded the earth has been scattered and dissipated to a large degree, thanks to the wisdom and love of the heavenly hosts and to Christ, their leader.

The Father sent him. He heeded love's monition. He came and consoled the souls who were in the false beliefs that held souls in chains of ignorance. Among these occult beliefs that the selfish priesthood had woven into the mind of earth was that age old belief in the necessity of reincarnation as a means of redemption, the belief that justice could be appeased only by sacrifice and pain. The spirit priesthood held that binding belief over spirits that coming up from earth (as they do to some degree to this day) and compelled them to reincarnate without gaining wisdom and progression in the spirit spheres, in order that they might perpetuate their selfish power on earth.

He himself, a form of truth, descending into those dark paths of mortal ignorance and led captivity in a mysterious way which mortals will never comprehend, bringing the freeing light of love not only to the conscious mind of mortals but also to the more of spirit spheres, the cause world, where the cause for mortal sorrow was rooted, where the principalities and powers of darkness were enthroned over humanity. Surrounded by the mightiest souls in heaven he fought the spirit priesthood as well as their counterparts on the earth.

If mortals could but see as the angels see the mighty work that was accomplished by that soul, they would worship and praise him with true appreciation as he is adored by angels and archangels in the higher heavens.

It is recorded of all the saviors worshipped by humanity that they were immaculately conceived. Herein is a spiritual mystery that like many other spiritual mysteries should be exceedingly modest.

It might not be amiss for me to here say that I have had in preparation for two or three years a book upon the subject of Obsessions—Demoniac influences and the reign of Undeveloped Spirits manifest in this and foreign countries. This exhaustive work, of about four hundred pages, is now in the binder's hands and will be ready for the public in a few weeks. These obsessional controls and similar questions must be candidly, bravely met by Spiritualists as well as by candid investigators and carping critics.

itual truths means nothing when taken in a literal sense.

After that archangel soul decided to enter the physical world through human birth he must involve his soul powers and veil the mighty light in his possession in order to make himself negative enough to come in touch with the lower planes, and then after that long period of involution he must seek for a suitable birthplace and for parents who would provide him with mental and physical characteristics that would offer the least resistance to the unfolding of his soul after it was born in the physical body. He found parents with psychic faculties unfolded and mediumistic powers developed to that degree that could see him and be impressed by his angelic presence to fulfill the divine laws of heredity whereby the best elements of their natures were conserved for the conception of a child that would have the intense spiritual devotion and aspiration that the parents had previous to its conception, as the dominant characteristics of its mortal nature; and when we think of the mighty overshadowing of the Holy Spirit that radiated from his soul, of the love and power focussed on the tiny germ that was to grow into a body for his indwelling, and of the angelic company gathered about him, making all the subjective atmosphere luminous with the light of heaven, we do not wonder that the conception of his body was called immaculate.

O this will become a heavenly world peopled with a glorious race of beings when children are conceived in pure love, and the aspirations of the parents draw the emanations of the angels to spiritualize all parts of the nature that is to become the soul's instrument for physical expression.

Parents must be educated in the laws of heredity; they must understand how sacred is their work, and what a tremendous power is theirs to direct by prenatal culture the future character and destiny of their children; that if they want ideal children they must be ideal parents.

When parents fulfill the conditions leading to immaculate conception by devoted spiritual lives their prayers for strong and great souls will be heard and answered by heaven, and those wonderful souls in heaven who are now repelled by the animal like generation of humanity will be attracted to enlighten the parents, bringing to the world a wisdom and power that will inaugurate the golden age.

But souls incarnate can gain dominion over hereditary laws by understanding that their true and most powerful self is of God, by faith in this Christ within, by denying those limiting qualities derived from mortal parents and affirming the divine attributes of the soul which they wish to bring into conscious expression.

Every soul is wonderful in its inner divine attributes, be it of little or great power in the expression of those attributes, and even a young soul may by devotion to God draw power into expression that would shame mightier souls that are just drifting in the currents of mortal pleasure.

WALTER DE VOË.
6027 Drexel Avenue, Chicago.

THE GRANDMA.

Old, old, the life behind her lay
Like a long country full of light;
She gazed there with the inner eye
For round her here was the falling night,
But turned across her path to see
What lovely splendor crowned the height!
And as the fates once trod on wool,
All sounds came muffled to her ears,
Yet still her fancy heard her tune
Of bubbling laughs, of frolic fears,
Of tender whisper in the dusk,
Grown tender because of tears.

The gay sweet spirit in her felt
The joyous movement of the dance,
Albeit her faltering feet refused
The tripping measure. If perchance
She sang, alas! the sad old voice
Was like one singing in a trance.

So fresh, so strong in all her thought
That by the cruel mirror spied,
Or in the glass of young girls' eyes,
It seemed a phantom she beheld
Masked with gray shadows of gray lines.

And knowing then the soul in her
Swelled, ever swelled with fine increase
And essence of immortal youth;
So she possessed that soul in peace,
And sat the slow bright summer day,
Smiling and waiting for release.
Harpers Bazar.

A VISION.

I had slept but a moment,
The clock struck with a start
With pulses quickened,
And beating of heart.
A form was beside me,
Whose beauty and grace
The years intervening
Can never efface.

The face all aglow
With a spiritual light
Eyes soft and tender,
Radiant and bright
Then like a zephyr
So silently, softly,
Wafted away.

Long years have passed
Since that stranger so fair,
She whose beauty
And bright golden hair,
Left me more thoughtful
Of others than myself.

O that I might know
The vision then seen.
MARIE FAULKNER.
W Duxbury, Mass.

We should be ever ready to debate any question in a courteous, gentlemanly manner.—H. S. Holcomb.

We have to get truth as we can, in this world; just as miners dig gold out of the mine with all the quartz and dirt and dross, but it pays.—Harriet Beecher Stowe.

An Exceptionally Important Leaf From History.

Chicago Vegetarian Society. Price, 1

Suggestions and Reflections.

I have not troubled the readers of *The Progressive Thinker* of late and, lest some may think that I have passed into a state of innocuous desuetude and am not striving to keep up with the procession, will offer a few notes, suggestions and reflections which may be of general interest to your numerous readers.

On the evening before my departure from San Diego, a reception was planned at the parlors of C. L. Barnard, one of San Diego's prominent leaders, and, for the ostensible purpose of welcoming Florence K. White, now serving the society. A goodly number assembled on that occasion and, when President C. A. Busby arose for the opening speech I was somewhat astonished to discover that a lady had been put up on myself, as they had not only met to welcome Mrs. White, but to give me a good send-off as well, and to make sure of my going. Bro. Barnard, on behalf of the friends, presented me with an elegant solid leather, nickel-trimmed suitcase as a token of their esteem and appreciation. Of course there was nothing left after that, but to go.

A pleasant trip on the steamer Santa Rosa landed me in San Francisco and the following Sunday found me in the hall of the Psychic Society in Oakland, where I listened to the closing discourse of Mrs. Lillie, before taking her departure for the East.

Being requested to occupy the platform, have done so for the past two months, with prospect of continuing through July. The society is not a large one, but certainly does make up in quality what it lacks in numbers.

Another society meeting in Fratern Hall, and presided over by Bro. Burton, holds regular meetings, with the Gillette and other local talent as speakers and mediums.

A third meeting is conducted by Mrs. Cowell, assisted by Mrs. Phelps, in Woodmen's Hall, and owing to the message work by Mrs. Cowell, who is an excellent medium, has probably the largest regular attendance.

It seems impossible to unite the Spiritualists of Oakland or San Francisco in any co-operative effort, and in neither place have they a temple in which they can call their own. Repeated efforts have been made to build, but for some reason the project has always fallen through, though there are Spiritualists enough in either place to make a larger congregation than any church in the two cities. Whether this state of affairs is due to the separate workings of the two cities, or to the lack of unity, I will leave to the reader to judge.

It was my privilege to attend the closing service of the year by Mrs. Gillespie, Sunday, the 12th, in the beautiful and commodious Elks' Hall, on Sutter street, San Francisco. A large and enthusiastic audience was present and a fine program rendered. Mrs. Gillespie was assisted on this occasion by Mrs. Place, Mrs. J. J. Whitney, Mr. and Mrs. Howe, and other well-known mediums. Eight persons joined the organization which is known as the People's Church.

It seems to the writer, however, that all these societies and "churches" rest principally on the personality of their various so-called "pastors" or favorite mediums, and when these take a vacation or for any cause step down and out, the church goes glimmering and is non est.

It may be pertinent to inquire when will the great body of Spiritualists who believe that we have "the best and grandest religion and philosophy on earth," get together, sink their personalities for the good of the cause and organize their local societies on a solid basis for practical work, taking as much interest in the success of the movement as Christians do in the success of the church, and not have the whole burden rest upon the shoulders of their faithful speakers and mediums? O Lord! when will this be the case? That this has been done in some places, and that the idea is a growing one, argues well for the future progress of Spiritualism.

It was also my pleasure through the kindness and invitation of Dr. W. P. Phelps, to address an open meeting of the Hermetic Brotherhood in San Francisco. Whatever the peculiar tenets of this order may be, the atmosphere was decidedly congenial, the audience taking very kindly to radical Spiritualism. Our genial friend, Dr. Phelps, is slowly but, we trust, surely recovering from a late and very severe illness and it is the wish of his many friends that he may speedily regain his accustomed state of health.

I have not mentioned the names of H. H. Brown and J. Stitt Wilson, each of whom, I understand, are doing a work peculiarly their own, and are having excellent meetings.

Mr. Willson has in the past entirely tabooed the whole subject of Spiritualism and has declared himself as being something entirely unworthy his attention, but by reason of the passing on of a darling child has investigated the subject more closely and has come into that light which Spiritualism only can bring to a hungry, creed-bound world. That he will become an earnest advocate of the spiritual philosophy, no one who knows the man will doubt.

It must not be inferred from account of my alliance that I am not interested in and highly gratified with the discussion in late numbers of *The Progressive Thinker* concerning mediumship and particularly in the phase known as materialization. This discussion has evidently proved a regular bonanza to the opposition, while it is peaches and cream to Bro. Jamieson, who is entirely satisfied that the halcyon days of mediumship and the materialized are gone forever.

