NO. 809

RECEIVED WITH OPEN ARMS.

Mrs. Loie F. Prior's Grand Reception by the Spiritualists of Wellington,

By the last steamer from San Francisco a noted medium and lecturess came to New Zealand from the United States to fulfill an engagement with the Wellington Association of Spiritualists, Registered. The lady's name is Loie F. Prior, and she gave her first address at the New Century Hall, Wellington, on Sunday evening, 9th April. The spacious hall was crowded, and many were unable to obtain admission. Mrs. Prior's kindly face and quiet, yet earnest manner captivated her hearers, and she was listened to with close interest. On the Tuesday evening following,

the society gave a "reception" to their visitor at the hall. A large number of invitations had been sent out, and on the evening in question the hall was filled with an intelligent gathering. Mr. William McLean, the president, oc cupied the chair. A few songs were rendered at the commencement of the proceedings, the guest of the evening occupying a seat on the stage under the folds of the Union Jack and the Stars

and Stripes.

The chairman said it was a memorable occasion, for two reasons. First, it was their privilege to welcome one of the bravest and best women in the cause of Spiritualism. He most cordially welcomed Mrs. Prior, not only to New Zealand, but to a free platform, and he could tell her that she was in a country where, before the law, women stood equal with men, and at election time her vote had the same weight. With regard to mediums the law was not satinfactory, but he hoped their legislators would soon perceive the necessity of amending the present law. The Chairman next referred to the enormous strides Spiritualism was making in all countries, the sympathetic attitude of numbers of scientific men, and the press and in the Church, where a bitter spirit had been shown, there was not such marked antagonism. thanked the Wellington papers for their lengthy notices concerning Mrs. Prior and her work. The second reason why the occasion was memorable was be cause they were gathered in the hall after considerable alterations and additions had been made. It was now one of the most comfortable and best appointed halls in the colony. In welcoming Mrs. Prior the Chairman assured her that there was a very kindly feeling existing in this colony towards their American cousins; and he felt sure that her visit would cement the friendship.

Mrs. Prior then stepped forward amid warm applause. Such occasions, she said, left her without words, for she felt that the welcome was the outburst of warm hearts. As she stood beneath the Stars and Stripes on Sunday even-ing she realized that there was a strong bond of sympathy between the two peo ples—that they were more brothers than cousins. She came with fraternal greetings from across the sea, and her welcome had been warm and touching. Mrs. Prior then spoke at some length on the philosophy of Spiritualism, the teachings of Jesus Christ, and lastly, of the unprincipled persons who posed pefore the American public as materializing mediums and trifled with the tenderest feelings of humanity. These fraudulent persons were coining money their deception, and she felt it duty to warn the Spiritualis' of New vare of Zealand, so that they might these adventurers, who were not Spiritualists, but posed as such. The lady resumed her seat amidst another show er of applause.

Mr. John Duthie, M. H. R., at the request of the Chairman, said a few words. Though not a Spiritualist he believed the organization was doing what it could to benefit humanity.

A very young lady delivered a recitation with good elocution and grace. Mr. W. C. Nation, of Levin, joined in the greetings to Mrs. Prior. She was now in what had been called "Wonderland"-a land of rippling streams and mountain torrents, of fields of ice in the South and subterranean fires in the He was glad to join in the welcome and he believed that Mrs. Prior's mission would be productive of much fruit, and when she returned to her own land she would be followed by thankful hearts and good wishes. He was glad the visitor had spoken of the frauds practiced upon unsuspecting inquirers. He could tell the audience he had re ceived a circular from the United States detailing a complete outfit for materialization seances, and offering to supply such at a price. He would pub lish the particulars, he said, in The of Life, so that Spiritualists throughout the colony could see what was in store for them. Mr. Nation spoke of the different schools thought. He said he felt he was amongst students of New Thought, the Subjective Self, Mental Scientists, Theosophists. Spiritualists, and other stu dents of the occult. All were climbing up the mountain side, in different tracks may be, but they were trying to gain the summit. By and by they would reach the height they were striv ing for, and he could imagine the greeting after this style as they met in the purer atmosphere, "Oh, you here too? I didn't expect to meet you!" The summit attained they would all be closer together. The speaker urged pa tient investigation and a deeper spirit uality in the lives of all, so that the close of the mortal career might be like a beautiful sunset of blue and gold. The whole company then adjourned

to the spacious supper room, where refreshments were provided without There was a marked display of good feeling, and Mrs. Prior got touch with many warm-hearted, intelligent, and earnest seekers after truth. Since this gathering Mrs. Prior has had well-attended meetings. As a lec-

turess and as "message bearer" from friends who have passed on she has been highly successful, and her work in New Zealand will produce rich fruit Speaking of one of Mrs. Prior's meet

ings, a Wellington paper said: "After Spiritualism.
the lecture she devoted half an hour to The office giving tests, most of them remarkable. No questions, either oral or written, were addressed to her, nor were the lights turned down. Standing on the platform she described various spirits which she said were present, was impressed with the ailments with which they had died, and indicated the part of initiated by your correspondent, into whom their messages were intended. In ergies, and which has the full approval was made, Mrs. Prior stepped down from the stage and successfully identified the persons who knew the spirit in this life. They were evidently taken by surprise.—"Message of Life."

Life has no blessing like a prudent friend.—Euripides.

A PROPHETIC DREAM.

A Spirit Gave Him the Impressive Vision, Showing Him the Burning Home.

Waukesha, Wis.-Dreams sometimes

come true.

The dream of little Louis Spechtenet sky came true last week and to people who believe in presentiments this will their faith, while to the materialist it will appear a mere accident. However, they will both agree that it was a strange occurrence.

Last Tuesday night as Louis and his mother were coming home on the interurban electric car from Milwaukee the boy fell asleep. He suddenly awoke from a dream and said:

"Ma, our house is on fire." His mother comforted him in his terror over his presentiment, saying:
"No, our house is all right. We will soon be home now and pa will meet us."
When she reached Main street, Mrs. nechtenetsky suddenly shricked;

"My God! My children!" For less than a block away she saw the upper story of her home on White Rock avenue in flames, a crowd of people on the street and the fire depart-

The mother's heart was soon relieved from its burden of crushing fear, however, for her children were safe, and the damage to the house was small. It happened that another son, Na than, had set a candle too close to his bed. One quilt and his clothing were

burned before the boy was aroused and he probably would not bave awakened in time to save his life if it had not been for his sister Annie, who discovthen gave the alarm .- Milwaukee News

INTERESTING ITEMS.

Mr. and Mrs. Aber in Arkansas City-A Select Circle Held in Which the Manifestations are Most Remarkable.

W. W. Aber and wife from Kansas City, Mo., spent ten days in our city, the guests of Mr. and Mrs. Terrell, us ing their parlors for the reception of those seeking information from their friends in spirit life. The rooms were crowded each evening. Many persons were convinced of spirit return, meet ing and conversing with their friends for the first time since their transition to spirit spheres. Mr. and Mrs. Aber are each excellent mediums.

The Sunday evening developing seances, held at E. J. Hoyt's are progressing nicely, and growing in interest. The circle consists of members of Mr. H and family, with a few select friends and an occasional invited guest or guests. The light in the rooms is slightly shaded, the features of the sitters being plainly visible. Preceding the sitting, a half hour or more is spent n the parlor rendering delightful instrumental music. Mr. H. is a fine violinist, using an instrument that cost Ella, his daughter, presides at the plano. Joe, a nephew, plays the cornet, and Turner, the son-in-law, and medium, plays a horn. These concerts are a good prelude to a harmonious cir-Exactly on time the sitters take their respective places. The medium, dressed entirely in black garments, enters the cabinet, which is a curtain in parts suspended ance room. The cabinet and medium are inspected, the curtains closed and the medium is soon in a deep trance. The friends from spirit spheres an nounce everything in readiness, when form after form appears, bows to nized. Some are clothed in robest of spotless white; others dressed in garments such as they wore in earth sphere. They talk through the medium to the circle or some member of it, an swer questions and give advice. fee is charged or donations accepted; no exhibition in public contemplated: has demonstrated to its members that our departed friends can, under favor

able conditions, appear visibly and converse with us. THOS MURRAY.

Arkansas City, Kansas.

ANOTHER COMMENDABLE WORK.

To Advance the Grand Truths of Spiritualism.

Dear Friend:-Are you a Spiritual ist? And if so, are you desirous of assisting in building up and advancing the Cause of the Angels? No higher holier cause was ever presented to the human race for its consideration than that which proves the immortality of the human soul, the perpetuity of love, and the eternal progress of mankind. In view of this, I am desirous of establishing a Home for Spiritualism in the city of St. Louis, Mo., to serve as a center of activity in the upbuilding of our cause in the Great West.

St. Louis is a large and rapidly growing city, centrally located in the great Mississippi Valley, and contiguous to all points in the West and Southwest. There is no better field for propaganda work to be found anywhere than here You are therefore solicited to contribute the sum of one dollar to a fund that is already begun, to be appropriated to the purchase of a site and the erection thereon of a building suitable

for the following purposes: An entertainment hall, with all neccssary appointments for the purpose of public meetings of all kinds, including amusements, etc. A kitchen and din rooms for sanitarium and dispensary

This establishment shall be open at all times for the purpose of assisting all who need either physical, mental or spiritual aid, and for the purpose of fur thering in every way the cause of true

The officers of the organization known as the Spiritual Society of ganized and chartered by both the Progressive Spiritualist Association of Missouri, and the National Spiritualists Association, have caught the spirit of this lofty ideal, a movement instigated and which she is putting all of her life enand endorsement of the angel world.

by return mail the sum of one dollar. together with the names of all Spiritualists whom you think would be interested in such a movement.

MRS. JOSIE K. FOLSOM. 3007A Dickson street., St. Louis, Mo.

A PIECE OF INTOLERANCE.

An Address by Dr. J. M. Peebles Relected.

The following is from Light of Lon-I have been for fifteen years a

promptly-paying member of the London Victoria Institute and Philosophical So-ciety of Great Britain, of which body the Earl of Halsbury is president, but a paper upon "Immortality" that I had prepared to be read at a meeting of that society on Monday, the 17th inst., was, at the last moment, rejected by the council in session.

Though yearly admiring many of the essays upon science and religion read and discussed by this distinguished body, I felt that the temple of this conservative Institute needed a "living stone," a present-day inspiration; and from the best and highest motives I prepared to furnish it under the name "Immortality: Its Naturalness, its Possibilities and Proofs."

The thinking, progressive souls of the twentieth century do not care whether the old Moabites were polygamists or monogamists; whether Samson chased the foxes or was himself chased by the foxes; but they do care and pray for the termination of this brutal war between plous Christian Russians and the more enlightened "Pagan" Japanese; they do care about the unemployed in London and the street-corner beggars in New York; they do care about the uneducated, half-clad orphan and weeping mother mourning over the cold, dead form of a loved child. With no knowledge of a future life, many Rachels are mourning without consola

Serious pondering upon these momentous subjects, I selected Immortality, with its legitimate corollaries, as a fit subject for my paper. It was duly pre-pared, and handed to the secretary, Professor Edward Hull, LL.D., F. R. S., on April 3, and, according to the custom of the Victoria Institute, it was printed in pamphlet form, and sent out to many of the members, that they might know its contents, and be prepared for the reading and discussion The paper was in the hands of the officials and members for two weeks. All seemed well. In the meantime the secretary, very courteously wrote me, knowing the condition of my throat and ungs, and expressed the hope that I would be able to personally read the paper. The tickets of invitation had peen printed and distributed.

The hour had come. The people had assembled. The reporters were at the table-then, and then only, was I summoned into the council room, and gravely informed that the council had de cided that "for good and sufficient reasons," the "paper was not considered appropriate to be read" before the members and invited guests. Using the "Daily Mail's" phrase, the "address was closured before it began," and the Rev. Canon R. B. Girdlestone, M. A., was substituted to deliver an address on the "Resurrection." The most of my friends, city officials and journalists, indignantly left the lecture hall.

The council having refused to accept my paper, treating of the evidences of the Divine existence, and proofs from ancient testimonies, and present-day spiritual phenomena, in demonstration of a future conscious life, I withdrew and it is now my property. Spiritualism was the crux, and yet, at th head of the printed pamphlet-sent out by the Institute—was The Institute's object being to investigate, it must not be held to endorse the various views expressed either in the papers or discussions." But, inasmuch as it is the professed purpose of this body to "investigate," the inquiry naturally arises here: Could the mem of the Institute "investigate" and "discuss" a paper which was forbidden to be "read?

I need not dilate upon the shock, or the crushing, mortifying position in which this belated decision placed me. It is passing, and almost strange that this council and the learn ed members had previously received, and had discussed, a paper on the "Venomous Snakes of India"; and another paper (see Vol. XXXXIII.) of twentyeven pages was read by the Rev. F. A. Walker, D. D., upon "Hornets." particular stress being laid upon the point as to what "period of the year do queen hornets leave their nests."

Think of it! A distinguished body of ministers, clergymen, and titled scien tists permitting a paper to be read pon the characteristics of "Wasps," yet rejecting a paper reating of the ancient and present-day proofs of human immortality! As ave said, Spiritualism was the crux.

and yet these clergymen should not be frightened at Spiritualism, when many of the brainlest and most men of the world are Spiritualistswhen the illustrious Dr. Jowett, Master of Balliol College, Oxford University, in a sermon upon "Faith, Doctrine, and Immmortality" (p. 319), says: "The spirits and forms of the dead seem to hover around us and to be about our bed and about our path, sometimes for a shorter and sometimes for a longer period after they have been taken from us." Jesus asked (I quote from mem

ory), "How much, then, is a man better than a sheep?" and I shall ever say, when thinking of the Victoria Institute and Philosophical Society of Great Britain, how much better is immortality with its angel ministries and spirit messages, than the "hornets" and "wasns, teristics of which this institute allowed to be described in a paper (of twentyone pages) by Sir Joseph Fayrer, M. D LL.D. By the way, there is no refer ence in this exhaustive paper upon snakes to the rib-made woman of Eden. and her conversation with the

The extraordinary treatment I have received from the council of the Vic-toria Institute excites in me not the least anger, but rather the fraternal feeling of a most condescending pity. And yet, owing to my abiding and un bounded faith in God and the fulfillment of His mighty purpose in creation, I be-lieve in the future enlightenment and final salvation of the members of this Institute's council; basing this beautiscriptural passage: "The Lord preserveth the simple."

J. M. PEEBLES.

[We have much pleasure in announce ing that Dr. Peebles has kindly con "Immortality: Its Naturalness, Its Pos and associates of the London Spiritual. ist Alliance, on May 25 next, and we are confident that he will receive a very sympathetic welcome from a large and appreciative audience on that occasion
—Editor Light.]

MATERIALIZATION. An Old and Forgotten System for Spiritualists to Consider.

To the Editor: -We fully realize the greatness and profundity of the sub-ject before us, the delicate chemical processes involved in the production of this the most wonderful of all psychic phenomena; also do we recognize our inability to properly and clearly convey our ideas to the advanced student readshould fall short on language and ap propriate terms necessary to present the true facts to your consciousness, it is hoped that the intelligent reader will be able to supply the deficiency and level up to the line of thought we here lay out for your candid considera-

The Musical Scale.

Our line of argument in the form of an explanation of the processes involved in this most wonderful phenomenon called materialization, will be based upon the musical scale. The seven octaves of our musical range of vibration hold a perfect multiple relation to one another, yet, by an almost unlimited combination of individual notes, harmony and discord are prodduced in endless variety and degrees It is this range of the seven chromatc scales that we hold to be a true representation of the macrocosmic and the nicrocosmic scales of vibrations. By the macrocosmic scale of vibration we mean that infinite range; of vibratory rates existing between the lowest vibrating atom on the lower C and the highest rate of vibratory motion on the highest C. By the microcosmic scale f vibration we mean all vibratory ac tivity between the lowest vibrating atom constituting the human organism and the highest vibratory soul power on the high C on the seventh octave, which includes all vibratory powers forces and elements operative in the visible and invisible realm of the hu

man being. Materialize, according to Webster's definition, is: 'to reduce to a state of matter," and we take it, for granted s, that an invisible substance of high vibratory motion or activity is reduced or lowered down to that state of vibra tion exhibited in tangible material objects, which are visible to our sense of sight by responsive capacity of our visual organs.

Now let us remember this fact: To naterialize is to reduce to lower atomc vibration of an invisible ethereal sub stance which under the law of transmu ation becomes condensed and at last solidified sufficiently to be visible to our physical sense of sight. The term reduce, means: "to bring back to

former state." ((Webster.)

It, is customary for investigators when explaining this phenomenon, especially in regard to its genuineness to base their conclusions upon experience under close observation, but this is not always a safe method, for under the present system practiced by many this phenomenon, the investigator is rup up against nowers and forces which render it impossible for him to at all times be absolutely sure that he sees an object when he thinks he sees it. This applies especially to the question

plain the processes and methods used by materializing mediums at the present time, who under various conditions materialization, which, to a certain extent, no doubt, are genuine in many cases when the requisite conditions are present; but rather to explain the true process in materialization when circles are formed in accordance with nature's aws and principles as exemplified in the musical scale.

All nature is established upon a musical basis. All psychical as well as physical phenomena; result from a blending of primary forces and elements: this blending always takes exists-and is not harmony inherent in the musical scale?

Subject to Musical Laws.

Every human being is at all times subject to musical laws, and has a certain location on the musical scale, actric or magnetic force; which constitutes a person's keynote, and is one of the great dominant factors of existence.

No Two Persons Born Alike.