Not so! Bro. Jamieson, on the contrary, the halcyon days of mediumship, including materialization, have not fairly begun. Possess your soul in patience, my dear brother, until we get through housecleaning, after which you may live long enough to make the discovery that there is evidence of a spirit in some of the manifestations. Right here I will transcribe a portion of a message by independent writing, received March 28, 1900:

"We realize the environment of distrust which you encounter each day, but while it is said that so much fraud and deceit should enter our beautiful philosophy, you must not throw aside all good because of this. That which you are able to receive and know for your self should be sufficient to sustain you for all time and purposes. It is this very over-run of fraud that is going to sift it down to the real. A regular routine will be experienced before long and the truth stand out bold and free in its own light. WE ARE ANXIOUSLY WAITING WITH YOU FOR THIS."

To this message was appended several names of the dearest friends of mine in spirit life.

It would seem from late events that this prophecy is on the eve of fulfillment and that the routing-out process has really begun. Every conscientious Spiritualist and every honest medium and worker will hope for its continuance until every fakir, charlatan and

pretender as well as every dishonest medium, whether in the seance-room or on the platform, is driven so far away from our lines that they will never be able to return.

No honest medium will in the least be injured by this discussion, while the dishonest cannot be hurt any too much. The deadly virus of this viper (fake mediumship) has already permeated the great body of Spiritualism until the very name has in many quarters become the synonym of fraud, deceit, dishonesty, untruthfulness and all manner of uncleanliness, and it is up to the Spiritualists to persevere and leave no stone unturned to purge the movement of this element, for only by so doing can we retain our self-respect or gain the respect of the world at large.

There should be no abatement of this work and effort until we can present a clean bill of health for Spiritualism and be able to point with pride to every public worker in our ranks as possessing the morality and the integrity which the ethics of Spiritualism demands.

That there will be weeping, howling and gnashing of teeth is to be expected, and it is to be expected that motives will be impugned, but the very salvation of Spiritualism as a distinctive movement depends upon this good work going on.

A very unique phenomenon is occurring in one of Oakland's suburbs, at the home of H. C. Whitney, in Piedmont. Mrs. Whitney occasionally indulges in the pastime of landscape painting, and, during one of these efforts, a number of well-defined faces spontaneously appeared upon the canvas and located on the rocks. These were repeatedly painted over or eliminated by the brush, but they insisted upon reappearing and were finally allowed to remain, as they did not seem to disturb the general harmony of the landscape. In a subsequent effort and on a canvas not larger than fifteen by twenty inches, numerous faces appeared, singly and in groups, the groups containing three distinct faces.

The work is done in oil, the faces representing every age of both sexes and different nationalities, ranging from that of a child to full-grown men and women, including some of patriarchal appearance. A very singular thing lies in the fact that in looking at the canvas from different points of view, these groups of three make a fourth well-defined likeness entirely different from any in the group. They appear on the ground, in the grass, in the trees and on the rocks, while the water and the clouds are filled with the faces of the dead. Mrs. Whitney has painted these faces counted singly, while with the combination there are nearly one hundred.

Home circles have been held by the Whitney's for quite a long period of time and this new and unique manifestation seems to be the result. It is either the outcome of the subconscious principle in Mrs. Whitney herself (very likely brought to the front) or there is evidence of an invisible artist assisting in these manifestations.

Golden-wedding bells have lately rung for Bro. and Sister Whitney, but it is hoped their lives may long be spared and that Mrs. Whitney may continue to unfold and perfect this unique and wonderful phase of mediumship.

I am having a very pleasant time in greeting old acquaintances and making new ones, both here in San Francisco, and am very kindly and generously entertained by J. J. Johnson and wife, who are old-time friends and Spiritualists, as well as constant readers of *The Progressive Thinker*, they being among your oldest subscribers.

WILL C. HOLGUE,
1373 Tenth Ave., East Oakland Cal.

EXPERIMENTATIONS

Evincing Occult Physical Force With Human Intelligence.

A small square table with a shelf below was placed in the library, and a black cloth thrown over it. A common spring table-top was placed on the shelf, and Mrs. F. and Mr. W. (the latter, being somewhat mediumistic), held the slate lightly with their left hands, while their right hands were clasped resting on the table above the cloth to complete the magnetic aura as directed by psychological instructors. In less than two minutes the slate began to sway from side to side. The question was asked, "there a spirit was writing." Three distinct knocks were made with the slate against the table leg, indicating "yes," according to the code.

"Will you spell your name, please, if we run over the alphabet?"
"Yes," was the reply, and the name Daniels was spelled out. Dr. F. asked, "Is this the spirit of Prof. C. W. Daniels, M. D.?" Distinct knocks answered, and the slate was twisted nearly out of the ladies' hands, and his every leg of the table very forcibly.

"Can you make that bell ring, doctor?" was asked by Mrs. D. F., and immediately it began to ring with great force. Mrs. F. said, "That is good, you may break the slate on the bell, if you can, doctor." Probably there were ten or twelve hard blows made on the bell, and finally the bell was thrown to the floor with great force. The slate was shattered and not a fragment remained in the frame.

This seance was the first of the kind, and was suggested hoping to influence some occult power to give us slate-writing, but having forgotten to attach a pencil, we got slate-breaking instead of slate-writing. We shall try it again.

Daniels called the next day over the phone or Ouija board and apologized for being so boisterous the night before, but said, "I would like to come again and break another slate."

"Yes, certainly, Doctor," said I, "could you come on the evening of the 20th?"
"No," he replied.
"How about the 25th?"
"Yes," said he.

While in conversation with Col. Ingerson, April 17, he said, "Could you arrange another seance so I could come and break a slate and ring a bell as Dr. Daniels did on the 14th inst?"
"Were you present on that occasion, Colonel?"
"Yes," said he.
"Well, Colonel, our mutual friend, Daniels, craves an opportunity to repeat that act on the 25th, at 8:30 o'clock p. m., and you can come with him and break a dozen, if you want to."

"I will be with him," he said.

Seance No. 2.—The same table, cloth and bell as in No. 1 were used. Dr. Ben. H. G. and Otto F. (both great mediums) were present. The slate was first controlled by Dr. Daniels, who struck the bell vehemently many, many times, but did not break the slate. Ingerson immediately grasped it, not waiting even to be introduced. He pitched into his work as one expecting a large fee. He would not stop to answer a question until he had finished his task. I never saw him on the rostrum so enthusiastic,

After Death=What?

BY CHARLES DAWBARN.

It has been pretty well demonstrated that manhood is not destroyed by death. Cautious officers of the Psychological Research Society admit as much as that. We may even go still further, and admit that intelligences who have reasonably proved their identity are sometimes able to give wise counsel to the mortal. It is certain that such returning intelligences possess memories, more or less confused, of their earth experience, although, for the most part they seem to pick up such memories here, rather than to bring them with them from the other side of "fog-land." They also, at times, exhibit a knowledge of earth happenings beyond that of the mortal. And they apparently possess and wield faculties that make them more or less independent of time and space. They seem to have a power of entraining a mortal, provided he be a natural sensitive, and using his organism as a means for entering earth life, and exhibiting their ultra normal faculties and powers.

So much hardly admits of dispute by anyone who has been once introduced to a fact such as "spirit return" and has made its friendly acquaintance. So we have gradually evolved our present conception of a borderland as dividing our visible and invisible life lines, where spirits and mortals meet, and extend greetings to each other.

In spite of shouts of joy, and tearful greetings from the bereaved, there seems to be little sunshine in this borderland. It is immersed in a perpetual mental fog, and, as we know too well, both mortal medium and returning spirit are alike befogged when they enter it. But out of this "fog-land" comes the entire history of spirit return, called Modern Spiritualism. And as a remarkable fact, Spirit Return has proved to be a very one-sided affair. It evolves intelligences, once mortal, who can and do talk lucidly about their own earth life and ours, though, so far as known, they have never yet startled the world with any new grand invention or discovery. Radium and the X-ray were not announced by spirits, and we look to mortal genius for whatever may be our next advance in knowledge and its power for good or ill upon earth life. But, as we have said, the results of spirit intercourse, such as they are, have proved very one-sided. Spirits talk to us of earth incidents with a fair degree of accuracy, but when we would travel the other way and peer out into their lives and experiences, we only get deeper and deeper into the fog. Not a tale comes from spirit life of spirit happenings that will bear scientific investigation.

The reader should not be repelled by the term "scientific investigation" for science is really only the orderly arrangement and logical study of facts. That is to say, every fact has its own place in the eternal sequence of cause and effect, and it is the business of science to discover just where a fact belongs, but it can usually discern, almost at a glance, where a fact does not belong.

Of course the various tales of spirit life with which spirit return is festooned and garlanded are presented to mortals as statements of fact, that is, of actual occurrences on the spirit side of life. They have been, and still are, accepted by many as truth, because such statements and histories are made and given in the name of a spirit. It sounds like heresy to the average Spiritualist when these fascinating tales are declared to be full of impossible "facts"; that is to say, of "facts" that are impossible under the supposed conditions of the story to which we are listening. Instead of being an orderly arrangement of facts, and therefore scientific, they are facts belonging only to this life, although most ignorantly asserted to belong to the life and experience of the spirit who is telling the tale. Such impossible statements of fact repel the scientific investigator, and usually lead him to make an illogical denial of the proved fact of spirit return.

It may be a very ungrateful task, but the writer is proposing, in this article, to expose some of these impossibilities which have been, and still are, accepted as gospel by the average believer in Modern Spiritualism. Every investigator soon discovers that many of his spirit visitors are so unspiritual as really to belong to earth life in thought, word and deed. In everything but the texture of their bodies they are of the earth, and very earthy. For the most part everything that is disorderly and unsatisfactory in seance experience is really caused or evolved by these earth-bound spirits. Necessarily their experiences, no matter how high may have been their mortal station, are much the same as those lived in the slums of earth-life by the unprogressed mortal. They are children of the fog, and know nothing of the beyond we are seeking. So, unless they assume to play the reporter for the higher life, we will pass them by, so far as this article is concerned. It is the pictures of spirit life, drawn by spirits apparently worthy of respect, that we are about to carefully examine in this article.