By the thirteen notes on the chromat scale we have thirteen different human characteristics; and temperaments step on the scale in four equal parts, we have fifty-two different temperaments represented. Lif we make a more sweeping division we have 258, but this is not practical, yet we might go into the hair-splitting business and deal with fractions, which gives us that inthe hair-splitting business and finite variation under which no two per son are ever born fust alike; no leaves in the forest are just alike: but in this article we shall only deal with the original thirteen, human tempera ments according to their location on ent the basic principles of existence. According to statement in the New

Testament, Jesus must have understood and practiced this system when he went about over the country picking up his disciples here and there as he found them corresponding to the twelve notes on the chromatic scale, he himself bea position only held by a perfect hu-man being, and is called the messianic point, with John on G and James on F which are the prophetic points; Peter on high C, with Judas on low C, which constitutes the two extremities. This human family: the electric, the magnet-ic, and the electromagnetic, each one with their sign-board aloft designating their position on the scale. Judas was just as necessary in the formation of this great battery as low C is in the nusical scale, although Jesus that Judas was a devil (see John 6:70) nevertheless had to have him in order to have his battery complete. Hero might be maintained the beautiful thought of the evolution of the low C into the multiple relative positions rom octave to octave but we must cur all. Ponca City, Okla P. PEARSON.

(To be continued.) The road to smbitton is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for

The friendships of the world are of confederables in wice, or leagues of

AN IMPRESSIVE COMPARISON. Keeler the Medium va. Kellar the Magician.

After reading the above, which has appeared in a great many papers, both city and country, as a full and com-plete expose, and as an expert and scientific explanation and refutation of the wish of the writer to place along side of the story of how Kellar, "the most mystifying and manual control of the story of mystifying and marvelous magician on this mundane sphere," says he did his wonderful work of slate-writing, a statement of the work witnessed by the writer on the 3rd instant, at the home, in this city, of Mr. P. L. O. A. Keeler, the medium, who has for twenty-five years been the instrument through which has been given this most interesting and convincing phase, and positive proof of the power of spirits to return and communicate with mortals.

Calling at Mr. Keeler's home at 11 o'clock on May 3, I was invited to the front room on the second floor, and seated at a small table opposite Mr. K., and with the light of noonday stream ing in upon us through four windows, having previously procured from a down-town store, three slates, 8x12 inches in size, which were placed upon the table, Mr. K. assuring me that conversation would in no wise interfere with the work, we touched upon several subjects entirely irrelevant to the matter we were engaged in, but after the passing of a half hour's time, Mr. K. was apprised by his guide, George Christy, that the notes I had prepared before leaving home had not been addressed to names, which was necessary; so I opened them and made the change suggested. A further suspension of anxious waiting of some 15 minutes, during which Mr. K. anologetically inquired if I was growing impatient, and expressed his regrets at the delay, but saying he could not help it, when his guide made the further request that I separate the two slates which had been secured together and remove and hold in my hand for a moment the bit of pencil which had been placed between them. This was done, no writing appearing as yet on either slate, but on replacing the piece of pencil the sound of the scratching began immediately, and continued for not to exceed 45 or 50 seconds, when O. K. was received from the guide.

I at once picked up the slates and separated them, and received the revelation that will ever dispel doubt from my mind on this momentous question. These two slates were not touched by either of us during the writing; they were simply lying upon the table be tween us. There were five communications, completely covering the two matter; the writing and composition as distinctly different in character and form as it is possible to get from five persons in any promiscuous gathering. Mr. Keeler then received intelligence that the guide wished to write a communication, so he picked up the remainthem toward me in his hands, arms extended. I took hold of the opposite side, the pencil began moving in a way

that indicated very rapid movement and in 15 seconds stopped with the whole side of the slate closely written. The character of the matter was higheach instance. I identified fully each personality and their peculiar traits had know all intimately for periods ranging from twenty to fifty years. heir respective ages being from 30 to

73 years. It is but fair to say, for the purpose of acquainting the reader who may have misleading surmises as to the predilections or bias of investigation of the writer, that all his natural tenlencies of thought, both speculative and so-called scientific is, and has been over a half century, impregnated with skepticism to an extreme and in-

tolerant degree. I am compelled in candor to admit the slates and beholding the revelation in the fullness of all the faculties posit abourd and absolutely impossible to get what I was led to expect in accord of light: with report and reputation of the me-

It is conceded to Kellar that he is the high priest of fakirs, the prince of trick-

If his performance is amusing and mystifying, perhaps worth the price if you are pleased, we have no word of reproof, but, dear reader, do exercise your intelligence, weigh in the balance of reason, study thoroughly, analyze your deductions and the facts as you which is ever taking place. find them, make the fullest comparison. be free, frank and fair, note the wide contrast between the work of Kellar the magician and his fake, and Keeler the medium and phenomena. Of what priceless value to the sincere, earnest soul searching for the truth, and seek ing solace for the sore heart whose healing depends on a proof of the fact of continuity of life after death, inseparable from love, as is given by the divinely gifted Keeler in that honest work, so simple in manner, so amazing to the mind, yet so satisfying to the heart throbbing with the longings of of the presence of those dear ones gone realms of a purer and higher condition of existence.

It is an unpardonable presumption on the intelligence of the people to parade before the public pretending to do that which he cannot, and Kellar's self-laudation and conceit above are equal to the occasion; it would be perfectly safe to wager that he could not get a single scratch from a bit of pencil the size of a broom straw and an his deceptive practice.

He may be able to confound and dumfound scientific savents and suckers. but is it possible that people will permit such cheap trickersy of legerde main to pass their discernment and dis crimination between the fickle false, and the irrefutable, convincing evidence of the living truth? J. W. NIGH.

MUSIC.

Washington, D. C.

Ah, music, thy voice is tender, Thou art no shallow base pretender. Thy tones are deep as love of woman, Thy sympathy is something more than human. Down to the deepest heart's emotion,

Down to the soul's unfathomed ocean

Deeper than earthly lines have sound Thy notes sink limitless and unbound--G. Diuven Young.

TESTIMONY FROM IRELAND.

Showing the Prevalence of a Bellef in Spirit Return. The Irish Independent recently offered a guinea prize for the best answer to the question, "Do you believe

in Ghosts?" and the winning reply was

the following, published in that paper

"My own belief in the supernatural world and its sometimes visible denizens is as instinctive as my belief in God. It admits of no debate, and re quires no justification-to myself. But here are doubters and skeptics. The instinct is not universal, although, if proper tests could be applied, it might be found generally true that in all there s the cord that thrills responsive to

the supernatural. "In a rural district in Ireland you will hear well-authenticated instances of wraiths, or apparitions of persons still alive-one was mentioned a few days ago in connection with the Richill poisoning case—of ghosts, i. e., apparitions of individuals known to be dead, and of mysterious intimations, variously conveyed, of the deaths of relatives and friends. And that, too, from truthful, an insult to impute falsehood or hys-

"Spiritualism, mentioned by Canon Courtenay Moore, is one of the most thoroughly absurd creeds in the world. Table rappings, juggling, trickerythese constitute Spiritualism, say the critics, who will not take the trouble to make themselves acquainted with the facts. Maskelyne, in his "exposures" of the various mediums (properly witches), has exposed a vast amount of unreasonable prejudice in himself made up their minds not to be convinced. What they could not under stand was only some trick cleverer than

the rest. "I have been present at clairvoyant seances where the "controlled" medium has described the ghosts who hovered about in the vicinity of various mem bers of the audience. Their descrip tions have enabled the living fathers husbands, wives, to recognize the do ceased members of their households and messages have been given by the mediums from the spirit world to those on earth. I might have argued collusion in all these cases had I not had positive proofs of the impossibility of given me, and I was welcomed to the such a thing in the case of several

"I could multiply instances like these did space allow, and though I do not chair. How quickly my eyes filled with regard Spiritualism as by any means tears when I saw the folds of the Stars a healthy subject to dabble in, its revelations, taken in connection with what might be described as the unaided beafford positive proof of the objective (that knows no line or boundary of land existence of ghosts." lief in things ghostly, seems to me to

In another reply, a Roman Catholic priest states that while Spiritualist seances are condemned by his Church You will hear from me again. ing slate and one of those already writ-ten upon, put them together, holding ari reason to show why spirits should ari reason to show why spirits should are reason to show why spirits should be a spirit as grievously sinful, there is no a prinot manifest themselves. Man's oul, he says, after its separation from the pearances. There is abundance of evidence, which in law would be regarded as decisive, to prove that spirits do make manifestations. One man in evten has had experiences, but the majority are ashamed to acknowledge the bible, which records many spiritual

phenomena. tinues to bless its readers with its winsome reflections upon Spirit-life. We enlighten the world. send our kindest greetings to our excellent ally. A late article, on "From Mat- tor. Tangible evidence of immortality ter to Spirit," is a beautifully written had not yet reached me. presentation of the truth "that we are living souls, not animated bodies." While in attendance at that meeting, it occurred to me that having been a but a temporary movable dwelling- life, it might be a good thing for me, place—a convenient means of communi- and later for the world, if I should atcation with this physical world, which we are gaining necessary and clasification of dreams; and that up to the very moment of opening valuable experience and are perfecting our spiritual evolution."

The spiritual awakening is also very tenderly and luminously described. The following sentences are like points

When the human soul awakes from the long sleep of materialism, and becomes spiritually conscious, all things become changed. It sees a new heaven

It becomes aware that this dense ma terial universe is the theatre of a great drama, in which it is, itself, playing a about a month since, and I instantly humble but not unimportant part; that took in the remarkable co-incidence our planet is the scene of a great work of soul-transformation or evolution.

It is no longer in bondage to the fear of death; for it knows that departure from the physical body is but the laying aside of an earthly garment which has become butworn, and that the etheric form which envelopes it is of finer texture and of more sensitive vibration, and one that will more perfectly reveal its true self

The material world loses its grip; dependence upon physical sensation beomes lessened; the stupendous vision of the unexplored wealth, and the transcendent possibilities of the spiritual worlds are intuitively perceived; and the soul begins to realize, even though it be but faintly at first, the glorious liberty and privilege of "the children of God."

gling humanity as we find it today, crushed and bruised by the tyrant hand In due time, it is permitted to have

derstanding, and the joy that cannot be expressed, which constitute the perennial conditions of the Christ-sphere where love and sympathy are freely When its hour has come and it has

foretaste of the peace that passeth un-

een tried and tested, and found faithful, it is admitted to the mystic king dom and the real Presenc ing there the fulfillment of all its hopes and all its dreams, it abides, and goes out into the darkness no more.-Light London, England.

THE KOSMON DAY IS HERE.

The hearts of men throughout the earth in pulsing throbs of joy or pain-In yearning, gracious, glad refrain-The coming of a Brighter Day.

The Day is here, we heed it not! Within! Within! Behold thy lot! United we in soul commune-United we at Kosmon Noon-The Kosmon Day is here. JOHN A. LANT. Fraternal Home, Pittsburg, Kans.

There was a noble way, in former saying them proudly.-Irving.

SIDE LIGHTS.

A Message of Good Cheer From Maori

I arrived in New Zealand April 7, and remained at Auckland, port of entry, only a few hours, coming out to Welington, where I landed safely April 8, after nearly three weeks' voyage. One little realizes the size of the Pacific Ocean, until he sails westward upon it; day after day we steamed on, sometimes making 400 miles in 24 hours, and no sight of land; only the great expanse of blue water, water!

How little one feels when looking out across the billows. Such a trip is a very good cure of egotism, for one realizes fully, that he amounts to little, when compared to the earth and its wonders!
I was met at the depot by Brother

McLean and his good wife, who took me in charge, they having arranged for lodgings, and they made me feel at once that I was not a stranger in a strange land, but with cheerful words and kindly smiles was I greeted as if

they had always known me.

Mr. McLean is president of the soclety here, and a very nice society it is, too. New Century Hall is owned by the Spiritualists. It has recently been ober-minded men, to whom it would be enlarged, relighted and reventilated, so to-day it compares well with some of

the churches of the city.

The membership roll is a large one, and each one has, seemingly, put himself out to make my stay a pleasant

On Sunday, April 9, the seating capacity of the hall could not accommodate the crowds that came, there were over one hundred turned away, and the door charges were 2s., equal to our 50 cents, showing in itself what interest is taken in Spiritualism. I have given two Sunday lectures, and one Wednesday evening test meeting, and the same crowds

have come. The singing and music at the meetings are especially good, and the choir should be praised for the good work which it does. The Spiritualists here are active, progressive men and women, osophy taught, Dr. Peebles, W. J. Colville, J. J. Morse, Ada Foye, Nellie Brigham and Laura G. Fixen all having been here in the past, and I feel that the work I am called to do, is but adding a few grains of truth to much that

has already been sowed. On the 11th a grand reception was colonics by a member of parliament; but the most delicate compliment was the draping of "Old Glory" above and Stripes embraced by the folds of Spiritualism is a bond that closely unites us, making us one great family,

I shall be here two months, after which I start on a tour of the colonies.

MRS. NETTIE PEASE FOX.

A Tribute of Respect to This Gifted Lady.

It was my privilege to hear this gifted lecturer first in 1883 at the Mt. Pleasant Camp-meeting, Clinton, Iowa. Lastly, he cites the authority of Her husband was president of the association at that time. He was also editor of the Spiritual Offering, a paper "The Herald of the Golden Age" con- that was distinctively temperance as well as Spiritualistic in its endeavor to

'Our fleshly tabernacle," it says, "is dreamer of very vivid dreams all my in tempt something of an analysis and giving a hint of my intention to a living soul, I actually began recording my dreams, morning after morning for a period, but finally abandoned the idea of classification, and with it, the recording of my dreams. But the vivid

Curious to say, the work which I had abandoned, Mrs. Fox's guides pursued, and the first lecture I was permitted after the lapse of 22 years to hear from her, was upon this very subject, "Dreams." It was here in San Jose, the dream episode at Clinton in 1883, and the dream analysis by this same

able lecturer in 1905. She gave a very lucid and thoroughly, scientific analysis and logical classifi cation of dreams and their true significance, such as would be of profound

The following Sunday she lectured on Progression, and manifested true inspiration of a high order. Most impressive and eloquent was her allusion meetings from week to week, is necessarily marked by crowded halls and seasons of excitement, but rather by a quiet determination which manifest itself in the co-operative endeavor of a few earnest souls, intent upon solving the great problem of relief of strugof injustice, dealing blow after blow uncounted millions of victims, still pagling against tremendous odds for relief, and wondering why it never

This, indeed, is the burden of thought of all true Spiritualists to-day the wide world over. The wise and thoughtful ones in our ranks find here their chief

Her lectures rate not among the ordinary. On the contrary she is a thorough artist in her line, and judging from these two lectures I infer that she ranks with Cora L. V. Richmond, both in vigor and grace, and I hope that henceforth her fine powers will find am-

ple opportunity for expression It is needless to say I have written this frank statement unsolicited and entirely unknown to the one whose name I have here so freely used, as a tribute of respect to the living and the just claims of the world upon her fue

ture service.
THOS. H. B. COTTON.

San Jose, Cal.

he mischief they do.—Rochefoucauld. It is only necessary to grow old to become more indulgent. I see no fault times of saying things simply, and yet committed that I have not committed

Crisis Pending in the Ranks of Spiritualism.

VERY SERIOUS CRISIS IN THE THEM INTO THE VARIOUS LIB-RANKS OF SPIRITUALISM.

IN THE USE OF ARTIFICIAL TOG COUNTRY. GERY IN THEIR SEANCES, HAVE COMMENCING WITH THE EXPOS-AT LAST FORCED AN UNPLEASANT URE OF MRS. GRIFFEN, IN MILWAU-CONDITION OF AFFAIRS INTO THE KEE, WIS., OVER TWO YEARS AGO. RANKS OF SPIRITUALISM.

HAVE BEEN BROUGHT INTO REQUI- INTENT ON DECEIVING.

CROBES WHOSE ONLY PLACE IN UP, REPRESENTING HERSELF AS THE ECONOMY OF NATURE IS IN THE SPIRIT OF "AUNT BETSEY."

A Trenchant Reply

will be read with deep interest.