That the law of evolution, so dominant on earth, should continue after death is so natural an assumption that we accept it as a most reasonable statement when made, for instance, by the returning spirit known as George Pelham, through Mrs. Piper, the medium. But when we are asking "After death—what?" we must remember that evolution means both more and less to the spirit than in earth life. It does not mean the survival of the fittest, for all alike "over there" have already survived death. But it means, or seems to mean that there is in the beyond a law by which progress continues to be evolved as the result of effort. But that progress carries with it consequences unknown in earth life. Death seems to evolve a most startling change in the substance of which our mortal bodies are composed—but all alike experience that. The new body is invisible and intangible to the old one. But the intelligence inhabiting the form seems literally unchanged by the death process. Man sleeps here, and wakes yonder. That is death. But the truism that a man can carry none of his possessions with him when he dies, includes every particle of his old form, as much as his money and houses. So he finds himself with a new form, just as material as his old one, but adapted to the other side of death.

Our first and all-important question at this point is what has the spirit left behind him beside his old body? Is mortal life composed of experiences controlled by the shape of his form, and its conditions, which cease at death? Is the new form maimed and scarred by the earth experiences of its intelligence?

Not even when he nominated the from the hands of the two ladies, both supposed to be one Jessie Fisher, a part of whom were slightly mediumistic. It

"Plumed Knight."
"Slate and Bell Seance No. 2.—The same conditions existed as in the first seance, and the supposed spirit of the champion slate-breaker, Col. R. G. Ingerson, took hold of the slate and, as seemed as expressive as his old-time thing. After several futile efforts, seemingly he was frenzied, and grasped the slate at each end bore straight down until the bell burst through it, sticking there, requiring considerable force to pull it out. Still the Colonel hung to the frame, tried to wrench it

At this point we have our first painful experience of the "fog-land" through which the man has passed in his death. And, to which he must return, if he would communicate with a mortal. The painful experience which here meets us is the direct contradiction of returning spirits as to how much of the mortal has become the personal property of the spirit.

Theology has taught from the very beginning that his earth life makes a man happy or miserable after death. And, to a certain extent, that has seemed a most reasonable conclusion. Our modern spirit return has repeated the tale, although it has dropped the vagaries of hell fire and endless torments for sinners. This modern spirit return has had as one of its most eminent and respected exponents a highly educated English clergyman known as M. A. Oxon, whose real name and title was Rev. Stainton Moses, M. A. Mr. Moses was not only a clergyman but also a remarkable medium, and had a number of controls, through whom much information was given concerning the life after death. His inspired teachings have been counted as high water mark by most Spiritualists, although there was always a pronounced theological bias. The reader will please note that in this article we are only concerned with what his spirit guides and inspirers taught as to the effect of his earth life upon spirit man. The names of these guides by which, at least, they are distinguished one from another, are Rector, Doctor and Prudens, as subordinates of a powerful intelligence calling himself Imperator.

In Stainton Moses' book called "Spirit Teachings" we are told that men take with them beyond death all their desires, and all their evil passions. This is, so far, of course, an emphatic answer to our question, "After death—what?" and we are not now concerned with the influence such spirits cast back upon our mortal life. The reader will please remember we are confining ourselves to an enquiry as to what awaits man in spirit life. And the fact that the mortal carries himself over there, just as he was mentally here is thus taught by Mr. Moses, just as it has been taught by thousands of other mouthpieces for spirit teachings.

This has seemed so natural a result, at least for a time, and to explain so many happenings in earth life, that it has been almost universally accepted. But the war between fact and fiction seems to begin just here, and the first gun of contradiction has been fired by spirits through the organism of the now renowned Mrs. Piper, who for many years has been under scientific direction, and held at the disposal of officers of the S. P. R.

It came to pass, by due process of Nature, that Rev. Stainton Moses "slept with his fathers"; that is to say, he passed into spirit life. When safe across the divide he most naturally foregathered with the authors of his "Spirit Teachings." In coming back through Mrs. Piper he has succeeded in proving his identity to the satisfaction of the scientific men who keep one eye on Mrs. Piper, and the other on "spirit return." But he startles everybody, including the present writer, and probably the reader, by declaring that he was wrong, completely wrong in his old teachings. He now denies that spirit man carries with him any of his old passions and desires, and positively asserts that the souls of the wicked are not playing any part in our present earth life. He now solemnly teaches that evil thoughts and passions die with the body. And still more startling, his old guides, Imperator and the rest, make the same direct contradiction of their old teachings.

We are thus face to face with a question of fact, and it is useless and absurd to set one spirit statement against another spirit statement, and sit as a jury to determine which tells the truth. But, all the same, it is direct proof that even the very best and clearest spirit communications must pass through "fog-land," and that both medium and spirit are alike befogged and befogged by the conditions. We further remember this applies just as much to the spirits writing or speaking through Mrs. Piper as it did to mortal Moses, and as it does to every other medium.

We have now discovered, and proved, that our question, "After death—what?" cannot be answered to our satisfaction by any spirit communication, so far, at least, as to prove the moral status of the new born spirit. We are left in the fog, and can only pick and choose that which may seem to us most reasonable. But it then becomes a matter of belief, and not of knowledge; and it is not at all the purpose of this article to decide which assertion is true, and which is false.

So dense is the fog in which M. A. Oxon finds himself, even after his identification, that he cannot recall his own earth knowledge of Greek, in which he was an adept; nor over the true name of Imperator, which he had recorded in writing before his death.

So far we are obliged to acknowledge that we have not made much progress in determining the condition of manhood after death. We have proved that he must enter "fogland" when he would try to return, and that the mortal who would clasp hands with him must do the same. But this fact destroys our interest in the many fascinating tales of spirit life which have been spoken and written in the name of spirits. We see that so far as they are genuine spirit productions they also come from "fog-land." Instead of accepting them as true because they come in the name of a spirit, we grow suspicious, as we are now sure that a befogged spirit could not describe spirit life as it really is. But ten thousand such tales, often of deep interest, have been told and accepted as true because they seemed a continuance of our earth life experience. Just as Robinson Crusoe describes what takes place day by day on his island, so do these whisperers from "fog-land" make their autobiographies fascinating and interesting. And they claim to be telling us their experiences just as they actually are.

The grown-up boy discovers that the histories of Robinson Crusoe and of David Copperfield were tales of events and experiences that might have happened. But the grown-up Spiritualist discovers that these tales of "after death" are describing impossible events and experiences.

Suppose we make a brief examination of some of the tales told us by "befogged" spirits, through "befogged" mortals.

(To be continued.)

San Leandro, Cal.

minutes, the ladies simply touching it with their finger-tips in order to control its equilibrium.

Many more equally as wonderful demonstrations occurred during the evening, such as table-tipping, raps, and the twisting of the large oak dining-table completely around and back. This table will weigh 100 pounds. This seance occurred May 1, and since then Jessie F. has danced the little table into the music room twice while we have been communing with her over the Ouija board, and some one happened to sit down to the piano. Last Sunday my daughter was writing automatically, and Jessie F.'s spirit began to write, and hearing the piano, she stopped suddenly and said, "Oh! please! I wanted to write a little, but that music is too sweet, and evidently skipped away."

Sometimes she pretors the graphophone in the dining-room, but does not go to it. We are informed that when Jessie was here she was passionately fond of music, and was a great treasure, and was a musician of no mean pretensions. I have no doubt but she might be found to-day at Convention Hall, listening to Victor Herbert's orchestra, or perhaps at the Lafayette watching the "Pretty girls," (the City Sports) dancing, or on my veranda in a large easy chair listening to some one of the modern hand organs.

Almost every day our experimentalations bring forth something surprising, something new and amusing if not always edifying, but we know that there is no fraud connected with our investigations, and they are harmless.

Of course our friend Jamieson can account for all these psychological "mysteries," but he does not like to grapple with them publicly.

R. E. FLECTION, M. D.
Buffalo, N. Y.

JUDGE CHARITABLY.

A Message From Spirit Henry George.

Circumstantial evidence should never be taken as a standard by which one should be judged. I have known instances in my own life where the outside world would condemn, but they who knew the real issue of the question knew how innocent I was of wrong doing. So, my dear people, never pass judgment on one until you know all the circumstances surrounding the case, and then be charitable. I do not mean to be censorious, but I overheard a conversation this morning that has set me going, and I do not want you to fall into the error of misjudging your fellow-man, and to set up your standard as arbitrary, and leave no loop-hole for a few stray thoughts to enter. No man knows all the truth, and every one knows some truth; so gather them in by the wayside or wherever they may be found, and cherish them, no matter how small they come, and while your garden will be blooming with truth gathered from every clime and nation.

I am sorry to see nations still fighting and killing each other just for a little foothold of earth, when they ought to be helping each other to rise out of their poverty and spiritual degradation to that higher ideal of brotherhood and fellowship that can rejoice in another's victory. The rise of the nation always seems to be the fall of another; and while one is being inflated with victory, another is in the throes of agony; and so the poor old world goes on with its years of peace and carnage, and one does not learn the lesson of peace until he is in the midst of strife again.

Must it ever be thus? Will men never awaken from their dreaming and come into the full realization of what they are doing? They seem so phlegmatic and unconcerned, while the time is being wasted, and thousands go to their death, with no one to cry "halt" on their destruction.

Ruthlessly they are condemned to die without one thought of their salvation. If all the money that was being spent for firearms and ammunition was spent on the poor and starving millions, giving employment and carrying on the gentler trades, that will turn the swords into plowshares, it would make the old world a paradise, instead of a slaughter-pen. The stench of their impurities reaches up to heaven, and there will have to be another deluge to purify the earth; not a deluge of water, nor of fire and brimstone, but the spiritual awakening that will enlighten all mankind wherever they will heed the call that is being made. They seem lifeless now and unconcerned, but the spiritual side will eventually come uppermost. There has been a reign of the material things, and gold and gain has been the God; but man will find that nothing but a spiritual God can satisfy the innermost craving of the human soul, and they will start with their wealth that they can have that peace that passeth all understanding, and will be willing to arbitrate and to give in rather than fight for their seeming liberty, but in reality their slavery to ambition.