F. C. Boving is a Prominent Spiritualist of Hot

Springs, Ark., respected by all classes for his sterling

honesty and integrity, and his answer to Judge Dunn

THERE HAS AT LAST COME A'SPIRITUALISTS, AND DRIVEN ERAL CULTS AND CREEDS THAT MANY MATERIALIZING MEDIUMS, HAVE ASSUMED GREAT PROMI-EMBOLDENED BY THEIR SUCCESS NENCE IN VARIOUS PARTS OF THE

DRESSED IN A HOME-MADE INDIAN EVER SINCE THE DAVENPORT COSTUME, WITH A HEADGEAR OR-BROTHERS TRAVELED THROUGH NAMENTED WITH FEATHERS, TO THE UNITED STATES WITH THEIR REPRESENT AN INDIAN CHIEF-MYSTERIOUS CABINET FEATS, TAIN, THERE HAS BEEN A DOZEN MYSTIFYING THE PEOPLE, LEGER- OR MORE EXPOSURES, AND IN EV-DEMAIN, CONFEDERATES, ARTIFI- ERY CASE THE "SPIRIT" PROVED CIAL TOGGERY, DRESSES ILLUMIN- TO BE THE MEDIUM DRESSED IN ATED WITH PHOSPHORUS, FALSE GROSS MATERIAL, OFTEN DIRTY. WHISKERS, WIGS, CHEESE CLOTH, AND ESPECIALLY PREPARED FOR these traps?" his reply was, "At times FEATHERS, AND EVEN KNIVES THE OCCASION BY MORTAL HANDS

use the paraphernalia to hold and satisfy the audience."
This is self-conviction to any fair SITION TO HELP THE MEDIUM OR EVEN ELSIE REYNOLDS, THE SPIRIT IN WHAT IS EVIDENTLY A GREAT LEADER OF A CERTAIN mind. Would the audience be satisfied WORK OF DECEPTION OF THE GANG WHO USE ARTIFICIAL TOGif they knew that the forms were Winans himself, and getting no communi-GERY IN DECEIVING THE PEOPIE, THIS ARTIFICIAL TOGGERY IS WHEN EXPOSED IN LOS ANGELES, cations at all? What can there be, I ask, of a spirit-OFTEN UNCLEAN, AND REVEALS CAL., HAD ON A MASK AND GOGual nature in such performances, to UNDER THE MICROSCOPE, MI- GLES, WITH HER SKIRT ROLLED console and convince the honest invest-

THE FILTH OUTSIDE OF THE SUCH BEING THE CASE MR. DUNN ber of times he had used this regalia, RANKS OF PURE SPIRITUALISM. HAS SOME FOUNDATION FOR HIS Winans acknowledged using the same ALL THESE ROTTEN TRICK. STATEMENT THAT ALL MATERIALit this often to his certain knowledge, isn't he just as guilty as if he had said STERS HAVE GOTTEN IN THEIR IZING MEDIUMS ARE GUILTY OF PESTIFEROUS WORK UNTIL EM. PRACTICING THE SAME DECEP-BOLDENED BY THEIR SUCCESS IN TION, HENCE THIS COURT OF INmy reader will answer in the affirma-DECEPTIVE METHODS, QUIRY HAS BEEN CALLED, WITH tive.

Yes, I was in Winans' seances last THEY HAVE ACTUALLY NAUSE- THE OBJECT IN VIEW TO ARRIVE August at Clinton, Iowa, and was there duped by his trickery, but in my own home I had better chances to investigate than when his guest at Clinton. Mr. Dunn sarcastically refers to the fact that on discovery of Winans' trickery and deceit he was "Ruthlessly thrust from the door into the inhospitable streets of Hot Springs, penniless, forlorn and disgraced, and his trunk and belongings sent post haste to the railroad station." Would Mr. Dunn or to Judge Dunn. any of my readers have done other-

> After having nursed the man for two months through serious illness, making a hospital of my house, allowing my wife to nearly break her back, and wearing out her nervous system with attention to him night and day, assisting him in and out of his bed when na-ture demanded, and doing such work that would be disgusting to anyone at times when the nurse was absent; givhim hot baths, rubbing his limbs to relieve pain, moving him from one posi-tion to the other in the attempt to make him comfortable; how many, I ask, will do this for a stranger, and for what re-

TO FIND HE IS A TRICKSTER, DE-CEITFUL AND NOT WHAT HE REPRESENTED HIMSELF TO BE.
After all this, I am inclined to think

that most people would have kicked him from the door and thrown his effects into the street, instead of carrying his grip, paying his car fare and assisting him to the station, paying a transfer man to haul his trunk as I did. The kindly feeling ceases when you bestow your hospitality, time and money, upor one who makes no attempt to recip rocate, BUT LIKE A VIPER TURNS AND ATTEMPTS TO INFLICT THE DEATH WOUND WITH HIS VENOM-OUS AND POISONOUS TONGUE. Yours for Truth, F. C. BOVING.

Hot Springs, Ark.

A Talk With Life.

The golden leaves of my life have closed forever. The vase that held my choicest flowers lies shattered at my feet; the sweet song that nestled close within my heart hath died to a moan and the perfume of Love hath melted and dissolved into the vapor of sorrows The white-winged messenger Death, hath closed and locked the door guarded the sanctuary of my heart and heaven; silence engulfs my soul cry, and seals the echo beneath the dark vaters of Lethe. This kiss that thrilled the moment in an ecstasy of bliss is now laid upon the altar of celestial rapture to bloom in the garden of God. A sweet throb beats within the measure of hope that soothes and breathes the glad tidings of reunions in the yet "To Be," when the mists have all kissed away by the glowing warmth of Eternity's morning, and the soul's rec ognitions are wrapped again in the nantle of unchanging love and undying harmony, where triumphant sones that glorify the arisen resound through the corridors of Divine Love, and mingle

with aromas distilled from flowers of Rose L. Bushnell DonnElly.

AN ETHEREAL DEFENSE.

DECORATED HAT, BANNERS GAILY
DECORATED WITH STARS, CRESCENTS, CROSSES, HANDS, FLOWERS, ETC. Many of these articles
were recognized by wife and self. as Mediums May Well Pray to Be Saved From Their Friends.

It would seem to be a positive fact

having been materialized by Jimmle Bundle, last August, on the Clinton

camp grounds, to the amazement and

great pleasure of the circle. Also o

fan which was mysteriously material ized by Jimmie Bundle, and with which he moved from one to the other

of the circle fanning each to show it

was not a vision, but the real thing

produced from a borrowed handker-chief, also a bowie-knife produced in

the same way. The music box and most of the articles above enumerated

at this moment lie on a table before me and anyone who would like a feath-

er from the head-gear of Winans' In

dian guide, will please write and make such request, the same will be granted

at once.

If Winans is an honest medium, why

does he perform such tricks to create

false impressions on the minds of the innocent investigators, who spend hours

afterwards talking about the wonders of Jimmie Bundle, the lace-maker, who

materialized so many articles from a

Do you, my reader, think this part of

his performance in any way spiritual,

and does it promote in the minds of

any one proof that we live beyond the grave, when the explanation of how

these things are done is made? No!

I purchased at the sale, his black cur-

tain and can now explain how the ma-

The curtain had the appearance of being two solid pieces of heavy black

cloth, and the hands apparently came

through the cloth, most any place. On

inspection the curtain proved to bo

full of holes with flaps in front covering

through and return without showing to

the audience any apparent puncture or

this is right too? If he does, I am sat-

isfied he does not mean it. Does he

think all this deception and trickery a

part of the play, and what should be expected by the honest investigator?

If so, he is the first man I have heard

Winans' friends in Hot Springs say

that on the night of February 26, at my

house, he gave what he advertises on

his card as one of his phases of demonstration, namely, personation. This is

when he is decked out in the parapher-

nalia and parades before the audience

single word of intelligence.

What is this for?

and in THIS instance not giving one

No one recognizes the feature, form,

voice, action or intelligence of anyone

known to have passed to the other side.

Then, I again ask, for what purpose

is such a circus presented? Was there

I leave the answer to my intelligent

Was Winans conscious at the time he

appeared in these rags? Yes, I am pre-

pared to positively state that he was, and Winans himself acknowledged the

same to Dr. Hallman, Eastman and my-self. When asked, "Why do you use

cannot get materialization, and then

When pinned down to the exact num

at least one dozen times. If he used

anything spiritual in this spectacle?

Does my friend, Mr. Dunn, say that

terialized hands came through.

porrowed handkerchief?

Such is nonsense and rot.

opening in the curtain.

so express himself.

that, no matter how palpable the fraud and trickery practiced by a "medium," he or she will find defenders among Spiritualists. If no other excuse or de-fense is spossible, the trickery is charged twithe spirit controls," ' who use the organism of the medium, in an entranced condition, to perpetrate fraudulent materialization by means of the medium's impersonation of a spirit, dressed in material toggery kindly provided by the medium, to assist the dear spirits in their work.

If there is no attempt or intent to de-

ceive, why hide the paraphernalia in a music box or other hiding-place, before and after the "manifestation?" Certainly it would seem more honest to display the toggery beforehand and explain its intended use by the "spirits."
"Apparently unconscious." Yes, "apparently"—and that is all that can be said for it. And there is not a fake medium that will not, when exposed, claim that he was unconscious, in a trance, while performing his trickery-to help

himself out of a tight place.
When skeptics as well as believers make an investigation of the cabinet, before the seance, why, if the medium is ingenuous and honest, does he keep the artificial toggery used in impersonation (while entranced, and unconscious) deftly hidden away from view? Is it well, is it best, for a medium (or spirit control) to deliberately pursue course that bears all the indication of heer dishonesty and trickery?

Certainly the indications are, in such case as this, that the medium is disonest, and there is no reliance to be placed on his "apparent" trance or "unconscious" state, and we cannot rely upon his word or his "apparent" entrancement.

And under such condition, to admit nalia, and assert further that similar paraphernalia is used by every other medium giving materializing scances, is virtually to-in legal phrase-"give the case away" so far as defending such mediums is concerned. Truly these mediums may well pray—Lord save us rom our friends!

Trusting all to the word of mediums, as honest people." when they all, by the use of home-made artificial toggery to assist the spirits, and by hiding the same before and after the tions." carry all the indications of sheer trickery in their performances-does not seem the wise and proper course for an investigator or a believer.

The fact that a medium knows where ils paraphernalia is hidden is evidence trancement in his performance with arificial toggery.

Was he unconscious, in trance, when he manufactured or purchased the para-phernalia, and when he hid it in a music-box and carried it to the scance And why keep it hidden, so deftly

that ordinary mortal detective would not suspect its hiding place? Why keep it idden at all. if it is to be honestly ised, and not for deception? Why need they be concealed from the eyes of any Paul Pry who might be

found wandering in forbidden pastures and examining nooks and corners Why forbidden—if the medium is

To the common mind it would seem that it were Paul Pry's proper "business" to search every nook and corner, to discover, if possible, such rich, suculent pasturage as rewarded the eff-

forts of our Hot Springs friends. -The plea of "unconscious trance" in Winans' case and others of the same sort, is entirely too "ethereal" to justify verdict of innocence—and that seems to constitute all the plea there is to this attempted defense.

JAS C. UNDERHILL.

THE RUSSIAN-JAPANESE WAR.

A Prophetic Message From Queen Victoria to the Czar of Russla.

To the Editor: -In reading Mrs. Cora . V. Richmond's highly interesting discourse on Japan and Russia, which appeared in The Progressive Thinker, issue of May. 13, I am reminded of a request made me by Victoria, beloved ruler of Great Britain for so many

About six weeks before the Russian-Japanese war broke out. I was sitting alone in my office meditating, when the familiar voice of the late Queen ad-

iressed me as follows: "My friend, will you grant me a favor? I wish you to write the Czar of Russia to use every means in his power to avoid war with Japan, for as surely as he engages in a struggle with the Japanese, he will not only be defeated but Russia will become a second-class

power among the nations of the earth.

"Say to him that I, Victoria, from my spirit home, through this earth instru ment, send out to him this warning and beg him to heed, beware, for her sake and the peace of his own and many

I said in the beginning that the "fa-miliar" voice of Queen Victoria spoke to me. I will explain. My guiding in-telligence or chief adviser in spirit life, was a renowned English physician, s graduate of Eton, and at one time pro-fessor at Oxford, who practiced extensively, not only in England but also Paris and Berlin, Through his invitation Queen Victoria, since passing to a higher state of consciousness, has often been present and witnessed the work of my spirit physicians and chemists over our patients, many times giving me most beautiful messages while I was in an entirely conscious state, as was the case when the message referred to was received. Those who are familiar with the family ties existing between Queen Violpria and the Czar will readily understand why she took such keen interest in him. I consulted my companion regarding this message, and she advised that I do nothing about it, adding, "Your letter, even though it reached the Emperor, would doubtless find its way to the waste basket." So I did not carry out, the ex-queen's request. Later, however, after the war commenced, she came to me again, and among other things, said:

"I thank you the same as though you had written Nicholas, as I desired. It would have dolle no good. It was then too late, too late! Believe me your sincere friend, Victoria."

DR. GEORGE LESTER LANE. Boston, Mass.

"Death, Its Meaning" and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbligly interesting volume, of decided value. A narrative of wonderful psychic events in the authors experience. Coth, 560 pages, illustrated, 51.85.

OCCULT POWER OF THE SOUL

He Heard His Son Calling Him.

"He heard my son calling him on his deathbed." said Mrs. James J. Crerand. this morning, wife of the Camden man who has just returned from the west after having aimlessly wandered over the country for a period of two years, his mind a blank and his recollection of home, family and friends completely ob-literated.

The son, Vincent, who was fifteen years old, died a year ago at 738 Berkely street, Camden. He was a victim of spinal meningitis, and a few hours before death is alleged to have given a wonderful manifestation of the subconsciousness which is claimed by many scientists to exist in man. His mother said: "Vincent lay in a stupor. denly he raised his right hand and rapped on the headboard of the bed in the Morse code of telegraphy, quick, pop, I'm waiting for you, hurry up.' Then he repated the words after the signals. He did this many times shortly before he died.'

Mrs. Crerand was told by her husband, who is slowly beginning to recognize his surroundings, that many times while he was in the Western sanita-rium in which he was found, he heard knocks on the door, and his boy's voice calling, "Father, father, I want you." The attendants at the institution, the man says, reprimanded him for believ ing in such delusions. He was finally located at Evansville, Ind., and his wife and child went to bring him home They were then living at 505 Haddon avenue. Camden.

Crerand disappeared in San Francis co while on a visit to some relations where he was looking up an estate. His wife received a letter after his arrival on the Pacific coast saving: "My brain is on fire. I am burning up inside. Oh, what torture, what will become of me."
Shortly after this he disappeared. The son grieved for his father to such an exthat the medium used such parapher- | tent that Mrs. Crerand believes it has-

tened the boy's death. The husband did not recognize his family until his little girl called him by name in Evansville and rushed into his arms. His hair is grey from the terrible experiences through which he has passed. The family are now living at 1515 Federal street, Philadelphia, with relatives.—Philadelphia Evening Bul

A FRANK CONFESSION.

The Pope's Cane Brought Bad Luck to John L. Sullivan, the Pugilist.

John L. Sullivan, ex-champion pugil ist, is writing his "reminiscences" for a Boston daily. Last week he said: "I had a nice talk with Pope Leo

when I was in Rome. He didn't do any preaching at me because of my busi-He seemed ness, the dear old man. very glad to see me, and when we parted, I took from the Vatican with me a soul who understood that all or us couldn't be as perfect as he was. Before leaving, I gave him a \$500 U.S. bill for his poor. His Holiness told me that he appreciated the gift, and asked: "Isn't there sometning I can give you

to remember your visit? "I told him I would always remember nim and my visit to Rome. At first, I couldn't think of anything he could give me, but he urged me to make a selecnear by in the Vatican garden, and it occurred to me that a cane from one of its branches would be a nice thing to bave. I told him so.

A few days after, a walking stick, beautifully carved, was brought to my hotel in Rome by a messenger in uniform, and given to me, with the compliments of His holiness. That cane I carried for a long time, but I never had a day's luck while it was in my posses-

"Often I have thought that I was not good enough to take a gift from so holy thing I attempted went sidewise. After Corbett made me run 25 miles in a small ring, I was in Providence, R. L. and Patsey Farker, the detective, a good friend of mine, carried the cane all day and frequently expressed admiration for it. He thought so much of it that I said to him: 'Patsey, that stick is yours. I hope you will have better luck while you own it than I have had since it has been mine.' Poor Patsey. Like many of his old friends, he has gone where there are no troubles.'

Here John testifies that the Pope's gifts, like the Pope's blessings, bring a curse to the recipient. -Boston Citizen.

OHIO NEWS.

The Wentworth Association of Spirit ualists.

On last Sunday, May 14, the state president of the O. S. A., Mrs. Carrie Firth Curran, of Toledo, Ohio, presentd the Wentworth Association of Spir-Itualists with a new state charter that unites us more closely with the state and National workers, and will keen us in touch with all the honest workers and help us to guard against frauds and tricksters that are too ant to impose on insuspecting individuals and associa-

lions that are not thus protected. Mrs. Curran delivered a very interesting and instructive address in the afernoon on the subject of co-operation in the spiritual work, and the advan-tages derived from confining the physcal and mental phenomena to our own homes and private circles, and to avoid the growing custom of making merchandise of that which should be to us too sacred to be thus tampered with. Our association elected two delegates to represent us at the state conention to be held at Ashtabula, Ohio, May 26, 27 and 28. Our worthy presilent, Albert Wentworth, is a son of Thomas Wentworth, for whom the association was named; and Albert's son, Thomas Wentworth, and grand-son of the father of the association, is our

present secretary. Annual grove meetings have been held right in the same neighborhood for nearly forty years, and many speakers of note and distinction have voiced their sentiments in proclaiming the truths of Modern Spiritualism to the multitudes that come from year to year to listen.

We hope to grow in strength and in the knowledge of Spiritual truths as set forth by those noble teachers that are banding down the philosophy from the angel world through their own mediumistic organization for the benefit of earth's children.

FRED D. DUNAKIN. Cecil, Ohio.

"Beyond the Vall." A Sequel to "Rending the Vall." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experlences, spoken, written and made by licity attainable in the future life. A very remarkable book. Large, octavo, 590 pages. Price, \$1.75.

CASTS OUT EVIL SPIRITS.

Umatilla Indian Performs Bome Mirac ulous cures-Medicine Man of Tribe Heals With Black Eagle's Feather-Undergoes "Sleep of Death" and Comes to Life Again—He Illustrates the Grand Truth That Spirit Return is Common to the Whole World.