Crime is generated into the being before it is brought into the world; the mother looking out into the world sees man's inhumanity to man, and in her womb she feels that they can have that peace that passeth all understanding, and will be willing to arbitrate and to give in rather than fight for their seeming liberty, but in reality their slavery to ambition.

Crime is generated into the being before it is brought into the world; the mother looking out into the world sees man's inhumanity to man, and in her womb she feels that they can have that peace that passeth all understanding, and will be willing to arbitrate and to give in rather than fight for their seeming liberty, but in reality their slavery to ambition.

Oh, mothers! be careful; you little know how you influence that little mite that is given you. Commence before the life is born to train it into the useful paths of life. Look closely into your own life; weed out all unholy thoughts and anything that would tend to drag down; then will you be given children fit to inherit the kingdom of heaven, and not brutes in human form.

Now, my dear friends, I will leave you for a while. I thank you that through you I can come into communication with mankind again, and once more sound the clarion note of warning to men and women, and to bring them into the full realization of what life is and what it is meant to be.

Thanking you again for services rendered, I remain, yours truly,
HENRY GEORGE.
Mrs. Mary L. Kaiser, medium, Fort Scott, Kansas.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.
No woman need ever dread the pains of child-birth or realize that the child she is about to bring into the world will be a burden to her. She may be entirely untrained, and yet with a little help she may be able to give birth to a healthy, happy child without pain, and with a minimum of suffering. This is the secret of the "Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents.

What Manner of Man Is This?

Doctors and Scientists Unable to Explain the Wonderful Phenomena.

He will tell you where and what your trouble is without asking a question.

Stops Hemorrhages in the twinkling of an eye. Cures those a thousand miles away the same as those who call in person.

"May I use material remedies or employ a physician while receiving your treatment? I will answer it here by saying, 'Do just as you wish.' East Ohio stores, I consulted him and he said, 'I do not oppose the legitimate work of the intelligent medical doctor.' It costs you nothing. It is all around you, and in you waiting to be appropriated and used as soon as you understand it. It is but a simple matter to you to know how to use it, and if you employ me to give you assistance, and you live out of the city and cannot come to see me, send \$1.00 by Express and I will give you 10 minutes of my time and effort."

A Few of the Many Sworn Statements.

TO WHOM PRESENTED: Chicago, January 10, 1901.
This is to certify that my sister, Miss Louise Schmitt, of Highland Park, New York, was injured three years ago by a blow on the back of the head, which caused her great pain and suffering and resulted in hemorrhages from the nose and mouth, which baffled the skill of a number of the leading physicians, who failed to give her relief. Having heard of the healing power of J. W. McAllister, East Ohio stores, I consulted him and he gave her absent treatment which resulted in her hemorrhages ceasing at once. It has been about eight months since she has been well, and from this remarkable cure I consider him a most able healer. Very respectfully,
J. W. McAllister.

Subscribed and sworn to before me this 10th day of Jan., 1901. Witness my hand and seal.
(SAL.) PETER NILAND, Notary Public.

WOODLAND PARK, CAL., May 8, 1899.

Your welcome letter received and I was very glad indeed to see your kind words and was well. Mary has seemed to be some better now her pain has lessened. I have not suffered so much, but on Monday night following the Sunday evening when you said the faith doctor began to cure her, I was in a great deal of pain and did not have to take any morphine. I was well all night. Then it stopped, and she always feels worse when it stops. On Thursday night I got up to dinner and did not go to bed again until eight o'clock that evening, and felt better than I had for some time. Then I was in a great deal of pain and did not get up until the next day. I was not so well until this m. She is up, sitting at the south window in the sun, yet she does not seem well. I am sure that she is not well, but I do not know of course what the man's belief is, but if he thinks he can cure her she will try hard to believe.

The above is an exact copy of a letter received from my sister regarding the other sister's illness. She had been given up by doctors who stated her case hopeless. I had heard of J. W. McAllister, and J. W. McAllister and when last heard from was as well as the average woman of her age, which is 50 years. J. F. BROWNING.

J. F. BROWNING, personally known to me makes oath to the above statements as being true. Witness my hand and notary seal this 30th day of June, 1900.

(SAL.) PETER NILAND, Notary Public.

CHICAGO, ILL., June 21, 1900.

TO WHOM PRESENTED: This is to certify that for four consecutive weeks prior to being treated by J. W. McAllister, of East Ohio stores, Chicago, Ill., I was unable to walk and was in great pain. I was in a great deal of pain and suffering from pain in my lower limbs and feet. I could not wear my shoes, having been more or less disabled from various pains in my lower limbs and feet, with discolorations of the surface. Great agonies and swelling for a period of eight weeks. I had heard of J. W. McAllister, and J. W. McAllister and when last heard from was as well as the average woman of her age, which is 50 years. J. F. BROWNING.

Subscribed and sworn to before me this 30th day of June, 1900.

(SAL.) PETER NILAND, Notary Public.

Prof. J. W. McAllister,

Cures by

Personal Electro Magnetism

Room 5, 512 E. 63rd St., Corner Greenwood Ave., Chicago, Ill.

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OF

Hudson Tuttle.

Library of Spiritual Literature.

STUDIES IN THE OUTLYING FIELDS

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SATURDAY, JULY 9, 1904.

WORDS OF CAUTION.

You should not send money in a let-

ter. You may do so a dozen times safe-

ly, and then the next remittance may

be lost or stolen. Secure a postal order

for five cents, and then you are per-

fectly safe, and will save yourself an-

noyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit-

ualist Association.

Mr. Tuttle has been engaged to an-

swer all attacks in the secular or relig-

ious press on Spiritualism. Send him

clippings when an attack is made, giv-

ing date and name of paper. Address

him at Berlin Heights, Ohio.

Christian Science Warfare.

All is not lovely in the camp of the

Christian Scientists, as well as in other

Christian camps. Notwithstanding all is

spirit or God, and disease, whether

mental or physical, is a delusion of the

carnal mind, an unreality of the imagi-

nation, yet there seems to have been

something of an evil and infectious

nature at work, that has caused the high

priestesses of the cult to come forth into

print after the following style:

"Their published boast in 1903 that

Mary Baker G. Eddy would never again

meet with her church is not fulfilled.

She seems it wise for her church not to

visit her home at each communion sea-

son. Also the less ceremony we in-

clude in our worship the better. Hence,

I hereby notify my beloved brethren

that I shall not attend the church ded-

ications, but, as usual, remain at home,

working and praying for the prosperity

of Zion.

"The mental assassins are in God's

hands, and He will uncover their crimes

and punish them in His own good time

and way. Let us obey Jesus' command

to bless our enemies and do good to

them that despitefully use us."

"MARY BAKER G. EDDY.

"Pleasant View, Concord, N. H., June 7,

1904."

"Mental murderers," "mental assas-

sins," "mental malpractice," "malicious

animal magnetism," such are some of

the expressive terms used by "Mother

Eddy" and her followers, to designate

the persons and work of her opposers.

It must be said that such terms are

very peculiar when used by one who is

endeavoring to "obey Jesus' command

HAIL TO THE FRIENDS! HAIL TO THE WORLD!

Greetings to the Many Friends at the Various Spirit-

ualist Camp Meetings.

The Progressive Thinker goes out in spirit and in form to all the

camps in session over the country, freighted with the best thought of

the day, and with its best wishes for all its readers, and hopes for a har-

monious season at every resort, wherever even a few are gathered to-

gether.

It is impossible for us to visit these places in person, as ours is a

never-ending round of toil and care to bring out The Progressive

Thinker with its feast of reason each week; but we can give aid to the

cause in a more effective way by keeping up the reputation of the paper

and furnishing the campers with a regular weekly volume of good

thought, and help them to enjoy their rest and recuperation.

We do not expect, at this season of the year, to arouse much enthusi-

asm or create much commotion in Spiritualistic circles, for this is the

time of all times when the human system is relaxed, wants to relax,

needs to relax; the time when commotion is not very welcome, unless it

be from an atmospheric source.

We expect our patronage to hold to its regular height, its summer

height.

People will take their outings, our many camp-meetings will receive

their usual attendance, no doubt, and we are glad to know it can be so,

and wish them, once more, all the success in finance and the spiritual

revival that can come to them.

To a limited extent only is literature enjoyed at those outing places.

Rest, recuperation, intercommunication ("yarn-swapping"), visiting

old friends upon both sides of life, lecturing, etc., are a few of the ap-

preciable attractions of the average camp, but in a great measure the

camps are important institutions in the progress of the cause. They

attract and educate the people who would not take a paper or attend

a spiritual meeting, and often lead to investigations and a close study

of the philosophy.

Children in Heaven.

Interesting reading is that embodied

in an editorial in the Chicago Chronicle,

about the death of children dying be-

fore arriving at years of moral respon-

sibility. Under the title, "Children in

Heaven," the Chronicle says:

In consequence of the sudden and ter-

rible death of hundreds of innocent

children by the burning of the steamer

General Slocum, the city of New York

has been precipitated into a maelstrom

of theological discussion, and even the

secular newspapers contain editorials

on the subject. On the origin of evil, on

the goodness of God, on the eternal decrees

of God and on the salvation of infants.

One of these newspapers publishes

several communications which give an

idea of the popular excitement on these

subjects. "None of these dear children

under the age of responsibility," says

one writer, "will be lost." Another cor-

respondent remarks: "God in taking

away the lives of these on the Slocum

chose those who were jewels in his

crown." Still another concludes his

reflections on the catastrophe as fol-

lows: "Without children heaven would

seem to us a dull, uninteresting place

to which few would care to go."

It will be impossible for many per-

sons, no matter how good they may

Advanced Thought in the Pulpit.

Rev. W. B. Thorp, pastor of a Con-

gregational church in South Chicago, in

a discourse recently in Rockford, Ill.,

themed, "The New View-Point in Theol-

ogy," took a very advanced position,

which must place him in the front rank

with advanced thinkers. He said:

"The change which has come over hu-

man thought in reference to the subject

of religion in the past half century is

really very great."

"Practically the whole library of theol-

ogical literature previous to the great

intellectual awakening of the 19th cen-

tury has now become a matter of histor-

ical curiosity, as much out of date as

the works of Aristotle on natural science

of the present day. It is not strange that

in the midst of a transaction so great many

men have become intellectually bewildered

and have actually lost their bearings or

gone off upon tangents. The wonder is

that more have not been thus affected,

and that so many have been able to

make new and satisfactory adjustments.

"The principle about which all these

changes gather and from which they

proceed, has been the idea of the 'reign

of law'—of law not as edict or com-

mand, but as order, system, causation

—the principle that, given the same con-

ditions the same results will always

How the Japs Have Won.

Dictated by Edwin Arnold, June, 1904, to Martha B.

Johnston.—All Rights Reserved.

John McCullough, American actor,

1833. d. Nov. 1885.

Chas. Hoyt, American journalist, hu-

morist, playwright, author. d. 1900.

Caroline Miskell-Hoyt, actress. Mod-

ern drama. d. 1897.

Oliver Wendell Holmes, American au-

thor. d. 1894.

Mary L. Ogilvie, a sister. d. 1885.

Many American writers have given to

Commodore Perry the credit for Ja-

pan's success in this warfare, because

he helped to open up her ports to west-

ern shipping and her eyes to the meth-

ods of war known to the western world.

But the reason of it had not been

here. It belongs to the divine order of

things, and has from the beginning,

that Japan should win in anything un-

dertaken this year. Russia has fought

out of her planetary orbit, and neither

military prestige nor preponderance of

equipment could work against a law set

for her defeat at creation's dawn.

When that Christian hymn had been

written and the Jap designated "A

heathen in his blindness," it was doubt-

less thought by many peoples a right

description of his condition. Let us

see.

prayer; and he is accounted truly great who, thus enlightened, can look to the stars, or can find in nature somewhere the solution of every problem.

The religious dynasty of the Japanese has reached through several thousand years. Its central governing principle has been always the conservation of life in the abstract and the direct helping of the soul onward in its progress toward Eternal Good. With this in view he lives so in the simplicities of brotherly love and gentleness that he is ethnically almost on the child line, or where the life human touches the divine. These principles are adequate for the conservation of the ego in every phase of life more than shown by the solidarity of the Japanese king-dom in every discernible way. Optimism, sweet reasonableness and brotherly love pervade the teachings of occultism now as in the "ages dim," and Christ, if he is now on earth, must discern the kind of culture and insight that dwell in those who bent above his cradle 2,000 years ago, and that these, too, are "searchers of the stars."

All students of astrology, and the Japs are the foremost in the world, know that the occultation of Uranus is now upon Japan. She sits, as it were, "in the shadow of a great rock," to use a scriptural expression. But they say who are occultists: "The waves of light have drawn her into their arms. They have carried her into the bosom of her faithful star," meaning this is Japan's moment of divine favor—her time to act if she desired to win.

It were as well with the individual as with a race, to study the laws of life, on the astral plane, in search of moments of such power; but Occidental religion does not admit of those sweet obligations to the stars that led mankind to the finding of a Savior, and lent an everlasting glow to the name of Bethlehem.

We are, as the occultists say, but "travelers in the dust," would we heap upon Commodore Perry the glory that belongs to immutable law and has since the morning stars sang together. The real debt to the American commodore is ours. He has helped to throw wide a window through which the western world might look into the Flower Kingdom and discern the real power and wondrous illumination that have been the winning factors with the "little Japs."

The above is published in The Progressive Thinker by the courtesy of Mrs. Johnston.

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An Interesting Account

By Thomas B. B. Cotton.

Monday evening, January 3, 1898, when we met, only three guests were present—Mr. and Mrs. Gunn and the writer, with the host and hostess, Mr. and Mrs. Smith. Very promptly at the time appointed, 8 o'clock, Mrs. Gunn saw a young man by her side (i. e., a spirit). He was on his knees lying across her lap, his head bowed low and buried in his hands, an attitude of the most abject grief and humiliation. He had in earth life committed the terrible crime of murder. He had paid the penalty on the scaffold. He was brought to us by the circumstance of Mrs. Gunn having read during the day, an appeal in behalf of the abolition of capital punishment, a subject of profound interest to all advanced thinkers. In this appeal the name of the notorious criminal Durrant was mentioned. This grief-stricken spirit in our midst, had in an unfortunate moment, exercised an adverse influence on Durrant, and was brought to us by his mother, also in spirit life, in order to wake him up as it were. From the moment that his spirit left the body on the gallows, he drifted straight back to his cell in the prison and remained there in a comatose condition.

There he was from time to time visited by his spirit mother who was unable to make her presence known to him. How long he might have remained in that condition and in that cell, held under the spell of stupor, we can only conjecture; but the same law operating to produce this experience in this case will certainly, under like circumstances, produce a similar experience in all cases of the same kind. How many thousands of criminals who have paid the death penalty are therefore lying in their old prison cells on earth, waiting, waiting, waiting for the coming of some good Samaritan to wake them up and give them light! These are a few of the waifs of the spirit world! The mother of this young man told a sorrowful tale of pain in her own experience in the body; the result of unhappy marriage. She yielded to the pressure of outside influence and married a man whom she did not love; but O, how she did love another! The man she married was coarse and beastly. He had money, but her life with him became almost unbearable. How many times she wished him dead; and this was the unfortunate son was still unborn; and this accounted for his murderous tendency when on the earth. This woman's lover whom she did not marry, was broken in spirit and passed on before her to the spirit world. At the time of their coming to our circle, their wedding day in spirit life was fixed and the event soon to take place that would consummate a happiness replete far beyond the power of mortals to conceive of, the perfect union of two souls in spirit life. Her son also would be permitted to visit them from time to time, and when he has worked his way up from his present degraded condition will have his permanent home with them. All this which was so like a romance, was to each one present there, perfectly real and true. This woman's thanks to us for thus affording her this opportunity to help relieve her son, were expressed in words which plainly told that our work was not in vain. She labored to make it clear that this overflowing gratitude could not be restrained; but she gave us to understand that all that she could say would give us but a faint conception of her deep thankfulness. Her blessings would abide with us forever. She hoped we would go on in the good work in behalf of others. Mrs. Smith's guides then tendered her and the company that came with her a graceful invitation to remain with us during the deliberations of the evening, as guests; but she politely declined with thanks, saying that her single object was to relieve her soul of the burden of debt in this expression of gratitude to us for such a glorious work as we had done for her. She then bade us good night; and we proceeded with the business in hand, to-wit, the consideration of Mrs. Wimple's case.

By this time it was fifteen minutes past 8 o'clock. Mrs. Smith's guides reminded us that the time was fully mature for us to begin the work for which the circle was originally formed, i. e., to continue our joint efforts looking to the relief of Mrs. Wimple. She proceeded to inform us that besides the three spirits who had been the first to yield to the persuasions of the higher influences and consent to cease their annoyance of the victim, there was a great number of curious ones who were interested enough to come along with them and take their place just "outside the pickets," as the guides called the limit of intrusion. In other words, they remained just near enough to make their presence known and yet far enough to prevent their influence from being obtrusive. Of these there were believed to be no less than three hundred. We next received the unpleasant intelligence that owing to the extremely unfavorable conditions surrounding the patient at the asylum, although the four spirits who were chiefly instrumental in afflicting her, had left, the way of access seemed easy for others to step in at times through the day, making it at such times very disagreeable for her. That at night she was always free. A brief session of concentration served to emphasize this last fact, and to add very little to the information at command.

Toward the close of the sitting, a control took Mrs. Smith, whose name was William Warren, late of Saginaw, Mich. He had worked in a lumber camp and had received a fall which crushed his skull. Just previous to this control, Mr. Gunn had felt a severe thump on the top of his head, as though some one had struck him with a hammer. It was the same spirit striving to make himself known. He was greatly relieved by this short interview. It is a curious and very remarkable feature of all circles where developed mediums are present and a kindly spirit prevails, that the waifs or suffering spirits may be very greatly relieved by the mere fact of an introduction into the presence of the sitters. What an incentive is this to hold the missionary spirit and phase prominent as an essential part of the work of all circles formed among mortals!

Another control took Mrs. Smith briefly, though partly under protest, as she was somewhat reduced physically on account of extra work with the two waifs previously mentioned, as well as on the previous day (Sunday) at the mediums' meeting. These spirits are very grateful for this privilege, but the strain was especially severe on the medium. She was obliged to lie in bed nearly all the next day. It is necessary for mortals to use their judgment at such times, and not let one single control take them when they feel their physical powers giving way. They will thereby be able to do far more good in the aggregate.

It was decided that evening to once more address a communication to the asylum. Finally on recommendation it was thought best to send two messages; one to the superintendent bearing photograph and letter from Mrs. Knott (a particular friend of the patient), together with the kindly greetings and best wishes of the friends present to be alike tendered to her by the superintendent. The other communication was to be sent to the guides of a prominent Spiritualist of Napa, inviting their co-operation. The meeting then adjourned.

Monday, January 10, 1898.—On account of the medium's generosity in permitting too many controls at the last meeting, Mrs. Smith on whom the heaviest

burden of the work had so far fallen, was laid up a day (the last Tuesday), and determined henceforth to keep clear of all undue taxation of her powers in the future of these meetings. Accordingly as the hour approached this evening for the business in hand, she first made a preliminary explanation, during which she paced the floor for a few times, actually walking the entire distance of the length of two rooms; snapping her fingers and making gestures which to the other members of the circle were unmistakable in their import. She was disposing the spirits who had gathered in large numbers—a mixed multitude—in such a manner that their presence would be rendered harmless for the evening. Presently she stopped walking and began to say to one of the "invisibles": "Yes, you may stay on the condition that you make no attempt to control any medium until the business of the evening shall have all been attended to." To another she would say, "No; you will not be welcome to-night. Seek for consolation somewhere else. Your case would be hurtful to the medium. You are therefore forbidden to remain."

After a brief interval of silence my wife who had been in the spirit world since May, 1896, controlled Mrs. Gunn and said to me: "I felt that I must come and greet you, my darling." Then after a pause she said, "Do you remember when I said to you, 'Be kind to me, and I will be true to you?'" I replied that though I felt that the words had certainly been uttered in the past by her, I could not at the moment recall any certain time when she spoke them. She said, "It was on the evening of our marriage, after the guests had departed. I have come to-night to thank you, for you kept your promise faithfully. You have been kind to me indeed, through the earth-life journey, and I have been with you all the time since leaving the body, except when I go occasionally to my own spirit home. You have entered upon a glorious work. Continue faithful in the discharge of duty as you have begun, until we greet each other where parting is no more." She bade me good-bye with a hearty shake of the hand, and I was made to feel once more that my coming to Oakland had not been in vain!