Pendleton, Oregon,-At last it seems from the whisky habit, in spite of a re ent supreme court decision that allot tees can have free access to intoxicating drinks. This reformation among the inhabitants of the Umatilla India: reservation is due to the visit of the Weinito, a "medicine man" of the Yakima reservation in Washington, who with two companions have just returned home after performing miraculous cures among the tribesmen in this county

Weinito is said to have cured many Indians here of the liquor habit, the cure being so effective that even the heavy drinkers to become deathly sick During his two weeks visit Weinito has go it is claimed, driven the evil spirits from twenty-five men and women, all of whom had been addicted to the use of whisky. In addition to these cures the "medicine man" is credited with having healed a number of Indians who had been in ill health for years.

Was Dead Six Days. There is an interesting story connect-

ed with Weinito's past career. Several years ago he was considered a very bad Indian and is said to have committed numerous crimes, including murders. Soon after his last crime he took suddenly ill and died, according to the sto-Just before his death he commanded his tribesmen to watch over his body for six days, keeping candles burning at night. The news of the strange case was soon spread about, and Indians from many parts of the country to view the body of the dead man. At the end of the six days' vigil the watchers were surprised to see signs of life returning to the supposedly dead Indian. nito slowly recovered from his sleep of death," showing no signs of physical depression. He claimed that he had received a message from the "Great Spirit" and that he was to be hereafter endowed with supernatural powers. His chief missions was to go among the indians, heal them of their ills and cure them of the drink habit.

His Feats of Healing

In performing his feats of healing Weinito's methods is to place a black eagle feather in each hand of a sick or drunken person, or one who has committed a crime, and after closing both eyes tightly and muttering a few mystic words to give his subject a sudden twirl to the left. The subject falls to the ground, and, if a criminal, goes through the various motions of his former crime or crimes. Should the Indian be sick Weinito touches the afflicted part and pulls out the disease. while in the case of a drunken Indian he is never able to keep liquor on his stomach again.

The Umatilla Indians look upon Weinito as almost a supernatural being and all worship him frantically. Many of the Indians regard him as being in close touch with Sahalie, one of the

great gods of Indian mythology. Weinito himself claims to be a ciple of Smo-Hollow, an aged Indian Spiritualist, who is accredited with hav ing embroiled the Indians during the outbreak of the Nez Perces in 1878.-Chicago Chronicle.

WOMEN'S CLUBS DEFENDED.

By W. L. Bodine, Superintendent of Compulsory Education in Chicago.

W. L. Bodine, Superintendent of Comgood enough to take a gift from so holy pulsory Education in Chicago, does not a man; but whatever the cause, every agree with Grover Cleveland that wo men's clubs are pernicious. He writes: "I believe in women's clubs, because

l am in an official position, as Superintendent of Compulsory Education in Chicago, to know the vast amount of good they have accomplished in childsaving work, in securing legislation on compulsory education, parental schools and juvenile courts, and in the suppression of child labor. Women's clubs are not theoretical. They are practical. They act. They 'do things' for the good of the community and the country. While men have been busy quarreling over the money question and the tariff question, women's clubs have been safe guarding humanity.

"Grover Cleveland in a recent article assailed women's clubs. He believes they are inimical to society, a menace to the nation. The distinguished gentleman from New Jersey prates much of home life, of woman, her duty, her work. Be it remembered this is the same distinguished gentleman who lived half a century as a club bachelor efore that indefinable spell of enchantment known as romance took possession of his soul, and he at last knew what home life was. For some time prior to that event,

during Mr. Cleveland's first administration the republic beheld the spectacle of a president setting as an example to his people, a man in the White House who had no wife and no concrete value for home life—then a distinguished exponent of race suicide, to say the least. Be it said to the credit of Mr. Cleveland, he has since redeemed himself. But as a penitent it is ungracious for him to assail mothers who belong to women's clubs, and some of whom had families long ere he had taken unto himself a bride. It would be unreasonable for him or any other citizen to paint the ideal wife, in this day and generation, as one whose life was bounded by the kitchen and drawingroom, the nursery and the front porch Any man who would not give his wife a day off once a week or oftener, to spend an intellectual afternoon at a woman's club, is unreasonable, undemocratic "Women's clubs do not Impair home

life; they promote it. They do not tend to race suicide; the majority of their members are mothers. They not only improve their own homes, but they extend the helping hand of benevolence to other homes—to other people's children, to the fatherless and oppressed, to the poor children of the city whose outings and vacation schools are a few of the many beautiful philanthropies where the altruistic doctrine of women's clubs is apparent."

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

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 55 cents.
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the cabinet came forms white as snow, she being clothed entirely in black, and all sizes from three to six feet high. false regarding paraphernalia being used by all such mediums. His argument that this trash is need ed by the spirits sounds absurd. For what purpose do they need it? In personating, he will doubtless an What is personating? My understanding of the use of the others performed. word in this connection is, where the person and bring him before the audience, (the medium being unconscious)

ing the cabinet. (which was a corner

dies to disrobe her of every garment,

and donned a black dress furnished by

the ladies, entering the cabinet without

To the Editor:—I have just read and from the spirit of one of our departed thought over the very remarkable and friends. Why then decorate the me-exhaustive article of Andrew C. Dunn dium's person with robes of cheese-It is to me remarkable because a man cloth, old discarded hats with various of unusual intelligence, such as Mr. alterations and decorations, false Dunn undoubtedly possesses, would be beards and wigs? Do these articles expected to have better judgment and convey to the loved one in the circle reasoning than his article indicates. any satisfaction? No! Then why use After digesting his article two thoughts them? If such stuff is to be used, came to my mind, namely: Mr. Dunn wouldn't it be better for the medium is either employed to defend the cause to make explanation of them, and ex of fake phenomena, and has done the hibit them before the seance? best he could with his subject, and pos- WHY DO THEY LIE when sibly said more in the fakes' befialf

WHY DO THEY LIE when asked about paraphernalia, and secrete it in than could have been presented by one the music box where no one can find it? out of a thousand in the ranks of Spir- When the audience is asked to examine itualists, for this he is entitled to credit the cabinet, why don't they also open and has done what his profession re- up the music box and expose the contents of the secret pocket beneath the

On the other hand, if this supposition | disk? is wrong, then he honestly believes. If it is right for this stuff to be used, feels and thinks that his expressions and ALL, as stated, carry the same, are true. In this event I am surprised, why should the public not know it, and for his argument is absolutely without have its use explained? reason. He states that all materialic-The medium expects the circle to be

ing mediums carry paraphernalia. This honest in their investigations, hence am able to dispute, for there was a why not the sitters have the same right medium at my house for two weeks to expect the medium to be honest in last fall, who permitted her trunk and effects to be thoroughly searched upon return? Deception is not akin to honesty in entering my home, and before enterany sense.

Did you ever hear of a medium ack of the room behind my wife's curtains, nowledging that he carried parapher-instead of her own) permitted the lato be used in their seances? No! They deny this emphatically, and exclude from their circles all whom they know music box or other effects. There was have such suspicions. At my house no chance for trickery here, and from Winans explained personation to b when the spirit made up and resembled himself in appearance, manner, talk etc., but positively stated that it was This proves Mr. Dunn's statement THE SPIRIT MATERIALIZED that came from the cabinet and never himself. To satisfy the circle of this, he is often sewed to his chair or placed be neath a mosquito bar which is fastened to the ceiling and floor, in such a manner that there is apparently no chance

On yesterday morning, Winaus' spirits take possession of the medium's trunk and diamonds were sold on the person and bring him before the audi-streets by the constable, and I purchased his music box, which was locked for the purpose of using the medium's and no key to be found which would natomy through which instrument the open it. I procured one from a lock-spirit may communicate to his friends smith, however, and on opening it in the circle. The object then is to found THE SECRET COMPARTMENT give some intelligent communication STUFFED FULL OF ROBES, WIGS

for him to escape without tearing down

the same. This is a trick like many

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playing an important part in Spiritualistic which the membrane is stretched also vary in size acand Occult Investigation.

Hopps delivered an interesting address to the mem- water color, such as flake white, is placed on it, and, bers and Associates of the London Spiritualist Alli-upon the singing of any note through the trumpet, a ance on "Voice Figues," in the Salon of the Royal figure is produced upon the sensitive surface of the Society of British Artists, Suffolk street, Pall Mall. membrane. These figures are wonderfully varied, and The address was illustrated with a large number of most of them very beautiful, as you will presently see, lantern views of the curious and striking figures pro- consisting of geometrical patterns, crystals and shell duced in sand, etc., by voice vibrations, several of forms, flowers, leaves and even trees and landscapes. tain range, all composed of glorious flashing colors, crieth unto me from the ground." which we reproduce. Mr. H. Withall, vice-president, Although the figures produced by lycopodium and occupied the chair, and in a few well chosen remarks those produced by sand are often similar in appearintroduced Mrs. Page Hopps, who said:

"The Great Breath" who, by breathing into space, the disc in those parts which are the centers of moers as the organist played them. Wagner makes and Tide," there is a passage of profoundest significreated the manifested universe. In the Hebrew tion, leaving the other parts bare, sand, on the other scriptures it is said of creation that "God spake and hand, flies from the centers of motion and settles at it was done,; and in the New Testament we are taught the nodes or points of apparent rest. Faraday exf'and that in it was life." The Greeks' idea of the centers of motion, by pointing out that, owing to the 'Harmony of the Spheres' was more than a mere popowder being so light, it is caught up in swirls by the etical expression. They seem to have had a feeling vibratory agitation, and is held at those points until that the soul of Nature was music, and that she mani- the agitation ceases, when it drops and settles. fested herself everywhere as a harmony. Carlyle Besides sand or lycopodium figures, Mrs. Watts beautifully expresses this in his essay on the "Hero Hughes experimented with water or milk with which that! A musical thought is one spoken by a mind through the tube, the liquid surface became at once that has penetrated into the inmost heart of the thing, covered with regular wavelets in beautiful patterns, detected the inmost mystery of it, namely the melody the wavelets varying in size according to the number that lies hidden in it, the inward harmony of coher- of vibrations of the notes sung. When flake white or right to be here in this world. All inmost things, we of the liquid became more definite, and spread out may say, are melodious, and naturally utter them- into forms suggestive of roots, branches and foliage. selves in song. * * * See deep enough, and you see mu- In experimenting it has been found that the figures sically; the heart of Nature being everywhere music, produced bear a strict relation to the pitch and inif you can only reach it."

grees of intensity, and this law seems to apply every- the original note altering the form in some way.

travel, as figures of great beauty and variety. A the soul of the thing is reflected by a melody." modern poet (J. C. Earle) has anticipated the experi- In order to produce any particular figure, the note nents, for, speculating concerning the pictures pro- must be sung with the exact amount of intensity luced by music in the air, he said:

"Ah, could I see the motions in the air Through which the dulcet warblings of a flute Are welling, -if there

Then I should know how beauty and sweet sound Rest on a common basis and embrace

I watched the musical conditions fair

As sisters—how vibrations, in a round Of choral dance, their stated figures trace-How sights and strains harmonious intersphere. And music runs her geometric race.'

Various attempts have been made to render the sowere not quite satisfactory.

rous vibrations.

BOOK REVIEW.

The Little Book of Life After Death.

By Gustav Theodor Fechner. Translated from the German by Mary C.

Wadsworth. With an Introduction by

William James. Little, Brown & Co.

The publishers have conferred

great favor on the spiritually inclined, by issuing this gem of a book, a gem in

appearance and a crystal of the wonder-

of his age. Prof. James has introduced

he "daylight view," as contrasted with

In passing its pages under review, the

the "night view" of materialism:

the reality of ultimate things.

birth to a freer existence, in which the

ing and abandons inaction and sloth as

individuals, more highly developed

that at their death .- each no longer re

strained by the limitations of the body

but poured forth upon the world which

in their lifetime they molded, glad-

for surpassing the influences which we

still discern as coming from them.

dened, swayed and in their personality

"This is the great justice of creation,

Of spirit communion he says:

Goethe, a Schiller, a Napoleon,

the child does in its first birth."

Boston.

yet have something to do with our Cause, brane of India rubber. The membranes used are of cording to the powder or liquid used in the experiments and the lung capacity of the voice, and also according to the figures required. Upon the membrane, tals. On Thursday evening, the 9th inst., Mrs. J. Page fine sand or lycopodium is sprinkled; or prepared

ance, the manner in which they are produced differs; cially noticed, too, the difference in the character of vibrations proceeding from Abel's blood, but there In ancient Hindu writings, Brahma is spoken of as for whereas lycopodium has been found to settle on that "in the beginning was the Word" (or Logos) plains this fact of the lycopodium remaining at the

"Musical," he says, "how much lies in she flooded the disc; and then, when a note was sung ence which is its soul, whereby it exists, and has a red lead was added to the water, many of the curves

tensity of the notes sung into the trumpet. It would Present-day science now comes in to confirm all seem, then, that the vibrations of the air forced from this. In contradiction to the old materialistic and the larynx are sent forth in rhythmical waves which physical explanation of the basis of life and form, we take shape in perfect accord with the note and its inare now told that all forms of manifestation known tensity. The figure representations which Mrs. to us, and presumably those unknown, are determined Hughes has had printed show that every note has a by varying degrees of motion in the ether. Every- corresponding form which has a distinct individualithing then is resolved into vibration of different de- ty, any slight variation of pitch or intensity from

This reminds one of Emerson's saying, that ' By scientific experiments it has been found that the everything in nature stands its demon or soul, and vibrations which produce musical sounds emerge, and as the form of the thing is reflected by the eye, so

and in the exact pitch by which the form was originally produced.

Mrs. Hughes found, when experimenting with lycopodium, that a greater or less degree of intensity, when singing a certain note, increased or decreased only form under the influence of simple tones.

gold-beater's skin or parchment, but the membrane according to him, the "tone of voice is the expression have our being. was not sufficiently flexible or sensitive, so the results of the individual as a whole." Although we cannot For good or evil, every spoken word goes forth and the human voice can create in the atmosphere vibraaffirm this, I think that it is at least safe to say that carries its waves of motion into the atmosphere. To tions corresponding with these objects, what large It has been left to Mrs. Watts Hughes, who has what gives a powerful impressiveness to a voice is do what? Who can say? All we know is that those meanings lie within that saying of the ancient He-Jately been experimenting in this field of research, to the factor of sympathetic emotion, which appears waves go forth and take their place and exert their brew poet: "He spake and it was done; He command-invent the eidophone—the most appropriate instru- to act in some way to the larynx, giving feeling and influence upon the sum total of vibrations that pulse ed and it stood fast"! But here we get indeed into ment for the transmission and expression of the sono- quality to the voice, and producing a correspondingly everywhere upon the brain or the finer self within. deep waters; and, though these strange thoughts are beautiful form. So, by the photographs of the voice Thus considered, a word is indeed a serious thing, inevitable, one can entertain them only as they who

sic does "run her geometric race," and the soul or they shall give account in the day of judgment." melody does express herself in various beautiful Registered in the surrounding atmosphere, every forms.

fill the air, what lovely pictures we should see if we fection, are sent forth into that invisible world where Voice figures, exquisitely beautiful, will you that for every idle word that men shall speak, had eyes refined enough to behold them! Is it too all the subtle causes are. Who can tell what infludered a speculation that this purseen universe of expenses the forms produced may have upon the feelings large a speculation that this unseen universe of ex- ences the forms produced may have upon the feelings quisite vibrations does convey delight to unseen be- and thoughts of others? We are assured by science unseen by us? No lafor, if we are to believe what What if the vibrations we send forth are discords, clairvoyants tell us, it is not entirely unseen by mor- ugliness, sources of irritation? Who knows the

an original recital. He says :-

mous edifice built up'in the astral and mental matter, what suggestions of soothing may go with them? extending away above the organ and far through the In the Book of Genesis the awful record stands roof of the church like a kind of castellated moun- against Cain, "The voice of thy brother's blood corruscating and blazing in a most marvelous manner speech," it may be said. Hardly, in the light of like Aurora Borealis in the Arctic regions. I espe- these strange appearances. There were no sonorous the edifice built by the works of the various compos- were their equivalents. In John Ruskin's "Time always a magnificent whole with splendid splashes cance as to this. He said:of vivid color; one of Bach's fugues an ordered form Yesterday afternoon I called on Mr. H. C. Sorby, to of mathematical precision, with parallel rivulets of see some of the results of an inquiry he has been fol-

clairvoyants who have described to us the infinite human sight, on the chord of the seven colors. variety and beauty of this wonderful unseen world At this point, may one venture the suggestion that have before them the actual photographs or originals tions, -something that is vital, leading up to those

with Spiritualism, but it seems likely that in the fu- life"? A secondary and transcendental significance ture they will play an interesting and important part that; but the sayings of Jesus are largely subtile and in spiritualistic investigations.

the very striking and varied "figures" which had that the difference is only one of modulation. Not been referred to by Mrs. Hopps were exhibited, by without meaning did the lecturer commence with the means of lantern slides, by Mr. A. E. Isaac; and Mrs. lofty note of the following words: Hopps afterwards replied to numerous questions from the audience regarding them.

for her interesting address, to Mrs. Watts Hughes for Scriptures it is said of creation that "God spake and her kindness in lending her lantern slides, and also it was done"; and in the New Testament we are to Mr. Isaac for kindly exhibiting them by means of taught that "in the beginning was the Word" (or Lohis lantern.-Light, London, England.

THE CREATIVE VOICE.

the exhibition of voice pictures a fortnight ago had in the First Book of Kings is interesting at this point revealed to them a wonder world of mysterious beau- The scene is a wilderness where Elijah is in hiding ty which becomes more wonderful as we reflect upon from the enraged Jezebel, and where "the Lord the overtones; and that, when singing too loudly, the it, and which suggests deeper and deeper thoughts. manifests to him His presence. He is told to take his presence of overtones prevented the figure from form. Apart from those deeper thoughts, however, the stand "upon the mount before the Lord"; whereupon ing clearly on the disc. Certain figures, in fact, will mere artistic loveliness of these pictures is surprising. a mighty wind that rent the rocks passed by, "but the only form under the influence of simple tones. We happen to know that when the figures were intro- Lord was not in the wind"; then there was an earth-The difference in the relationship of the overtones duced to the great Spiritual artist, G. F. Watts, his quake, and a fire, "but the Lord was not in the fire" to the fundamental note is what constitutes differ-remarks indicated the feeling that they belonged to and after the fire "a still small voice"; and when ences of quality, making one voice beautiful in tone a hidden realm, and not to the common earth. We do Elijah heard that, he wrapped his face in his mantle, and another weak or harsh. Mr. Arthur Lovell, in not wonder at that, especially when the manner of and listened. Greater than tempest and earthquake his little book on "Beauty in Speech and Song," says their production is remembered. That a single note and fire was that gentle voice. that quality is the very essence of music, represent- sung into a tube should, on a simple membrane, be Two other highly interesting topics invite attention, ing form and harmony as distinguished from brute translated into a figure so involved, so exquisite, so but we can only just mention them. One is the very horous vibrations visible. Chladni succeeded in his force and animal strength. This same writer holds full of meaning, as most of these pictures are, must, curious similarity between some of these voice figures experiment of scattering powder or sand on plates of the opinion that in the voice there is something more indeed, "give us pause," and carry our thoughts to and certain well-known peculiarities of spirit drawglass, and then drawing a violin bow across one of the than the mere mechanical action of the larynx, the that which lies in the realm of the unseen, for these ings. The other is the simply marvelous resemblance edges of the plate, when many varied and lovely figtongue and the lips. He finds in it something spiritfigures reveal what hitherto has been unseen,—somemany of these figures bear to natural objects, such as ures, star-like and geometrical, were produced, acual, and believes that will, imagination and concentrathing of that tremendous ocean of voice-vibrations
shells, snowflakes, flowers, trees, ferns, mosses, cryscording to the note played. Then Savart experition play a very large part in the production of the which flood the world with their million myriads of tals, feathers, and microscopic objects, such as diatmented with a fine powder scattered on a stretched voice by acting on the mechanical instrument, and, forms, in the midst of which we live and move and oms, thrillingly suggesting the lurking of creative

If, as we are now assured, these sound vibrations anger as well as the expression of kindness and afmischief they may do when received upon the sensi Mr. Leadbeater, in The Theosophical Review." tive brain or more sensitive spirit of one in a condigives a remarkable description of what he saw during tion to receive them? On the other hand, if the vibrations we set going are melodious, beautiful, and "I noticed the effect which is produced;—the enor- sources of joy, who can tell what ministries of good,

silver, or of gold, or of ruby, marking the successive lowing all last year, into the nature of the coloring appearances of the motif; while one of Mendelssohn's matter of leaves and flowers. * * * My friend showed songs without words makes a lovely airy erection—
a sort of castle of filigree work in frosted silver."

This opens to us an immense and splendid field of bow of forest leaves being born, and the rainbow of speculation and experiment into which we cannot en- forest leaves dying. And, last, he showed me the ter now, but every rightly informed Spiritualist rainbow of blood. It was but the three-hundredth knows it well; and those who are not Spiritualists, part of a grain, dissolved in a drop of water; and it and cannot or will not accept the testimony of the cast its measured bars, forever recognizable now to

of sound, and presumably of color vibration, now there is something in the human voice besides vibraof sonorous vibrations expressed in visible forms. other wonderful words of the Master, "The words Many may not see what voice figures have to do that I speak unto you, they are spirit and they are -transcendental. It is the voice that largely differen-At the conclusion of the address a large number of tiates man from the "brutes," and it is hardly likely

In ancient Hindu writings, Brahma is spoken of as "The Great Breath," who, by breathing into space, A hearty vote of thanks was given to Mrs. Hopps created the manifested universe. In the Hebrew gos) "and that in it was life."

There is probably some underlying fact beneath the superstition concerning magic words, incantations and spells, as living vehicles of operative impulses Those who had the good fortune to be present at proceeding from the user of them. A curious story

powers in the voice,-a simply immense thought. If The eidophone consists simply of a kind of speak- figures which I am going to show, you will see that and, in the light of it, one may find a deep and grave look up to the inaccessible stars.—Light, London, ing trumpet with an upward bend in it, the top of the poets anticipated what science is confirming. Mu- significance in that saying of the Master, "I say unto England.

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To the Editor:—The cause of Spirit-ualism has taken a long step in advance in this city by the organization of the Psychical Research Society un der the auspices of the National Association, and its incorporation under the laws of the state of Colorado in such a manner as to enable it to carry on the religious work of the organization under the protection of the state laws and at the same time to conduct a publishing house or establish schools, as it

branches grew out of the trunk, once there they do not go down into it again * * * so will the life-tree of the again * * and unfold itself."

Image: Mark that has handle the past year or so the organization of the Spiritualists of this city has seemed an impossibility, because of the seemed an impossibility, because of the seemed an impossibility is that has handle appeal the seemed an impossibility in the seemed an impossibility is that has handle appeal the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed an impossibility is the seemed an impossibility in the seemed and the seemed and the seemed an impossibility is the seemed and the seemed a movement in all the centers of activity in the country, namely the petty jealousies of so-called leaders and mediums who have been unwilling that any other organization than one that centered around their own personality should have an existence; but the coming of Brother and Sister Sprague has made a great change in the situation, and the society has organized with a working

membership of about fifty. The board of officers is a sterling one and very harmonious in its composition, and well-known men and women and mediums are on the board. The society will hold a number of socials and entertainments during the summer, and there are vigorous plans on foot for the

The society intends to also establish in due time a publication house which shall be the means of issuing the standard literature of the cause in the places where it will do the most good, and publish from time to time such books as will help the cause in any manner pos-

The president, W. C. Marshall, is a wealthy mining man and a thorough business man. The vice-president, Mrs. Banner Ford, is a new-comer comparatively in the ranks, but a magnificent speaker and psychic. The secretary, H. H. Warner, is a well-known printer and To prove to you beyond doubt its publisher, and has spoken on the platism in its highest and purest potency.

H. Warner, is a well-known printer and demonstrate to the world Spiritual is gratefully acknowledging the publisher, and has spoken on the platism in its highest and purest potency. It is gratefully acknowledging the publisher, and has spoken on the platism in its highest and purest potency. It is gratefully acknowledging the constitution of spiritual is gratefully acknowledging the constitution of spiritual is gratefully acknowledging the publisher. that part of the work and devotes his Let every reader of The Progressive time to the work of the press and the Thinker join the psychic circle as sugcare of the correspondence and finances gested in its columns, and project a ness lines, and some platform work is of the society in connection with the thought of perfect love to all humanity. treasurer, A. B. Montgomery, who is a lt will cost but little, and may buy a He sends greetings to the editor and is very fair, and we advise sufferers to mining man of large means, and with great deal, for send for a case. It conteryou nothing all the members of his family a devoted are creative. mining man of large-means, and with great deal, for thoughts are things and staff, and all his friends everywhere. all the members of his family a devoted are creative.

DR. G. W. FOWLER. Spiritualist. Miss Cobb is a business

woman, Mrs. Gehring-Patterson is well known as one of our most reliable mediums, and C. E. Bull is a large dairy-

The board is planning for opening the fall campaign with such speakers as Moses Hull, H. D. Barrett, Mrs. Cooley and Mrs. Gaule-Reidinger and other psychics of national reputation. The secretary of this society would be pleased to hear from speakers and meliums wishing engagements, and can be addressed at 2062 Lincoln avenue. Denver, Colo. No drinkers, users of drugs, or mediums whose methods of work or living will not bear close inspection, need apply.

The society has no use for such upon its platform, and does not intend stand as sponsor for them before the public.

The society is taking an active interest in protecting the rights of the local mediums, and is actively opposing the passing of an ordinance in the city which is intended to repeal the present law that exempts our ordained mediums from the payment of the license fee demanded from the palmists astrologers, etc., who are flooding the papers with pretentious advertisements of the great wonders (?) they will accomplish if you only patronize them. H. H. WARNER, Sec'y.

To Whom It May Help.

I came into the realization of spirit return through the study of divine sci ence, and knew nothing of Spiritualist literature until my guide directed me to there are vigorous plans on foot for the construction in this city of a temple that shall be a headifuraters for not only the Spiritualists of the city, but of the entire state, and that shall be a headifuraters for not only the Spiritualists of the city, but of the entire state, and there shall be a school here, which shall be to the Spiritualists of the great west! what the Morris Pratt School of the cast is, or should be to the Spiritualists of the East.

Subscribe for The Progressive Thinker, telling me where it was published, and saying it would direct me into channels of thought needs a ways entertained the thought of the love-principle, as Christ taught it, and my experience is, the perfect love we should have for each other, the love that casteth out fear is the key that unsubscribe for The Progressive Thinker. locks the way to this great psychic principle, and the gateway is obedience and simplicity to the divine principle within Lynn, as exemplified by the two socie

If we wish to see beauty, we must and Mrs. Anna H. Quaide. live beauty. Knowing this, we are enand holier realms, for the ego is a free agent and goeth where it listeth.

Shall we be pure and holy Spiritual-

The Work of Oscar A. Edgerly. The people of Lynn, Mass., who have

been fortunate enough to listen to the inspired utterances of our friend and brother, Oscar A. Edgerly, who has occupied the platform of the Lynn Spiritualist Association during the month of April, have enjoyed an unusually rare The Spiritualistic public are quite well aware of his success as a speaker and medium in private as well as public, and I am pleased to report the very acceptable work he has, with the assistance of his guides, rendered the society and the public, who have shown their appreciation by filling the hall to its fullest capacity upon each Sunday of his engagement. The writer always an admirer, finds after an ab sence of nearly seven years of faithful labors performed for the cause in the west, a great increase of intellectual power in the treatment of all subjects chosen by his guides. He has been no less successful in his labors on each Wednesday evening at the society's weekly sociable, when they have a spread" prepared for all comers, and he tables are well filled, many coming rom adjoining towns to again greet an old-time friend and co-worker-and we part with him with many regrets. In chronicling the above events the writer wishes to bear deserved testimony to the fact that Brother Edgerly always carries himself with dignity, and yet with uniform courtesy and kindness to all, and commands, by his exemplary ife, the consideration and respect from those who do not endorse the claims made by him and his friends as to the reliance he places upon his mediumship for the elucidation of spiritual truths.

He will, during the month of May, enjoy a much-needed rest, passed with his sister at Newburyport, Mass., when he again puts on the armor to contend with the forces of error, ignorance and that casteth out fear, is the key that un- superstition, making the light of truth shine in dark places. The good work goes bravely on in

ties managed respectively by Dr. Caird close our hall meetings the last Sunday compassed by the opposite to good, and in May, and the first Sunday in June if we wish to communicate with minds open up at Unity Camp and also at in the higher and holier realms of Mowerland Park, otherwise known as thought, we must live in those higher "Camp Progress," to continue until the first Sunday in October. Mediums and speakers who desire engagements should address either Mrs. A. A. Averists, or float down the stream with the ill, 42 Smith street, or Mrs. Anna H. driftwood and dead fish? Let us live Qualde, 13 Tower avenue. The writer helpful especially in social and busi-

LEO JONES DAVIS.

Lynn, Mass.

healthy or sick, beautiful or baleful. strong or weak, in the world to come, highest conscious meeting between the and his free activity in this world will living and the dead; it is the memory determine his relations to other souls, of the living for the dead. To direct and you should surely try it.

that everyone makes for himself the conditions of his future life." fit only for the torments of damned." Most true is the means the "According as the man has been good. or bad, was industrious or idle, will he author prescribes for communion with find himself possessed of an organism, the dead.

his destiny, his capacity and talents for jout attention to the dead is to awaken further progress in that world." Of unconscious spirit impressions: Man does not know from whence his houghts come to him: he is seized with

longing, a foreboding, or a joy, which he is quite unable to account for: he is urged by a force of activity, or a voice warns him away from it, without his being conscious of any special cause. There are visitations of spirits, which think and act in him from another cener than his own."

ful intuitive thoughts of the greatest philosopher, scientist, and Spiritualist There has of late been a discussion of he question whether spirits could be the book and author with a sympathetic benefited by coming into the sphere of mortals. Fechner affirms that they appreciation, which at once places the can. He says: "The outside spirits established within a man are quite as reader on familiar terms and adds much to his enjoyment and undermuch subjected to the influence of the The book was written as long ago as human will, though in a different way, as man is dependent upon them; he can 1835, seventy years ago, yet its vitality and truth is such that the present has from the center of his spiritual being, equally well produce new growth in the just overtaken the views of the author. He was a Spiritualist in contradistincspirits united to him within, as these can definitely influence his deepest tion to a materialist—a Spiritualist in the highest sense, advocating the su-premacy of spirit over matter. His was

life: but in harmoniously developed spiritual life, no one will has the mastery over another." Now comes the key to "obsession."

"All spirits cannot be united indiscriminately in the same soul; therefore the good and bad, the true and false temptation is strong to transfer page after page, for all is so interesting, so spirits contend together for possession full of thought, it is difficult to choose of it, and the one who conquers in the one passage more representative than struggle holds the ground." He feels In the beginning he says man "Lives the conflict. "But not as a prize won without effort, or as a willing victim, upon the Earth not once but three times": before birth, his earth-life, the third when: "His life is merged with does he fall to the strange spirits in the contest, but with a source of self-active strength in the center of his being, he that of other souls into the higher life holds between the contending forces within which wish to draw him to themselves and fights on whichever of the supreme spirit and he discerns "The passing from the first to the side he chooses; and so he can carry second stage is called birth; the transition from the second to the third is the day even for the weaker impulses, when he joins his strength with theirs called death." "Death is only a second against the stronger. The Self of the man remains unendangered so long as spirit breaks through its slender coverhe preserves the inborn freedom of his power and does not become tired of using it. As often, however, as he comes subject to evil spirits, is it because the development of his interior Luther, still live among us, thinking and acting in us, as awakened creative

strength is hindered by discouragement and so to become bad, it is often only necessary to be careless or lazy." "The bad man must first overcome and subdue by his own will all the evil spirits which have striven against him * * Pure spirits turn gladly to enter a pure soul and evil without fastens upon the evil within * * * But even good spirits, if they despair of winning a soul from the final mastery of evil, desert it,

One means there is of attaining the suffers from any form of Asthma. This

and so it becomes at last a hell, a place

theirs to us: "At every testival we devote to them they rise up; they float about every monument we raise to them; they listen to every song with

which we praise their deeds." "And how much man will have to earn after death! For he must not think at the first entrance he will possess the whole divine perception for which the future life will offer him the means. There may be a beginning without an end, says Fechner, "But are you afraid that human consciousness because born out of the universal, will again flow back into it; then look at the tree. Many years passed before the branches grew out of the trunk; but

would not be so marvelous, but to meet a clear and beautiful presentation of the principles of Modern Spiritualism, which is the result of immeasurable communications, written thirty years before its advent, is a delightful

surprise. There are a few passages, somewhat obscure, and others seemingly conflicting, yet on the whole there is no doubt of the author's meaning. His condensation of thought, sententious and assertve at times, makes his clearness the

more remarkable. HUDSON TUTTLE.

Do You Suffer with Asthma? If you do, you will be interested in

knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery It is really a most wonderful discovery.

Mr. R. Johnson, Sr., a prominent citizen of
Grand Forks, N. Dak., writes: I tried twenty
physicians and changes of climate without relife, but was completely cured by the Kola Compound after fifty years suffering. Dr. W. H.
Vall, an eminent physician of St. Louis, Mo.,
writes that he tried Himalya on several different cases of Asthma with satisfactory results
in every case. Hrs. Millie Borchers, Amanda,
Ohio, writes: I suffered with Asthma twelve
years until the Kola Compound cured me. Mrs.
W. E.Murgittroyd, North Chathau, N. Y., writes,
I suffered for several years with Asthma and
could get no relief until I used the Kola Compound which cured me. Hundreds of similar
letters have been received by the importers,
copies of which they will be pleased to send you.

To prove to you beyond doubt its porting Company, No. 1161 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postettice as Second-Class Matter

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SATURDAY, MAY 27, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and thin you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of Leaves of Truth," a cloth-bound book of instructive spiritual matter. MARY T. LONGLEY,

N. S. A. Secretary 600 Pennsylvania avenue S. E., Wash ington, D. C.

It Won't Do.

Rev. Edward T. Slater, an English clergyman, in a late issue of the London "Churchman," discoursing on the need of a "higher religious education," in the course of his polemic, says:

"It is idle to deny that a change has come over men's ideas, and they justly require the great central truths to be restated in terms of modern thought.

The proposition is correct, but is it not a fact that what is termed "great central truths," like the language in which they are expressed, are concepts of a barbarian age, and of a half civilized people; and do they not need revision, as largely as the "terms" in which they are expressed?

This is an age of enlightenment, of science, of cultured thought, in wonderful contrast with the teachings of two thousand years ago. As well attempt to revive the uncouth costumes of the Gothic age, and make them the standards of to-day, as to revive their modes of thought. But Rev. Slater would do | Christ." worse than this; he would carry us years, and impinge the morals, and the sun-stroke; though Kitto says: "Some people, only lately emerged from a savage life, worshiping idols of wood and stone, and make their thoughts models of present knowledge and refinement. won't do. The angelic world, co-operating with morality, are opening up new ideas in regard to a future life, and these in time will become perfected, leaving no place for the rude splendor of ivory thrones, streets paved with gold, and brutal wars between celes-

The Spirit.