We then sought to know the condition of the patient (Mrs. Wimple). She was found to be in a very nervous condition, but soon our silent concentration restored her to peace and tranquillity. It is to be borne in mind that in all these deliberations the physical presence of Mrs. Wimple was 50 miles away in the insane asylum. This bringing her visible presence into that circle from evening to evening, was purely "telepathic" or "clairvoyant," or both; so that the sensitives plainly saw her and sensed her exact condition at each meeting.

Henry Ward Beecher, a control of the medium, Mrs. Smith, made a brief but telling speech in which he declared that the faithful band were keeping guard, not only of the home, and the thronging multitude of spirits assembled there from time to time, instructing them and training them, by silent influence, but also they penetrate the walls of that asylum and keep in check the adverse influences of that woful place; that those three waifs who had so troubled the patient during the past months, had gladly accepted an invitation of the band to be taken into an institution of learning in the spirit world; and it was part of his special work to teach them there. This work of teaching these poor benighted ones, and helping those in the humble home of this medium, gave him far more pleasure and pride, than standing in the gilded hall of a great church edifice which he occupied so long in the east.

Up to this date no reply has been received from the last message sent to the superintendent and patient at the hospital, two weeks ago.

After a silence longer than usual a spirit came. In the mortal form she was known as Mrs. Phelan. She said to Mrs. Gunn, "Call the lady's face exactly to your mind just as strong as possible. Be quiet. We will do the rest." Mrs. Gunn then saw her wave her hand and there appeared a man known as one of the masters. These spirits took each other by the hand and floated away to the asylum. While there they still appeared in plain view. Mrs. G.: "They came back and stood here by me; he showing himself to me so that I will know him when I see him again. He had a long white beard and mustache. He let me take a good look in his face. I found love, charity and good will inscribed there. Now they have floated off. He told me that he could have come to me like a star, but he was willing to show himself as he had been heretofore. He says, 'The lady at the asylum, being now in perfect mental balance, thinks it an outrage to be kept there, and is extremely nervous over it at times.'"

As to those two spirit waifs (the monks) who had been troubling her, and had been the last to yield to the higher influences, they have been so thoroughly subdued, they are permitted to remain as they are now, in an atmosphere of delicious content, without one thought or aspiration for the future, yet with no desire to return to the old life.

The circle adjourned to Tuesday, January 18. We met promptly. Present, Mr. and Mrs. Gunn, Mr. and Mrs. Smith and the writer, and one new member, Mr. Johnson. Very strong power was plainly sensed, and harmonious conditions prevailed. No adverse influences were obtrusively present.

Silence for fifteen minutes, minds being centered on the patient. Mrs. Gunn then related that she seemed to be taken to the office of the asylum, describing the archways leading to the same; that a venerable man with flowing beard was the first to meet her gaze. Then a young man with a pleasant countenance goes to a desk and picks up a letter, reads it and gives it to a clerk to answer immediately. Mrs. Gunn then has quite a "talk" with the man in authority there, and expostulates with him for some time about the patient's release. He tells her it will be his pleasure to release her just as soon as she gives evidence of being cured, but that traces of the old symptoms linger, cropping out from time to time; and he is not permitted to take any action at present. She then requested that the letter which he had ordered answered, would be left over till morning, so that he could see the patient and get an exact notion of her condition. She saw him hesitate for a few moments and then tell the clerk to wait till morning before answering the letter. That man she was "talking" with seems very reasonable and fair-minded.

Mr. Smith suggested that if possible, it was greatly to be desired that the spirit friends bring to the patient, in that asylum, such strong influence to surround her, that she should be thoroughly protected from all adverse spirits in the future. Not long afterward Mrs. Gunn saw a spirit who always called himself Ichabod. He had once been the guide of her mother, and later the controlling spirit of Lyman C. Howe. This spirit told her that he had come into the circle to announce that he would go to the patient, take her and hold her for several days. He would learn her peculiarities and get such perfect command of her manner and speech, that he would keep away all symptoms of insanity, and cause the medium to appear her normal self when in the presence of the superintendent or of any officer of the institution. This would speedily restore confidence in them and secure release at an earlier day than otherwise. I then suggested that a vote of thanks be tendered

by the circle for this special service of this missionary spirit. The thanks were gracefully accepted by the spirit friends through Mrs. Gunn, without a vote being put. The medium in exquisitely well chosen words, used as illustration, the architect and builders, but a large structure is being built. The architect does the desk work, perfects the plan of the building; but he employs others to do the building. Each does his best, and does his part well. If thanks are due from either architect or builders it is due from both. So the spirit world accepts our gratitude, with thanks to us in return.

Mrs. Gunn then asked Mrs. Smith to ascertain for her who the woman in black was that had appeared to her (Mrs. Gunn) so often lately. She had tried hard, but had been unable to find out. Mrs. Smith, through her guides informed her (and us) that this woman had committed suicide and threw the blame of it on her husband. The man died of a broken heart. The woman had not learned as yet that she had left the body. She has been all these months (or years) hunting for her husband. She will now be able to get instruction how to find him.

On this occasion a certain mischievous young man (spirit) who had managed to pass the "pickets" once before, appeared in our midst, and in such complete disguise that for a time he thought he would carry his point perfectly, namely to fool all the mediums and spirits present, "just for the fun of it." He wore the mask of an old man with white hair and long white beard. It was not till Will Flower, the Indian girl, guide of Mrs. Smith took in the situation, that this spirit received the rebuke he so much deserved. Will Flower then and there stoutly commanded him: "Depart from our midst, you wolf in sheep's clothing!" Furthermore she tore the mask from his face and warned him in no uncertain terms that if ever he attempted to come to us to fool us again, he would be "taken and locked up in a cage." This suggested a question of profound significance to the searcher for truth; namely are there "cages" or places of confinement in the spirit world, used expressly for the punishment or restraint of mischievous or obtrusive wicked spirits? The answer was, "Yes, countless numbers of them."

Mr. Johnson suggested that now while Mrs. Wimple is temporarily out of her body, would be a good time to catch her and talk with her, and impress her that we are working for her in this systematic way, and enlist her co-operation as far as possible. We, in silence, all called for her presence. Mrs. Gunn saw her come into the circle, dressed in perfect white raiment, with long white veil. She saw her standing, "talking" to Mr. Johnson. Mrs. Gunn then addressed her in these words: "Mrs. Wimple, I affirm you will remember this interview here to night; that you impress it on your mind, and when you are free you will continue to remember it." (After Mrs. Wimple had finished the conversation with Mr. Johnson) "She then stood with one hand on his head and the other pointing upward and in a southerly direction. Then a stream of light poured down upon her, just like that which flooded the two waifs, on a former occasion."

Johnson: "I have a request also; that is that every day at noon, five minutes before 12 o'clock, we all fix our minds upon this patient, for her benefit in general and for her complete recovery in particular."

Mrs. Gunn exclaimed, "O, I saw her body lying there; [in the asylum]; I saw her drop right into it!"

The circle adjourned to meet again Tuesday January 25.

Present, same members as last week.

Our guides began on this evening with an invocation by Mrs. Smith's guides, seemingly interrupted by repeated ringing of the firebells. She next told us that the patient (Mrs. Wimple) was present in the room, and her presence was also sensed by Mrs. Gunn. Mr. Johnson gave such of us as needed it, a lesson in concerted mental treatment as follows: "Adopt certain things to be desired or demanded of the spirit world. Then make the request in a given order of iteration, silently. Before this silent iteration of the words expressing this demand, agree on a certain rate of breathing to be indicated for instance, by his counting for us all; so that our breathing may be in as perfect unison as possible, and our unspoken words in like manner to be addressed as nearly as possible in perfect time. He counted 1, 2, 3, 4, while inhaling, 1, 2, 3, 4, while exhaling the supposed breath. His rate of counting was, perhaps slow for some of the sitters, while a trifle fast for others. The words we agreed upon were "freedom" and "health" of body and mind of the patient. Mr. Johnson further desired us to try to see a spot of light in the top of our heads. After silence of some fifteen minutes, the various members of the circle related their experiences. My experience was a dominant hope—that freedom and health would yet come to her.

Mrs. Gunn's experiences were very varied. "First," said she, "a globe or white light in the center of the room. Its rays were divided into sprays or beams, resting on each of the sitters. The patient was in plain view to her. She was enveloped in a separate volume of light, her head and neck being flooded with a bright or white light, and the remaining part of the body in a marine blue. The patient said: 'O what a beautiful influence! It seems the angels must be here!' Then she said, as she came in the light by me, 'O Mrs. Gunn, where am I?' I answered, 'You are all right.' From first to last, there were so many other things that I had to throw off constantly, and fight them back as it were." Mr. Gunn reports nothing special. Mr. Smith saw floating shadows. Mr. Johnson, after some waiting saw the patient sitting all alone. Mrs. Smith said that she (the patient) was in the habit of coming here regularly and expects it every week. "When trying to draw her I could do nothing. When I communicated her to the special care of the spirit friends, she was very apt to be brought promptly forward. It seemed like somebody applying a fan; whirling a fan and trying to fan her. Her spirit has been accustomed to coming here without her knowing it. Her feet were very cold to-night. She was feeling very much depressed, and exclaimed, 'Oh! free me from this, oh! take me from the earth plane!'"

Mr. Smith: "What about that one that was to take Mrs. Wimple in special charge?"

Mrs. Gunn: "I saw him and what he was doing in regard to this matter, to-night. He says that we must do a prominent part. He says he is conducting the forces as we send them; and centering them upon her. As I see him now he stands right back of her with his eyes fixed intently upon her. There is the influence of that white light that penetrates further down, by his being there, but the blue light is all around her. This guide that has taken the case in hand is now trying to select a band to aid him, but it is not to be done in a day nor a month nor sometimes in a year. They come in and try for a while and then remain or gracefully retire, according to their stability to serve the case."

Mr. Smith still suggested writing again, but Mrs. Gunn's guides recommended caution in regard to too much writing; lest we should unwittingly arouse the antagonism of the husband and brother-in-law. She says that now for the first time we have gained the ascendancy over the adverse forces; that is, we are at

last more positive than they. They are just now more negative than we are. It is the first time that this condition has obtained with us, and above all it behooves us to hold on to this advantage. Mrs. Smith advised the plan of having the husband interviewed as a detective would do it; i. e., let some one go in the character of an anti-Spiritualist or one opposed to Spiritualism, and in this way, before he knows it, get just the information from him that we want. Mrs. Gunn said she would take it upon herself to see Mr. Wimple provided he could be found, between this and the next meeting. Mr. Johnson would try hard to have a friendly talk with the patient's brother during the same period.

Mrs. Gunn (addressing the patient): "We desire you here to-night to take from you an influence that is working between you and your normal spirit; that will free you from the bonds that are now held upon you by your friends, those who are keeping guard where you are. Assert your rights from what is now told you here this night. Keep as strong as possible and a determined will that those that have disturbed you shall not disturb you again. The music that you hear at night, remember. It will profit you. Remember the experiences you have had here."

A message from Mrs. Smith's band: A question: "Is it to be a success or not?" Mrs. Gunn was very tired, and got no answer. Mr. Johnson felt as if cold water were being thrown on something. Mrs. Gunn saw a crown made of flowers and a great letter C or O, rather hazy and indistinct. Mrs. Smith interpreted that to mean "Go See!" Mr. Johnson sees a woman (spirit) that bothers him some, because she is here so much, and not identified.

The meeting adjourned to Tuesday, February 1, 1898.

The usual members met on time. After some fifteen minutes' social chat, we proceeded to the work of concentration, which as before was directed to the freedom, health and strength of Mrs. Wimple. The first report after the silence was of Mrs. Gunn, substantially as follows: "I was in the room, saw a mirror and a lady standing in front of it. She wore a cape or cloak with a velvet or fur edge. I saw Mrs. Wimple. She said 'I wish I could go with you.' 'Well, my dear,' I replied, 'you will go with me pretty soon.' It seems she has health, strength and power. 'You must be ready to go with us, and also ready to return to your body instantly.'"

Next she was here. Then Mrs. Phelan came. Mrs. Phelan took her away in what seemed a shower bath of light. When she was returned to her body, I said, "Mrs. Wimple, look at us clairvoyantly." She replied, "Well, it seems that I have seen you in a dream." I said, "Don't think of it as a dream, but fix it in your mind that you see us clairvoyantly. She seemed to wonder if her husband would ever take her back again. A spirit seemed to be manipulating her brain, relieving certain parts of it that had been overcharged by the influence of undeveloped spirits in the past. This overcharging of certain parts of the brain, instead of real obsession, has been the actual trouble with her for the past few months. Also she seems to have received a letter from her husband, which disturbed her considerably."

Mr. Johnson got the impression that she was better and would probably be back in Oakland soon.

Mrs. Gunn: Now will the guides watch with her for a time, i. e., for a little while, and see if she is listening to us and trying to catch our conversation? (To Mr. Johnson): I will address her and you, if you can, catch the answer. Mrs. Wimple, do you hear my voice clairaudiently? Please respond so that these psychics will bear witness to your response. Mrs. Wimple, do you hear my voice clairaudiently? I have spoken in your ear; do you hear me? Mrs. Smith's response: I got this both times and very rapidly the second time: "I think I understand it to-night. I get a phase which brings me peace and harmony within myself, and is helping me physically and mentally."

Mrs. G.: "Mrs. Wimple, I, Mrs. Gunn, of Oakland, am speaking to you now. Be of good cheer, because there are a number of friends here who are doing all in their power for you. You are not forsaken. You have dear friends who meet you every Tuesday night and help you. Be strong and happy and healthful, and mistress of your own organism."

Mrs. S.: She gets the influence, but she thinks it is one; she thinks it is spirit power. It is hard for her to understand that she has gone out of her body. It seemed very far away when she went out of herself. Things were false, not real. Things were overdrawn and intangible. All truthful, if she could gather hold and could hold and understand as she came to herself. She has lain in a trance or dazed condition as the physicians would call it. She will understand it better now, for the spirits are instructing her to remain more within herself, and the spirit she says is giving us good advice, and not making her believe that she is some great individual. "That spirit that comes now to me," said she, "does not array me in white robes and make me think I am waiting for a gifted consort, coming to take me in triumph to his spirit home." She wonders much at all this, but it is something that she can understand gradually, as it comes back again to her mind. She will want to put it together and think this whole matter thoroughly over. She thinks over all through the week, what has transpired every Tuesday evening. She says: "I like the spirit that came to me last, for it is practical and very truthful," and as you go out of yourself, speaking to her, thus, she thinks to herself, "what more are you than a spirit without the physical form?" and she hears the spirit voice, and receives it, but she does not stop to question whether that spirit is living on earth, or is still in its earthly form. She calls them spirits, and she welcomes them just the same as she would welcome any other spirits from the unseen.

(To be concluded.)

BLOW BY BLOW.

The billow bursts on the rock-bound coast, and then goes hissing home,
And the only trace of its savage night is a sheet of flashing foam;
And the raindrop falls on the mountain side, and is lost in the fringed fern,
And never a trace of its lifetime's worth can mortal eye discern,
But the waves wash in with relentless force, and smile with a heavy hand,
Till the constant crash of the coming talls, and the rock is yielding sand;
And the raindrops fall till they fill the streams, and the streams swell day by day,
Till the river roaring rips its banks by the hundred yards away.
And so it is with great reform, though the work is plain when done,
"Tis step by step and blow by blow, that the roaring field is won;
Though the strife be fierce, and the gains seem small, we must keep on striking home,
And to win the cause of the great reform we must build as they build Rome." —Exchange.

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By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the middle ear, and the middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The tumor cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions and passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people coming to the office with deafness for years to be completely cured in only three weeks use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postage free, and shows you our case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 400 page Dictionary of Diseases, Free. Address: New York & London Electric Association, Dept. 1, 929 Walnut Street, Kansas City, Mo.

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Cancer, Tumors, Catarrh, Piles, Fistula, Ulcers, etc., cured by the use of the "Cancer Cure" for Illustrated Book. Sent free. Address: DR. BYE, Cor. 6th & Broadway, Kansas City, Mo.

\$3 a Day Sure Send us your address and we will send you a copy of our book "The Cancer Cure" for \$3 a day. The book is written by a man who has cured thousands of cases of cancer, and is a valuable work for all who are afflicted with this terrible disease. It contains full instructions for the cure of cancer, and is a must for all who are afflicted with this terrible disease. Send us your address and we will send you a copy of our book "The Cancer Cure" for \$3 a day.

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"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price \$1.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and exuberantly funny. Price in boards, \$1. Cloth, \$1.50.

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"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." Her poems are treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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

"Wedding Games." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

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

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," his tract of "Letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1. For sale at this office.

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"The new song-book, 'The Golden Echoes,' by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, while there are some who have heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

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

The Chicago Spiritualists' League will have a grand meeting at Free Masons' Hall, 4227-9 Cottage Grove avenue, Monday evening, July 11. All leaders of meetings, all workers, and those interested in this grand truth are invited to come and join us that by mutual cooperation we may aid our cause to win the attention of the people. We wish higher standards for all workers, and by proper teaching, weed out all unworthy workers and bring to the front honest mediums and psychic that shall honor our cause. Walter DeVoe will give the address of the evening on Spiritualism and New Thought, followed by a free discussion. The musical and literary part will please and amuse all. Messages from Mrs. Burdard, Mrs. Cleveland, Mrs. Noyes of Boston. All are welcome. Dr. Warner, president; Otto H. Kronk, secretary.

William F. Helmer, on Tuesday last the latter was not surprised, for she had been forewarned in a dream a few night before that her mother-in-law was dead. Mrs. Helmer died from a stroke of the heart from grief, for she had just suffered before, and she told her daughter-in-law recently that the third would doubtless be fatal. On Thursday night of last week Mrs. W. F. Helmer dreamed that her mother-in-law was dead, and that she was at her side and she lay in her casket. The dream was so vivid that on waking she instantly turned to her mother-in-law's Republic.

Mrs. LeSueur wishes to remind friends of the benefit Band of Harmony to take place at the home of Mrs. E. H. 403 Orchard street, North Side, drawing of a fine china painted dish to take place, and a pleasant surprise awaits us all. Thursday, July 7.

In all of our six years of continuous meetings there has been nothing but peace in our house. Let others find the value of our grape juice, which is simply a mind-broadening tonic, and we will strictly let other people's business be theirs alone. All the clamor about fraud and fraud workers has not injured the attendance at this hall in the least. We intend trying to have a choir of trained voices, and we will have the beautiful Payson Longley's beautiful songs, even if we have to sing them in the wrong word and note of which goes straight to the soul, so full are they of true spirituality. We had fine music last winter thanks to Mr. Phillip Herder, Jr., Mr. Frank Mulder and the boy wonder of the city, Mr. M. J. McLaughlin. In addition to all we will have a quartet. I do not know whether the other societies will take a vacation this summer or not, but suppose they will, as Lakeland Brady will open July 3, 1904, with this sterling worker and favorite, Mrs. Anna L. Gillespie; and then Mantua opens

in need, of such a one. We have, I
fact, been blessed in securing good su-
stantial representatives, and our work
as a result, is making rapid stride.
Our Lyceum has an average attendance
of fifty, and the sessions are well re-
sponded to. Recent convocations have
and wand drills, and our series of lec-
sons in class work and topics for dis-
cussion all meet with a prompt re-
sponse and earnest co-operation. With
in the past six months our Young Peo-
ple's Society has organized with an en-
rolled membership of forty, under the
leadership of Herbert R. Fay, a young
man of recent conversion, who has
thoroughly fired with enthusiasm in practical
works. A good choir has been es-
tablished under an efficient leadership,
and a series of topics has been named
for each session for a period of six
months, and some one of the members
select out of said list the subject to ex-
plain the attention of all during each par-
ticular session. The subjects have been
assigned. It is not uncommon oc-
currence to have a dozen or more give
expression during each meeting. Each
month they give a programme, follow-
ing with dancing and refreshments. I men-
tion this work in detail that it may be
an inspiration to other societies in this
great branch of our work. We are
preparing a number of young workers to take
the place of the elderly ones, many of

Price \$2. (Continued next week.)