To the spirit there seems to be no past, no present, no future, but an eternal Now. Height, depth, distance, seem annihilated. The boundless universe is in its grasp. Byron beautifully describes a spirit as he conceives it, and no inspiration by prophet has fa vored us with such a sublime description as he:

"Eternal, boundless, undecay'd, A thought unseen, but seeing all All, all in earth, or skies displayed, Shall it survey, shall it recall; Each fainter trace that memory holds,

So darkly of departed years, In one broad glance the soul beholds. And all that was at once appears. "Before creation peopled earth,

Its eye shall roll through chaos back And where the furthest heaven had birth. The spirit trace its rising track.

And where the future mars or makes Its glance dilate o'er all to be, While sun is quenched or system

breaks. Fix'd in its own eternity.

"Above of love, hope, hate or fear, It lives all passionless and pure; An age shall fleet like earthly year; Its years as moments shall endure. ay, away, without a wing, O'er all, through all, its thoughts,

shall fly: nameless and eternal thing, Forgetting what it was to die."

Deserted the Ancient Faith.

The papers announce that a French Catholic church, at Manchaug, Mass. has become associated with the Baptists. Rev. A. E. Ribourg, pastor.

In some features the Baptist denomination is the most liberal of the orthodox sects. More converts to Spiritualism came from the Baptists and Universalists than from other church. The writer remembers one Baptist church. way back in the early '50s, which closed its doors because of the large desertion of its members to faith in the teachings from spirit life.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed state ment of facts concerning the efforts of church leaders to get control of the gov ernment. An important work. Paper.

Material for Learned Thought.

The age in which we live has opportunitles of critical research experienced by no other. In all the past there were no such libraries as we now possess, neither were there persons so deeply learned as now, persons who are able to decipher every extant written language. The hieroglyphics of Egypt, and the cuneiform inscriptions of Babylonia and Assyria, are now more easily read than was the Greek four hundred years ago.

Our principal metropolitan cities have libraries today to which the masses have access, greatly superior to any extant in ancient times. We are told by Josephus, without regard to who he was, or when he wrote, that the Jewish library consisted of twenty-two books. Those twenty-two books now appear in a part of one of our present volumes, which, labeled in Greek, means "The Books," The two hundred thousand volumes of Pergamus, or the seven hundred thousand volumes of Alexandria, would probably diminish in numbers as did the Jewish, if appearing in modern characters.

With easy access to these storehous es of modern wisdom it is not strange, then, that ancient thought and pretended knowledge should pass under review, and very possibly give place to more correct ideas.

Every biblical student who has dared to think, must have wondered why there were so many gospels and so variant, professedly giving an account of Jesus. There are nearly or quite fifty gospels, canonical and apocryphal, ex tant. All of these, taking current ecclesiastical history for authority, were in being when the Council of Laodicea was holden, where it is claimed the four canonical gospels were selected. This number, it was said, was selected because there were four seasons of the ear, and the choice fell upon those which best agreed in their narrations. The acceptance of either of the others would have made a different Jesus and different religion from that we now have. So had but one of either of the accepted gospels remained as authority, all others being rejected, the character, Jesus, in some respects, would be quite different from that now entertained of him.

We might inquire: Why this divergency in statement? To us the question can be best answered by inquiring into the origin of the so-called gospels, whether canonical or otherwise

It has been claimed there was probably a prior gospel to any now in being, cipal facts, and where divergent they drew on an active imagination to round out the record. This seems very plausible; but is not that record still accessible? May it not be found in what is now known as the New Testa-Is not every material point involved in Paul's Epistles? And the variations, whether in the canonical or non-canonical gospels, are they not just such as a monk in his cloister would be liable to write were he familiar with Paul's productions, and he was ambitious to have a full story of the apostles' Jesus?

It is universally conceded by biblical cholars, that Paul's Epistles antedate the gospels. And they who have turned their attention in that direction admit the dogmas of the church derive their principal support from Paul. Salvation by faith in Jesus first appears as a Christian teaching in the Epistles. The clergyman preaching on immortalsupport of his faith, and rarely makes citations from the gospels, for there it

Why should not Paul be received as original authority? He says, Galations, i., 11,12: "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither reccived it of man, neither was I taught it; but by the revelation of Jesus

Paul never saw Jesus save in a visback two or three thousand additional ion. That vision seems the result of regard that whole narrative as a myth. Paul himself determined that his teach ngs were the only gospel. See Gal. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

A review of all the passages in Paul's Epistles which would suggest and lead up to the gospels are too voluminous for these editorial columns; but the stu dent who shall turn his attention in this direction will find an ample field for thought, and possibly be able to make clear that which we admit we only suspicion.

The conclusion is, how can we account for the numerous gospels, genuine and otherwise, which seem of equal antiquity, only on the hypothesis that the several authors gleaned their material points from-shall we write it?-still older myths?

Insane Asylums and Religious Wrecks Superintendent Gorst of the Mendota Hospital for the Insane, of Wisconsin, to a visiting party of the state legislature, is reported by the La Crosse Chronicle to have said:

"There is no greater crime against the state than holding religious 'revivals.' Whenever there is a stirring re ligious revival in any part of the state it is followed by a veritable influx of pa tients sent to the asylums. It is not always safe to say these things openly, because it is not always safe to tell the truth; but that is the fact. Religious mania is one of the most common forms of insanity, and together with over indulgence in alcoholic drink and family troubles, religious enthusiasm is the great cause of sending persons to insti-

This is a plain, straightforward, unadorned narration of facts, well known to practicing physicians the whole country over. It is not peculiar to Wisconsin, but it is common to the sensational pulpit everywhere. Restrictive legislation is required on this subject; and yet it is probable constitutional provisions are in the way. But this would not count if Spiritualism produced such unhappy consequences.

NEW YORK STATE CONVENTION. The ninth annual convention of the New York State Association of Spiritualists will be held in Empire Hall, Syracuse, N. Y., on June 2, 3 and 4 which all members, also Spiritualists and liberals are most cordially invited to be present. A large number of good speakers and phenomenal mediums will be present. Choice music will be rendered and elocutionary readings will be given by our talented elocutionist, Miss

Victoria C. Moore, of Dryden, N. Ý. Arrangements have been made for educed rates of board at the Empire Hotel for all visitors and delegates. Let us all endeavor by our presence and enthusiasm to make this the most in-

teresting annual meting held. HERBERT L. WHITNEY. Secretary.

35 Irving Place, Brooklyn, N. Y.

The Court of Inquiry.

THE COURT OF INQUIRY IS SOMETHING NOVEL, SOMETHING STARTLING, SOMETHING THAT AGITATE SPIRITUALISM WILL FROM CENTER TO CIRCUMFER-ENCE! IN FACT, IT IS SOMETHING results have not been reached.

NEW IN THE HISTORY OF OUR We wish to say to the Spiritualists of CAUSE—SOMETHING ORIGINAL. AND SHOULD BE READ BY EVERY SPIRITUALIST IN THE LAND. LEGERDEMAIN, DECEPTION THAT IS ALMOST IMPOSSIBLE TO UN-COVER, AND SLEIGHT-OF-HAND ARE THE AGENTS BROUGHT INTO REQUISITION TO KEEP PACE WITH, OR IN ADVANCE OF, IF POS-PHENOMENA. FOR YEARS NO ONE SUSPECTED THE USE OF ARTIFI-CIAL TOGGERY IN THE MATERIAL IZING SEANCE TO MAKE UP YOUR 'ANGEL VISITORS," BUT SOME STEADFAST FRIENDS OF THE CAUSE AND THIS PHASE OF MEDI-UMSHIP DECLARE THAT ALL PHYS-ICAL MEDIUMS USE THIS ARTIFI-CIAL TOGGERY, AND THAT IF YOU CATCH THE "SPIRIT" YOU WILL HAVE THE MEDIUM DRESSED IN A ROBE THAT WILL NOT DEMATERI-ALIZE. THIS IS A - SERIOUS CHARGE, AND IF TRUE, DEMON-STRATES DECEPTION OF THE DARKEST KIND. LET THIS UNIQUE COURT OF INQUIRY DECIDE.

Afraid of Spiritualism.

A more than usually shameless exhibition of petty, narrow-souled bigotry, and intolerance of freedom of thought and its expression, was that manifested by the "council" of a society known under the high-sounding title of "Victoria Institute and Philosophical Society of Great Britain"-in its treatment of Dr. J. M. Peebles, as is set forth in a statement published by Light, of London, England, which may be found in this issue of The Progressive Thinker.

Such infinitesimal littleness does not indicate the breadth of mind and judicial qualities that characterize genuine philosophers, or honest, earnest seekers after truth.

Of course, by this action, the said society will have only succeeded in belittling itself in the estimation of the public, which likes fair play and a square deal.

Spiritualism, and Dr. Peebles as its representative and advocate, will gain in prestige and influence as a result of this manifestation of combined coward ice and bigotry.

Spiritualism cannot be put down or hindered by such small tactics on the part of its cowardly opposers.

In view of the plain reasons for his shabby treatment, Dr. Peebles should consider himself honored by the council's action, rather than otherwise; he s entitled to congratulations rather than commiseration. The members of the council were afraid of him and his presentation of truth.

His address will doubtless be published in good form and will reach thousands of minds that, if he had been allowed to deliver it, would never have seen or heard of it.

Startles a Church Congress.

The Rev. Dr. John Peters, rector of St. Michael's church, New York, is reported to have greatly stirred members of the Episcopal Church Congress, by declaring that the bibie, when treated as history, must be subjected to the same rules of criticism as any other narrative compilation.

His analysis of the personalities which have come down to us under the names of Abraham, Isaac, Jacob, and Joseph startled the more conservative of the congress and elated the more progressive. Comment on Dr. Peters' attitude was running freely at the congress today. His statement that the Book of Genesis is full of myths, that Abraham, Jacob, and Isaac were not real people in the commonly accepted sense, but are merely composite photo graphs, so to speak, of Israel, and that much of what is recorded of the patriarchs is purely romantic, led to no end

of argument, approval, and criticism. Dr. Peters elaborated his contentions that the bible as a historical narrative must be subjected to analytical and synthetical criticism, just as other records of events. The rector added that the bible legends were superior to other folklore in that they served to point to

the higher moral and spiritual life. "The stories of Abraham, of Isaac, of Jacob, and of Joseph, differ in no essential degree from the folklore legends of our own Germanic and Celtic kinsfolk," said Dr. Peters. "Those stories originated in the myths, the legends, and the traditions of Hebron, Beershe ba. Bethel, and Sechem, and those pre-Israelistic myths and legends were woven into the fabric of Hebrew story. So the ancestral heroes, gods, or demigods of the country of which the Israelites took possession were adopted by Israel as its own ancestors—patriarch whose personalities were clothed with the traditions of israel's history, religious beliefs, ideals, and convictions.'

A Prominent Spiritualist Passed to Spirit Life.

Levi P. Barrett, the father of H. D. Barrett, president of the N. S. A., lately passed to the realm of souls, at Canaan, Maine. He was one of the noblest men in the ranks of Spiritualism, and was fully ripe for the great change. President Barrett's little baby daughter has also passed to spirit life, having been attacked by pneumonia.

SPIRITUALIST MASS-MEETING.

We have been notified that there wil be a mass meeting of the Spiritualists of the state of Kansas at Topeka, June 10 and 11. The following well known speakers are engaged for the occasion: Dr. G. B. Warne, vice-president of the N. S. A., a forcible and eloquent speaker; Mrs. Virginia Bryan, well known throughout the state as an excellent lecturer and message-bearer; Mrs. Isa Wilson Kayner, a splendid test medium the daughter of that veteran, Capt. E. V Wilson; Mrs. Lull, a fine speaker and message bearer. Other able lecturers and mediums will be present. The mu-Other able lecturers sical programme will be under the su-pervision of Prof. Worrel.

"The Infidelity of Ecclesiasticism A Menace to American Civilization." By Prof. W. M. Lockwood, lectures upon physical, physiological and psychic science. Demonstrator of the mo lecular or spiritual hypothesis of na-ture. Scholarly, masterly, trenchant Price 25 cents.

AN URGENT APPEALL

For Money to Assist in Defending the Goff Will.

To the Editor: - Herewith I send you a short article as an appeal for help in the Goff will case. I know your valuable anada had been used for this case several times, but as yet the desired

Michigan, if you lose this case by let ting it go by default, for the want of a small amount of money, you are making a great mistake. John F. Goff was a man of as sound judgment and good business ability as any man in the county at the time his will was made, twenty years ago, and in fact he had no superiors in business ability up to the lust year of his life, yet the opponent is trying to break the will on the SIBLE, THE GENUINE SPIRITUAL ground that said Goff was insane, basing his claim of insanity on the fact that he was a believer in Spiritualism. The case was sustained in the probate court, but by a prejudiced jury we were beaten in the circuit court. The contestant has said in public that such of the legatees as did not oppose him would receive their legacies in case he ucceeded in breaking the will, hence only a few of the legatees have given any assistance, and the lack of money has come very near to losing the case, but we have succeeded in getting until June 1, in which to complete the bill of exceptions, etc., and we need some money at once, with which to pay typewriter, printer, etc.

Now, you people who have property that you may wish to leave by should consider this matter and assist us in sustaining the will and not allow the verdict to go out that all Spiritual-

To allow this case to go by default

would be to merit the claim of insanity. The estate is in the hands of the temporary administrator, and under the ruling of the court, which will not allow any further expenses to be taken from the estate, and the three administrators appointed by Mr. Goff, who are illy able to do so, have been advancing money and pledging more, which has made it possible to hold the will from going by

default and it is nearing the time when

the records and briefs are to be printed

which will cost probably \$250, possibly

If the will is sustained it means \$15 000 or more for the State Spiritualist Society, with which other cases can be assisted, should they come up, as no doubt they will; and now you who wish o assist in establishing the precedent In the court that a man can be a Spirit ualist and not be insane, we ask you to help us; if you cannot send us \$25, \$10 or \$5, send smaller sums; 25 or 50 cents thankfully received.

Bear in mind this point, that if you end one dollar or more we will send you a receipt, promising to pay the amount back to you in case the will is sustained; if you wish such receipt, please mention same. Address all deations to Rena D. Chapman, state secretary, Marcellus, Mich.

H. L. CHAPMAN,

By request of administrators, who are Dr. B. Q'Dell, Pawpaw, Mich.; Alfred H. Underwood, Wakelee, Mich.; H. L. Chapman, Marcellus, Mich.

THE SPIRIT VOICE.

It Warned Him of Danger, Saving, "The Bridge, Frank, the Bridge"- Strange Premonition Saved 150 Passenger From an Awful Plunge to Death.

Saved by the premonition of Frank G. Yost, engineer, from the horrible fate of a plunge from a railway trestle the 150 passengers on C., L. & N. train No. 34 are thankful that they are alive to-day to tell the story of one of their most remarkable escapes, as set forth

in the Post of late date. It was during the raging of the big storm Thursday as the train neared the high C., L. & N. trestle over a deep ravine, a quarter of a mile south of Kennedy Heights.

burban passengers. Despite the wind and rain that lashed about the cab windows Yost had the throttle open several

track ahead was clear. But suddenly, so he told his companions, a voice from out the air seemed to say to him:

"The bridge, Frank; the bridge!" Yost answered by throwing on the air brakes and the train came to a stop within a few score feet of the bridge. Yost clambered down from his cab and

The supports of the bridge he found had been almost entirely torn away by the torrent of water that fought its way through the ravine. Its own weight was almost enough to send it crashing below, vet from the train it looked per fectly safe and no train could have gotten half way across without crashing to

the botiom. The passengers, learning the conditions, crowded about Engineer Yost and wrung his hand. But he told them to thank not him, but the higher power that sent the strange warning. Then he calmly resumed his place at the throttle and backed the train to Cincin-Workmen have been repairing the trestle ever since.

Sublimely true, Spirit Return comes to all, without regard to the station in life. It is a grand truth that Spiritual ists do not have a monopoly in Spirit Return business Cincinnati, Ohio.

A DREAM VISION.

Which Told the Boy His Mother Was Dead.

Bridgeport, Chi-William Craw. nineteen-year-old patient in the Bridgeport Hospital, has amazed the surgeons by a mysterious Maculty of "seeing things" in dreams before they happen or about the time other happen. Mrs. Rosa Jepson, a sister of the

roung mangiwho is recovering from the loss of a leg in a railroad accident, called on him. His mother died after he was taken to the hospital and his sister feared to break the news. "Mother had another of those bad spells last night," she said.

"Why, mother is dead, now" the young man, sadily. Then he told of a dream. "biknew she was dead last night when hi had a dream at 10 o'clock," heasaid.n.:"I dreamed that I was in the open wair. Suddenly two stars descended. One of them burst open and I saw mother's face. She smiled and I felt her fingers running through my hat a She said: 'Oh, Wil-lie!" Then I awoke." The boy's mother died at 10 o'clock.

the hour he had the dream. Three nights before Craw met with the accident he dreamed that he was njured and told his friends at the time. Chicago Examiner.

The Commandments Analyzed, price 25 cents. Big Hible Stories, cloth, canta. For sale at this sales.

Dr. J. M. Peebles in England

Interesting Items, Experiences, Sketches, Observations and Para graphs from English Journals.

long identified with Spiritualism, and I most minute descriptions of the city of It is an exception to find a man or wohave lectured every Sunday since, and sometimes on week-day evenings. My future appointments are in Notting where the boy Aaron had played and lam, Birmingham, Manchester, and other scenes which he had described wers with and give to them advice. In Glasgow, back to London, down to Merthyr Tidville, then returning to London I appear a second time before the Hackney Society and shall lecture before the skeptically-inclined mind to come to in action addressed their spirits—mark British Vegetarian Society in London, before the Psycho-Therapeutic Society upon the subject of Suggestion, Hypnotism, Mental Roading, and am also to spend an evening in Westminster Hall lar facts Henry Ward Beecher once with the members of the Anti-Vaccinasial "strengthen faith." They do more. tion Society. So goes the world of activity. Weary with the getting out of two new books, I sought rest-relaxation-from hard study, and I only had it while upon the nine days' voyage upon the ocean.

MY FIRST VISIT TO LONDON.

There has been some misunderstanding as to the time of my first reaching London and doing some lecture work in this great city of cities. As a matter of history it may not be so very import- of any immortal spirit." He declared ant, but it is decidedly interesting to that "what is generally called the soul those who have studied the beginning or spirit is a mere function of the brain and progress of Modern Spiritualism. I reached London the first time, in the faculties derived from and possessed autumn of 1869, doing some lecturing by the higher domestic animals, such movement were deserving of the great-A fine reception was tendered me at

that time. By turning to the "Medium" and "Daybreak" of June 3, 1869, one will see, under date of May 29, 1870, of insects and animals differed from that I delivered my valedictory address in the Cavendish Rooms before returning to America, and in the issue of the "Medium" April 2, 1870, may be found these earnest words from James Burns: "We found in Mortimer street a suitable place for Sunday evening services hall comfortably on the second evening. These services have gone on steadily

for three months and now seem to What a contrast to Spiritualists who is the first offort that has been undertaken in London to hold a similar series of religious meetings, and the has been in every way most profitable This is no mean achievement, and if we were asked to point out a case in which it had been before accomplished in this country, we should be obliged to confess that we had no knowledge of enlightened of the neighborhood, tranc

any such case.' This was fully thirty-five years ago. While here at that time I visited and lectured in Dublin, Ireland. On this trip I was accompanied by Mr. McDonald, who after lecturing kindly took me out to some of the round towers of Ireland. They are wonderful relics of a remote antiquity, and it is quite generally thought that they related to Phallic worship. Others, and among them myself, think differently. The witty O'Brien suggested that these towers were built by the ancients to puzzle the the mouth there was a slight moisture. moderns and they have proved a grand

DIFFERING VIEWS OF SPIRITUAL-ISTS.

There is in England considerable of a line of demarcation between what are salts under his nose. For four days the termed materialistic Spiritualists and form remained in this questionable con-Christian Spiritualists. This is unfordition, some pronouncing him alive in the ablest spirit intelligences that I tunate. There is a strong, and I may a trance, and others denying it. But ever had the pleasure of conversing now raging upon this subject in the col- the throat, the eye assumed a dull lead- ence in the higher life his direct testiumns of the "Two Worlds." Never en color; there was no further mois-while men have differently shaped ture from the mouth and he was pro-Yost's train was to go to Montgomery, and he started the run from the
depot on Court street, near Broadway,

onments can they be made to see or bedepot on Court street, near Broadway,

onments can they be made to see or beled. In my opinion many are buried

led. In my opinion they? Monotony would be anywhere an ENGLISH NEWSPAPER CLIPPINGS. intolerable Hades. When I was in London thirty or thirty-five years ago gath notches and the train was speeding as ering the materials for the "Year Book the on Spiritualism" issued by Hudson Tut it neared Kennedy. Through the on Spiritualism" issued by Hudson Tut-sheets of rain Yost could see that the tle and myself, I sent a circular to the noted Spiritualist journalist and book reviewer, S. S. Hall, asking him for a short article. He replied thus briefly: "Sir, I am a Christian Spiritualist, and am informed that you are propagating opinions hostile to Christianity. I am therefore bound to withhold from you all aid or countenance in any way. Brother Hall was a good consciention but church-bound. The distinguished William Howitt, said to have been the author of 70 volumes, sympa thized religiously with Mr. Hall. Benjamin Coleman, a veteran in the cause took the same view on the subject. OLD REMINISCENCES.

Being in London again recalls to mind many interesting occurrences my first visit to England. I reached Bitter words were spoken. Mr. Ken-Liverpool August 23, 1869, and lectured sit being violently opposed to the ritin Manchester August 27 of the same ualist portion of the English Church month. And when putting my feet and the Roman Mass, was next day arupon British soil I thought and kept thinking of E. C. Dunn, and of his spirit thirty-five dollars. guide calling himself Aaron Knight, who very frequently entranced him. Mr. Dunn was with me much of the years I talked with his spirit guides hundreds and hundreds of times. Abbey, remnants of the old city walls, system. the River Ouse, the general topography And mark, at this time I had never lettered Dunn, so there could have been no telepathy about the test. Very well, Manchester, where I met Robert Green, York where I commenced a search for the particulars of the Rev. James Knight and so forth.

who directed us to the "Will Office." He did so, and at length, to my delight. he found the name of the Rev. James Knight, the identical brother of Asron, and he also unearthed other matters connected with the family of which Aaron Knight had acquainted me. Paying the clerk, he gave me a full copy of the original record in Latin with this

the Aaron Knight, the veritable brother lifted his eyes and said: of the Rev. James Knight, once a morscious converse between the two worlds visible and invisible.

SCIENCE AND RELIGION. The London papers have made a

lectures in Berlin. Not only have they reported them, but they have discussed them. Haeckel is one of the rankest materialists that I know of. He denied "the possibility of the existence and a development of the intellectual under the auspices of James Burns, as fidelity, moral consciousness and ister, addressing a meeting of his con-whose devotion and energy in this self-sacrifice." He visited while in gregation, asked all women who had Berlin the famous Hans horse, the horse that knows and remembers so stand up. Every woman kept her seat. much, but cannot tell it. Haeckel says there was "nothing wonderful in the horse's performance, as the intelligence men only in degree." Professor Voght Instead, he said, "(M)! Lord, have mercy and other materialists taught the same on these ten liars." and other materialists taught the same thing years ago, in fact, this chain of materialism can be traced link after link back to that atheistic materialist Lucretius. And yet our most distinguished scientists admit that they know nothing of matter when traced down to the last analysis. And so they emphatically "know nothings." have attained a steadfast footing. This know, positively know, that they con- dium and Daybreak," I came across the verse with their risen friends.

A STRANGE TRANCE. A boy of some ten years, bright and

precocious, living at Normanton, was considered exceedingly religious and sedate for one of his age. He had spells which were called by the most Q. What is the philosophy of obseses. In one of these trances he foretold sion? his death: He declared several times that he should not be alive at the next Christmas. Taken sick, he was pronounced dead from meningitis. Physicians had pronounced him dead, and had so legally certified. The hour for the funeral had arrived—the hearse, was at the door and the rector present, as long as the person obsessed answers when the mother thought she saw a redness about the ears of her boy. Lifting the eyelid, the eye seemed bright and clear, putting a polished glass over They called several physicians, two pronounced it a case of suspended animation, the other said he is doubtless dead. They took him from the coffin,

him before the fire and placed smelling spirit absorbs."

The Daily News informed us a few days ago that the Methodist Church at Forest Hill presented a remarkable Some sixty members of the scene. Some sixty members of the who hover about the earth-plane are church, while holding a prayer-meeting not the elite of the spirit world, but and later "discussing the public hous- those seeking to participate in the senes" became excited. The excitement rose high. Bitter, angry words passed and then a scene of wildest contusion. The mission hymn books were rolled into balls and thrown by the men at each other and this was followed up by using the kneeling hassocks as missiles. It was, says the reporter, a most de-

plorable sight, a disgrace to the name of Christianity While the Bishop of London was celebrating the rite of ordination, Mr. Kensit and some half dozen others walked up to the choir where Mr. Kensit began reading a paper protesting against the ordination of the Rev. Basil S. Dyer. A noisy scene ensued. raigned and fined by the Lord Mayor

There is a great excitement now in the English Church over the fact that some one hundred of their most distintime for 14 years and from the time of guished clergymen and college profeshis first entrancement, during the after sors have signed a manifesto endorsing what is termed the "Higher Criticism. He A leading member of the High Church (Aaron Knight) informed me that he party declares that this manifesto repwas born in York, Yorkshire, England, resents the thin edge of the wedge of something like 200 years ago, although, an organized effort to tamper with the he would add, I take little note of time very foundations of the church. It was in my present higher life. He de an attempt, he said, to wipe the superto me over and over again the natural element out of our religion and old Yorkminster, the ruins of St. Mary's to break down the whole sacramental

A resident merchant of Benares in Inof the country, the picture of the Virgin dia writes that India is about to become Mary in the minster with the serpent the center of a lively religious war. under her feet. He also said that his The "leading Hindoo thinkers are orbrother, the Rev. James Knight, the ganizing for the purpose of driving Theoriginal name being McKnight, was a osophy from the strongholds it has bedistinguished clergyman, ordained a gun to attain in Hindustan." These deacon in the Savoy Chapel, London. Hindoo leaders declare that the Theoso phist pretensions and writing are only been in England, nor had this young un- a fabric of fiction. Annie Besant, the successor of Mme. Blavatsky, has built up a college for the teaching of her reaching England, I went to London, to personal doctrines. They say that Mme. Blavatsky was a female magician who accompanied me to the old city of and untruthful. Mrs. Besant, they in form us, wears the Hindoo dress. eats the names of the Knights, that I might only food cooked by the Brahmins, and if possible identify the family and learn declares that she was a Brahmin in a previous reincarnation, and walks the streets of Benares counting her beads It is always tiresome to ransack old surrounded by young men. She an-libraries. The first day was spent nounces that the religion revealed to among the old "annals" of York, but with no success. Then we went the the world and precedes the Vedas. All next day to a venerable antiquarian, of this the educated Hindoos and the higher class scholars repudiate. They When there I asked the clerk to go ask her to prove her occultism, but she back some two hundred years and utterly refuses, and these Hindoo teach-search for the family name of Knight. knows little of the Vedas and nothing of the Sanskrit, and they pronounce the Mahatmas imaginary ghosts to frighten the uneducated. A series of ectures are now being given in India to show the folly and pretensions of the theosophists.

Safely across the 'Atlantic waters, which were extraordinarily calm for stormy March, I reached London safely op Saturday, and the next day was standing and speaking upon a platform following Sunday." This with the allow that the same Chapel, on the said over and over again that these standing and speaking upon a platform following Sunday." This with the allowed the same Chapel, on the said over and over again that these said over again that the said other scenes which he had described verse with and give to them advice. In to me, all conspired to confirm his accordance with this position Admiral identity. This-all this-I pronounced Togo at a funeral service held in Tokio emarkable, and I defy any candid in memory of officers and soldiers killed any other conclusion than that this was it well-in the course of an address he

> "As I stand before you spirits I can They demonstrate the reality of a con- your passing from the world has been in the gallant discharge of your duty by which the enemy's fleet on this side of

> the world has been completely disabled. "Our combined fleet retains the undisputed command of the seas. I trust long extract from Professor Haeckel's this will bring peace and rest to your spirits. It is my agreeable duty to re-port our successes to the spirits of those who sacrificed their earthly existence for the attainment of so great a

ENGLISH MIRTH.

As every circus has its clown, so the English Parliament has its inveterate bumorist. It is Sir Wilfred Lawson. In one of his speeches he said that a minnever quarreled with their husbands to Then the minister asked all men who had never quarreled with their wives to stand up. Ten men stood up, and they expected the minister to praise them.

THE BATTLE UPON "OBSESSIONS" J. J. MORSE.

Through not seeing The Progressive Thinker regularly, in consequence of my journeys hither and thither, I am not up to the mark in regard to the moral combatants. But the other day, in looking over the bound London "Metollowing in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of nearly every enlightened spirit and intelligent mediums.

A. Numbers of disembodied men and women retain a liking for the pleasures of life, but their new habits prevent them from the enjoyment of their old habits, so they find one of similar tendencies with whom they come enrapport. This connection lasts the purpose of the spirit or till the

spirit attains a higher position than its earthly desires. Q. Can the obsessing spirit extrac elements from the spiritual nature of the obsessed person?

A. Our previous answer implies the affirmative. Food nourishes the spiritual nature as well as the physical and the form seemed limber, and they put this spiritual sustenance the obsessing

This Chinese sage who has entrance Mr. J. J. Morse so many rears, is one of finally there was a discoloration around with, and considering his long experione-as do other strong and irrefraga-

> binger of Light" from Australia and I see by this issue that the editor, W. H. Terry, takes precisely the same view of "obsessions" that I do myself. These are some of his words: suous pleasures of their earth-life by association with those of like disposition, and when they have, through the ready acquiescence of the sensitive, obtained control, they are often difficult to get rid off." "Commercial spirits" or those on the lower plane may be clever and faithful to their medium, so much so that when the conditions are unfavorable to produce legitimate phenomena. these spirits will co-operate with them to substitute bogus ones." And here is hint that when brought out more

This class of spirits were wiely named l by A. J. Davis, diakka, WISDOM WORDS FROM HUDSON

fully before Spiritualists will induce

them to understand that there may be

"bogus spirits and fraudulent-inducing

spirits" as well as fraudulent mediums

TUTTLE Who is so well prepared to write about obsession or the condition of the aead as those who have long held conscious converse with them as has my friend Tuttle. In his book "Life in the Spheres" and under the heading of "the low societies" he has this, briefly ab-breviated, but not a thought nor an idea changed. "A spirit who nad just arrived from earth came from a barintoxicated, was found lying in a gutter. Becoming conscious and hearing the word 'drink,' he asked, 'Drink; can

you drink here?'
"'Yes,' was the grim reply, 'we just can and feel as nice as we please. But all can't-not unless they find one on earth just like themselves-form a connection with such an one and when he gets to feeling good, you will feel good also. I will try it, no mistake. * * *

"Did you hear what an infernal scrape I got into last night? I went to Fred. He did not want to drink. I destroyed that feeling and made him hink he was dry. He drank and drank, more than I wanted him to, until I was so drunk —(mark the phrase—till 1 was so drunk that I could not break my connection with him or control his mind. He undertook to go home, fell into the snow, I suffered awfully, ten imes as much as I did when dying." (np. 30 and 31). This testimony corresponds perfectly with that of many others who have conversed with spirits that had just passed from the underground slums and liquor-maddened saoons of earth. And yet Mr. Tuttle, as do all other Spiritualists, was careful to speak in this connection of the great ove of progress that uplifts even the owest on to the higher planes of the

higher life. J. M. PEEBLES. 18 Endsleigh Gardens, London, N. W.

"The Priest; the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the de-grading, impure influences and results of the Romish confessional as proved Since my visits to India, Cerlon and by the rad experience of many wrocked

What Shall We Do to Be Saved?

the penalty of which is one hundred dollars, after he

God's law: suffering always follows quick upon the

Something About the True God.

. The Magnitude of the Planets.

Let us go out into the starlight and behold the mill-

make one revolution of its orbit since the time the

Millions Upon Millions of Worlds.

perfect order, whose actions have never been inter-

fered with by God since they were created and placed

under law, does it not make you a little tired to think

Prayer is but a relic of paganism, it is not only use-

When we contemplate the vastness of these millions

What Shall We Do to Be Saved?

A Lecture Delivered by James L. Dow, before the First Spiritual So-reach happiness which he can obtain only by right action. Suffering comes entirely from transgression, is all that God expected of him. eiety of Manhattan, Kansas.

family ever had to deal with. From away back in the to a place designated for the sacrifice. dim distance of the past, as far back as we have any reliable record, people were asking this question. And all through the myriads of years and thousands of generation at have passed since then, up to the - At this place they had a large bronzed statue with heels of wrong doing, and happiness is sure to come of the present time that has always been the question most its arms stretched out and slightly downward, and from all good acts. This is the never-varying law of here, that will lay up joy for us hereafter. If we do people.

spiritual development of the people.