"Healing, Cause, and Cure." By
W. P. Shelton, M. D. Price 50 cents.

(Continued next week.)

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 responses, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is sacrificed to brevity. The style becomes thereby as terse as a rapier, and the style is not always to the taste of all. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always abundant, and there is no possibility of 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 am able, the order of answering correspondents is expedited.

HUDSON TUTTLE.
Walter Lowenstein: Q. What is the difference between a spirit and an astral body?

Is there objection in the assertion that "the law of attraction is God?"

The term "astral body" belongs to theosophy, and its meaning is as obscure and befogged as most of the terms employed by that cult. It is supposed that there is an all-pervading "astral fluid" or "biogen" (life-fluid), out of which the spirit creates this body. It is the "shell," in and by which the spirit makes its appearance. It is entirely speculative, and falls to explain and utilize the facts. It is supposed to be the body in which ghosts appear, and spirits materialize. It is taken on and thrown off, and a spirit, unable to possess itself of this "shell," may wander, forever disembodied even of this astral moonshine.

Between such a body and the real spirit body, as the spirit being, formed of attenuated matter, distinguished as "substance," there is wide difference. The spirit being is entire and complete, and the body cannot be departed from, or laid aside, or changed. Thus organized it has no use for an "astral body."

There is a very earnest objection in saying the "law of attraction," or any other law or force is God, for if there is a God, he is the all, the sum and infinite expression, and repulsion, the equal of attraction is a correlative part. Such terms show confusion of thought and a total misunderstanding of the processes of nature.

W. T. N.: Q. How is the negro problem to be solved?

A. This question is called out by the execution of a negro in Texas, for an unimpeachable crime, committed with unspeakable atrocity. It was not lynching, but by "law and order." Six thousand people gathered to witness the horrible tragedy. While in prison after his sentence, the negro "experienced religion," and on the scaffold made a Sunday-school speech, saying he was ready to die, and told the negroes to be good and to meet him in heaven.

Not to enlarge on the immorality of a doctrine that teaches that the most infamous criminal, by confession of sins, can be washed clean of crime by the blood of Jesus, and although too degraded for this world will become a shining angel in heaven, let the objection be applied to the thousands of negroes assembled at the execution. They see the criminal for the time made notorious and a sort of hero, and although condemned by the judge, pardoned by gospel ministers and sent to the right hand of Christ!

Such executions are said to be for the intimidation of the victims. The student of psychology will not hesitate in declaring that all provocations to similar crimes, this publicity will prove the most effective.

To meet the brutal instincts which dominate this class, for the present, at least, force must be used, as it would in controlling a herd of animals, but that force must not allow the criminal to glorify himself and become a hero, or martyr in the eyes of those whom it is intended to impress.

There should be great charity in considering this question. It must not be forgotten that the grandfathers, or great-grandfathers of the negroes of the South were savages in the jungle. Even in the condition of slaves their advancement in civilization has been remarkable. Thousands of years intervene between the white race as it is at present, and its savage ancestors, yet even now, there is a return to savagery, and the crime of which the South is most abhorrent, is by no means common with the whites, South or North.

The negroes have rapidly absorbed the civilization with which they have been surrounded, and shown wonderful capabilities. Yet it has been more of absorption than that growth which impresses itself by heredity. They have imitated the dominance of the whites to education, and believe that education will, or ought to give the same position, and in this they have been encouraged by their white friends. They take education not as a means but as an end, and sufficient for their support.

The black race is the oldest in order of time and the least advanced. It never had a civilization of its own or arts, or science or history. Its only progress has been under the forced conditions of slavery in this country. It has proved itself wholly incapable of self-government beyond tribal relations, and of what the negro can and will do it left to himself.

The fact is before us that the rapidly increasing negro population must be assigned a place or it will take a place of its own.

It cannot be absorbed, or if that were possible it would mean the deterioration

of the nation. The scheme of colonization is chimerical, or the segregation into special territory. The situation, briefly, is, the negro is here, he must stay, and as a factor that cannot be disposed of, must be cared for with the greatest charity and wisdom.

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It is not a matter to decide in an hour, but in generations. The negro has to learn that freedom brings responsibilities, and work cannot be escaped. The whites have to understand that they must wait for the negro, or he will pull them down.

It will thus be seen that there can be no snap device to solve the question. The slow processes which make history must be waited for. After all this "negro question" is in a great measure a chimera. Why not allow events to take their course, and the negro, with all the assistance of the whites, to find his proper adjustment? Thousands and hundreds of thousands of the dregs of Europe are yearly brought to this country, penniless, uneducated, brutal, and in every way less desirable as citizens than the negro. They fill the charity institutions and prisons, and are a menace to free government, yet foreign immigration is not made a political question.

The negro should be held by the laws of the nation as all other people are held, and the race not made responsible for the crimes of a few. He should receive the same educational training from the government as given the whites. He should be allowed, without hindrance from prejudice of caste, to do anything and everything he can do well. In short, make it as easy as possible for the negro to take his place and patiently allow him to take it. Allow of evolution and do not force revolution.

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The tendency, however, to weaken our forces by dividing up into little bands led by ambitious but undeveloped and uneducated mediums is manifest to a very regrettable degree.

There is also in some quarters a disposition to exploit a sensational mediumship, which, while it attracts interest and curiosity for a time, is almost certain to leave an aftermath a far more stubborn doubt; yet, on the whole, a most gratifying and healthy conditions exists in our ranks and St. Louis, heretofore regarded as slow and conservative, seems to have caught the spirit of progress manifest in our great exposition and in a spiritual way we are given Boston and Chicago very close for the laurels.

The Church of Spiritual Unity, with which I have been connected as speaker for six years, has had its full share in the spiritual prosperity; many names have been added to its membership, and, as usual, it comes through the year without a dollar of debt resting upon it.

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The expectation that the time will come when there will be social equality, between the two races, or the class distinction, briefly, is, the negro is here, he must stay, and as a factor that cannot be disposed of, must be cared for with the greatest charity and wisdom.

The whites of the South have a more than "white man's burden" to bear, and must patiently wait for the wearing away of the results wrought by slavery, and seek by true education of the negro, to make him take the place as a man, he left as a slave, which none other can fill as well.

It is not a matter to decide in an hour, but in generations. The negro has to learn that freedom brings responsibilities, and work cannot be escaped. The whites have to understand that they must wait for the negro, or he will pull them down.

It will thus be seen that there can be no snap device to solve the question. The slow processes which make history must be waited for. After all this "negro question" is in a great measure a chimera. Why not allow events to take their course, and the negro, with all the assistance of the whites, to find his proper adjustment? Thousands and hundreds of thousands of the dregs of Europe are yearly brought to this country, penniless, uneducated, brutal, and in every way less desirable as citizens than the negro. They fill the charity institutions and prisons, and are a menace to free government, yet foreign immigration is not made a political question.

The negro should be held by the laws of the nation as all other people are held, and the race not made responsible for the crimes of a few. He should receive the same educational training from the government as given the whites. He should be allowed, without hindrance from prejudice of caste, to do anything and everything he can do well. In short, make it as easy as possible for the negro to take his place and patiently allow him to take it. Allow of evolution and do not force revolution.

THE CAUSE IN ST. LOUIS.

Prof. W. F. Peck Makes a Favorable Report.

To the Editor:—A few words regarding the progress of our cause in the World's Fair City may be of interest to some of your readers.

The past year has witnessed, I think, a greater accession of interest and numbers of adherents than any previous year in our history. Quite a number of new and excellent mediums have been developed and in a quiet way many new converts have been made.

The tendency, however, to weaken our forces by dividing up into little bands led by ambitious but undeveloped and uneducated mediums is manifest to a very regrettable degree.

There is also in some quarters a disposition to exploit a sensational mediumship, which, while it attracts interest and curiosity for a time, is almost certain to leave an aftermath a far more stubborn doubt; yet, on the whole, a most gratifying and healthy conditions exists in our ranks and St. Louis, heretofore regarded as slow and conservative, seems to have caught the spirit of progress manifest in our great exposition and in a spiritual way we are given Boston and Chicago very close for the laurels.

The Church of Spiritual Unity, with which I have been connected as speaker for six years, has had its full share in the spiritual prosperity; many names have been added to its membership, and, as usual, it comes through the year without a dollar of debt resting upon it.

Quite a number of mediums from other localities have visited and worked with us. Among others Bro. H. C. Dorn, of Newark, N. Jersey, whose excellent work and genial and unselfish manner won for him a unanimous vote of approval from the members of all whom he regretted to part with him.

A most interesting occasion was the public ordination on Sunday evening, June 12, of Mrs. Anna Netterfield, wife of the well-known Dr. Netterfield (Baptist) as a minister of the gospel of Spiritualism. A large and interested audience was present, the ceremonies were impressive, and Mrs. Netterfield's acceptance of the charge and appointment was eloquently and feelingly expressed. To the friends everywhere we unhesitatingly commend Sister Netterfield as one not only qualified mentally for her work, but whose beautiful character makes her an honor to the cause she serves.

The writer starts in a short time to fill his annual camp-meeting duties. He will be at the Chesterfield, Ind., camp from the 14th to the 27th of July; then to Clinton, Iowa, for the entire camp season, beginning the last Sunday in August and closing the last Sunday in August.

In the meantime his platform in St. Louis will be occupied by some of the very best talent in our ranks. So far the list of speakers is as follows: Mrs. Cora L. V. Richmond, Sundays, July 3 and 10; Dr. J. M. Peebles, July 17 and 24; Moses Hull, August 7 and 14. Others will be announced in due time. Visitors to the Fair should not fail to avail themselves of the opportunity to hear and meet with these master minds, the ablest among the many able and noted teachers that Spiritualism can boast.

St. Louis, Mo. W. F. PECK.

NEW BOOK.

Psychic Light.

BY MRS. DRAKE.

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