God and Moral and Spiritual Development.

received some of this fire direct from the sun, and they called it holy fire and kept it continually burning upon their altar in the temple, and they worshiped it as a God or a representative of their God, and the whole nation would have gone into mourning if by therefore nothing better could be expected of them; these mothers did not think it too much for them to without horse of neuronal did not think it too much for them to without horse of neuronal did not think it too much for them to without horse of neuronal did not think it too much for them to without horse of neuronal did not think it too much for them to without horse of neuronal did not think it too much for them without horse of neuronal did not think it too much for them to without horse of neuronal did not think it too muc any means this fire should have become extinguished. but we find recorded in the eleventh chapter of cling with their hands to redhot iron rods until their without hope of reward. These people were warlike, as were all the people at Judges that Jephtha offered up his only child as a hands were baked fast to these rods in a vain attempt that time, and while they were fairly honorable in burnt offering in fulfillment of a contract he made to save their children, his children, God was not their dealings with their own people who devoutly with the God of the Bible. You may urge that this moved, although it seemed sufficient to move a heart happiness here reflects joy over there. Sacrifice is a worshiped their God, they were most unjust and cruel was in the early part of the world's history, and that of stone. If a man falls into the water where it is loss or the losing of something, and those who sacrifice to all others. Their common enemy if captured was the people had made but little advancement, and that over his head, and he comes up and cries out: "O, here will have to sacrifice over there. usually put to the sword, while their leaders were Jephtha was not a follower of Christ. But what are Lord, what shall I do to be saved?" the only intelli- When you can get happiness enough in this life to subjected to the most inhuman torture that they could you going to do with those pious Catholics who burnt gent answer he could possibly receive either from suit you, you are saved, and the spirit world holds out devise. (As in the case of their torture of Regulus, hundreds and I think I could safely say thousands in man or God would be-swim. To believe that God to you the prospects of a happy reception over there; the Roman general.) Cutting off the hands and feet, slow fires for Jesus' sake and for the love they enter- will by any special act interfere with our life here or but if you have made this life such that it has been a pulling out the tongue by the root, cutting off the eye- tained for their God. And how about John Calvin, hereafter, or in any manner have anything to do with burden to you, filled up with sorrow, suffering, delids, and burning at the stake with a slow fire, was the founder of the Presbyterian church, who had a lit- our salvation, requires us to put our reason under our grading humility, and sacrifices, you can look for no uncommon occurrence with them. Their rulers the argument with Servetus on a theological subject, feet, and close our eyes to the most palpable self-evi-nothing better upon the other shore than a barren were haughty, selfish and proud, and extremely jeal- in which they disagreed, and a long time afterwards dent facts. ous of anyone whom they might have the least suspi- Calvin, learning that Servetus was in Geneva and cion of aspiring to their position, and they usually put stopping at a hotel, had him arrested and kept him in to death all their own relatives, as well as the rela- a dungeon, and afterwards had him burnt at the to death all their own relatives, as well as the rela- a dungeon, and afterwards had him burnt at the latter of worlds that come within the range of our vistors, so there should be no legal stake with a slow fire made of green wood, and this he ions of worlds that come within the range of our vistors that govern this world you can reasonably expect aspirant for the throne.

would get some of the praise of the people, that they be saved. usually put to death any one whom the people praised for justice, wisdom, or bravery; like the god praise, and to assure themselves that they were get-

The people were often required to bow their heads down to the dust and worship them as a semi-God. And unless the people continued to demonstrate this attitude towards their ruler, the ruler became jealous and angry, and the people had to pay dearly

The Character Attributed to God.

him. They believed that while the people could only essential to our salvation. torture the followers of other Gods while physical life should last, their god could and would torture them through all eternity in a burning lake of holy fire. They not only believed that God was jealous of other Gods, but they believed that he was subject to fits of anger which could only be appeased by a great sacrifice, which in many cases was as heartless and cruel as the torture to which they subjected some of from theirs in degree. They believe that their God their prisoners.

Believed Their God Had Become Angry.

thage saw a Roman army approaching the city. They They seem to think that God requires daily exhibi- what we already have, for God loves his entire crea- has preconceived opinions, which prohibit or restrain believed that for some reason their God had become tions of your love in order that he may know that you tion down to the smallest worm. Had we ought to them from investigating any question touching upon angry and was leading this Roman army against them are still loyal to him. for the purpose of destroying them. And they eried out: "What shall we do to be saved?"

over they unanimously agreed that the cause of his fools) and requires something that will mortify the we can climb to salvation? Some say we are poor, the searchlight of our reason focused upon them. anger was because they had been offering up as a sac- flesh in order to get him good-natured again. He mean, low, degraded sinners, and not worthy of salcause they had offered up to him the children of the characteristics of those early rulers as regards their should talk like that about any of their works. to again smile upon them, was to offer up to him some in return for his love.

What shall we do to be saved? To be saved from of the best of their children. So they went among He loves the vilest singer just as devotedly as he does suffering and sorrow here and hereafter?

the rich, and noble of birth, and compelled two hundred by the most devoted saint, he is no respecter of persons, all creation is his. If a man transgress a human law, This is the most important question that the human dred mothers to each bring one of their best children all creation is his. If a man transgress a human law, happiness for you hereafter.

Cries of Babies in Holy Fire.

frequently asked, and the one that has never been under these arms they had a roaring, seething furnace God. God never punishes the sinner, or rewards the a thing because we think it is a duty, or because we satisfactorily answered to any considerable number of of holy fire, and before the eyes of their natural pro- saint. The seeming rewards and punishments are but think it will make us happier in another world, it at tectors (their mothers) these little innocent and un- the natural operations of law. The answer to this question has been so varied ac suspecting children were laid one at a time upon the God does not require sacrifices of any kind, all saccording to the belief and spiritual development of hot arms of this unfeeling statue, and there while call-rifices are sacrilegious. They originated and belong stranger traveling through a strange country who whoever undertook to answer it, that the great major- ing piteously to its mother to help, it clung to these to the dark ages. ity of the people have become dazed upon the subject. hot, unfeeling arms in its endeavor to escape the fiery and hardly know which way to steer. The various furnace which was beneath it, until it was exhausted. requirements of salvation as given out by different when it fell into that terrible pit below where its cries people have been easy and natural, hard and difficult, were smothered in that liquid holy fire; when this horor tyrannical and cruel, just according to the charac- rid scene was again repeated with another child, and smiles bought by flattery, devotion, love, or money. ter given to God by the people, and the character this thought to be holy exhibition was continued God does not demand that we worship him, for that given to God is always in harmony with the moral and until two hundred were thus cruelly forsaken by would be vain in him, and could do neither him nor public libraries as a monument to his name. If we their mothers, and were allowed to fall headlong into us any good. God does not demand our love, for love this fiery furnace to satisfy an angry God. And if cannot be forced, neither can it be resisted if the beone of these mothers let drop a sigh, or shed one tear ing is lovable. God does not either demand, hear or In order to show you how perfectly the character for her suffering child, she was severely punished, and answer our prayers, and prayer is but another branch the fear of the law, is a moral thief, as much so as the of a God who is worshiped by a people conforms to the offering of the child became useless, as they be of heathen sacrifices, and has never been known to the moral and spiritual development of that people lieved that God would not accept a sacrifice unless it move God in any direction. When President Gar-I wish to call your attention to the inhabitants of was freely and willingly given. Here we see what field was shot and lay hovering between life and who quits sinning for the fear of God or his punish-Carthage, when that city was in its greatest glory.
The inhabitants worshiped the sun and the moon, and were called fire-worshipers as they believed the sun.

Was received and willingly given. Here we see what there was snot and lay novering between lite and the wise men of that city gave as an answer to the death, the whole Christian world and many others were asking God to spare his life, but God was not the ice barefooted down in Pennsylvania and baptised were asking God to spare his life, but God was not the ice barefooted down in Pennsylvania and baptised was increased.

What the Clark of God of his punishment is still a sinner. The elders who went out on the ice barefooted down in Pennsylvania and baptised was not the ice barefooted down in Pennsylv were called fire-worshipers, as they believed the sun of that city being cruel and heartless towards those moved. When the Slocum (loaded with over thirwas fire, and their Magi, or Oracles claimed to have who sinned against them, believed that God would require cruel sacrifices of them, if guilty of sin.

So afraid were these rulers that some other citizen church, and make sure that he (John Calvin) would not some of the provide of the provide

The Catholics even at the present day are shutting many human beings out from the world in the unthe worshiped they required, and demanded all the wholesome air of their prisons called by them nunneries, where the world is not permitted to know of tion of its orbit. ting it, they required continual demonstrations from the sorrow and premature deaths that occur there in the people that they were still loyal, and loved them. the name of Jesus and for the love of God.

ple believe that God requires sacrifices.

All the Christian churches are still offering up sac- of those little pock marks that are to be seen on the over there. stain from many harmless pleasures, that we should nearly full. do penance, that we should contribute to the church. tribute to their God. God being a ruler of rulers, and worship their God; they say we must be baptized ac- is one-millionth part of the created worlds. king of kings, they gave him the character of their cording to the rules of the church and the require-ruler, only greatly intensified. They believed that ments of God, that we must fast, and abstain from and demanded their most humble sub- meat on Friday, and above all we must not forget to mission to his will. That he required daily sacrifices pray. Now these and many other sacrifices are be-upon millions of worlds whose size is almost incomin order to assure him that the people was loyal to lieved by Christians to be demanded by their God, and prehensible, and which move upon exact time and in him. They believed that while the records and are recorded to the spirit world. The man who uses his realistic that while the records and are recorded to the spirit world.

While the Christians of the present day look with of millions upon millions of people all over the world horror upon some of the sacrifices of the Pagans and asking and expecting this alraighty creator who was it be the short road, or the long one, reason will finally About the year 500 B. C., the inhabitants of Car- any who dare to worship any other god but him. to ask for his love we are asking for about as near hell as people ever get, and anyone who

and levels us all. When we die it sig us is evil, of order with disorder, of evolutionary process. This does not THOMAS PAINE—COL. INGERSOLL. nifies nothing whether our life has beneficence with cruelty, of beauty with affect its authority. When developed, been good or evil. Materialists say the unbeautiful. We cannot solve the it is here. We must, however, be all A Desire to Have Them Specially Hope.

To the Editor:—I thank you for giving out my suggestion to honor the memory of Thomas Paine and Robert

Societies should be organized in different parts of the United States to raise funds to place these statues where they would do the most good, or where the largest number of people would see

the two side by side? In my judgment this country has a better claim on Thomas Paine's mortal remains than any other. I wish ten thousand people would write President Roosevelt and urge him to take up this matter, and have the remains of

By Dr.

praise all the rest of his works? When their Bible Eye Glasses Not Necessary. Well, if you are ever saved you will have to save credits God with saying after he had created man, yourself, God will never do it. God in the beginning that he saw everything which he had created, and bedid for man all lie will ever do. He placed within his hold it was very good. (Genesis 1:31). No, my reach happiness which he can obtain only by right acir ell that God as not been disappointed in man; man

As I have told you many things that man does and God will never transgress his own law to relieve which do not work for his salvation, I will now tell the sinner. God hever sympathizes with the afflicted,

and is never displeased with those who are happy, you about something that will save you. In the first place all good acts which do not amount to a sacrifice will make you happier here and lay up

As you cannot buy your way into heaven, anything has paid that find he stands equal before the law with given, or done in order to lay up treasure in heaven

one who never transgressed it. And thus it is with will be found to be a failure.

Must Do Good Because We Like to.

once becomes a sacrifice, and all sacrifices deface our mansion in heaven rather than beautify it. The lifts a crying child out of a mud-hole, cleans off its clothes and gives it a nickel to make it forget its troubles, and passes on to other countries without giving his name or residence, and having no thought of God at the time, has done more for his salvation than the man who builds a hundred ten thousand dollar do good, and not for a reward or for the fear of punishment.

children, who were members of a Sunday-school, and salvation, would have sent more solid material to the going to a picnic to celebrate their devotion to their spirit world with which to erect a mansion if they had God) took fire and the most heartending appeals kept their shoes on and stayed in the house and were sent up to rate these deep delivery and the same and t

Our Earth Life Reflected.

desert which you will have to irrigate with your tears, and make beautiful with the work you should have done while here.

If you cannot make yourself happy under the laws rifle ball, and yet many of them have not been able to rules both worlds.

Secret of Salvation and Happiness.

Bible claims the world was made; some are known to The whole secret of salvation is learning how to get take twenty-six thousand years to make one revolut present happiness out of doing good. Happiness is God's declaration of present salvation. If you wish Then let us come within our own little planetary to find happiness when you land upon the shores of system and see how little our world is. Uranus is spirit life, then live so as to be happy here, for the about 300 times as large as the earth, Neptune is 400 conditions of this life are reflected upon the other times as large, Saturn is 700 times as large, Jupiter is shore. If you would increase your happiness after 1300 times as large, and you could tumble a half- getting into the spirit world, then get wisdom, for dozen worlds like this with all its inhabitants into one wisdom is the only currency that will buy happiness

Wisdom is the only currency that goes at par in that world to come. Every one should endeavor This earth compares in size to the visible universe to take a good supply of this currency along with The character of the people and their rulers being give liberally to the missionary fund in an endeavor about like a grain of mustard seed to this world. And them, as with it they will be able to purchase all they such as I have stated, it becomes easy to understand to convert the heathen to Christianity; they require then it is not reasonable, in view of the fact that there need. A little of this currency will go farther in that what kind of a character they would be likely to at- us to become members of their church, and love and is no end to space, to suppose that the visible universe world of spirits, than the prayers of a million Chris-

Reason is God's most noble gift to man, it is the pilot sent from heaven to guide our life-boat through realm of the so-called dead. He tells life's journey here and land us safe in that summer. his wonderful story to his friend who life's journey here and land us safe in that summerson in deciding his duty to himself or his God will always take the shortest road that is possible for him to salvation. This road will be a short one, or one a long way around, according to the development of the lead to the winning post.

But the people who take the teachings of any book, or their father, or their mother, or the word of any very jealous of other Gods, and will severely punish time. We have nothing to pray for, we have nothing under the strongest searchlight of their reason, are ask for mercy and expect to receive it from God, the subject of what we shall do to be saved, is wandering from the path and losing himself in a wilder-

The wise men of the city were hurriedly called to- ent Christian God (like the people) is a little less tached to God's laws are excessive or unjust? Had Reason is our guide from God, and will lead us in gether to see if they could find out the causs of the bloodthirsty. He gets angry just as quick (although we ought to ask God to save us, when he has placed at true paths, but preconceived opinions are the creadispleasure of their God, and after looking the matter the Bible says that anger rests only in the breasts of the feet of every human being a ladder upon which tions of man, and may lead us astray unless we keep

rifice to him the children of the poor people, and the seems only to be delighted when we are sacrificing vation, or preserving in any manner. Does it not do to be saved, unless it conforms to the standard of children of their slaves; they believed that their God our time, or our money to him, or humbling ourselves look like a gross and inexcusable insult to God to talk truth as viewed under the light of your own reason. demanded the best of everything, and was angry be- in the dust before him. He seems to retain all the like that about his works. Men would get mad if you God has set no man over you to tell you what to do, neither has he given the keys of heaven to any sect, poorer class. They therefore quickly decided that vanity, and love of praise, but is a little more moder- If God's work in making man was such a tectotal creed or congregation. Every tub stands upon its the only thing that would save them, and cause God ate in regard to the amount of pay which he demands failure, why did he not at once destroy him, and try own bottow and there ought to be some reason for

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help

wishing may be true."

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The true God does not get angry at the transgressor who is always paying the full penalty, neither are his

Some Very Unpleasant Truths.

did in his zeal to please the God of the Presbyterian ion, which are a thousand times larger than this

And it is a notorious fact that even in this enlightened day and generation a large majority of the peo-

rifices to please God. They believe we should ab- face of our sun, and then the depression would not be

The Pagans and Early Christians.

early Christians, they fail to see that they are follow-never known to violate or suspend one of his laws, to ing in the path marked out by these Pagans and early come down and fix up some little matter of law with Christians, and that their present practices only differ them? gets angry at their shortcomings, and becomes less, as has been demonstrated thousands of times in preacher, priest, pope, or potentate in regard to what pleased with their sacrifices; they seem to think him the most thorough manner, but it is a foolish waste of they should do to be saved, without first putting it

The only difference between the Pagan God at Car- when mercy is always unjust unless the penalties are thage and the present Christian God, is that the pres- unjust or excessive? Do you think the penalties at- ness of ignorance and superstition.

it again? Why do Christians condemn man and every tub.

that the evil-doer be punished by re-mystery. Bridgewater Treatises, pick-lowed to challenge the claim of the morse for the wasted life. But how ing out instances of order and benefit germ-plasm to prepotency and finality.

GOLDWIN SMITH.

Progressive Thinker.

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Paine on the same flagship, and bury

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THE ETERNAL TREND.

Live who may and die who must, The work of the world goes on, And the right will rule, we hope and

When we to our graves have gone; Though sin may vaunt herself in her might And surfeited lie and yawn,

The evil is only the span of night And right is the pearly dawn. Live who may and die who must,

The work of the world stays not, And even our acts of hideous lust Are a part of the greater plot; And whether or no we fit in the plan That a higher pow'r hath wrought, The evil of man devised by man But cometh at last to naught.

Live who may and die who must, The work of the world rings true, And dark and light in the web is thrust The things that we mortals do: And the pattern is wrought by him who

sees
As the shuttle glances through,
And the evil is changed to good with And roses are born of the rue.

Live who may and die who must, The work of the world is done, Or ever the workers lie down in the dust

They are used and every one: For the master weaver is above it all And sits in the blazing sun, And those who rise and those who fall Are used, for he wasteth none,

forms of Diseased Eyes Cured withont Cutting or Drugging,

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Jority of cases, has been proven beyond a doubt, by the tostimony of thousands o' people who have been cured by that wonderful little Instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Irids, etc., also removes Cataracts and Pterygiums without cutting or druggand of the Actinas having been sold, thereforeit is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

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ber five and six gmasses, and now he can go of school and do all his work and study without glasses.

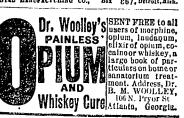
E. R. Holdbrook. Deputy County Clerk, Fair-fax, Va., writes: "Actina" has cured my eyes so tha; I can do without glasses. I very seldom have Ezdache now, and can study up to eleven o'clod; after a hard day's work at the office.

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Can Telepathy Explain? Results of Psychical Research.

By Minot J. Savage.

-Chicago Chronicle.

THE RELIGIOUS SITUATION. As Understood by a Master Mind. Goldwin Smith. To the Editor of the Sun—Sir: Your acceptance of my letter has brought me gratified every passion and bilked human excellence is attainable only and moulded by a varietylof influences, many tokens of interest in the sub-man justice?

cal as well as deep, were it only from Dogmatic and miraculous Christianits bearing on the future position of the ity we resign. But the vital principles cal as well as deep, were it only from its bearing on the future position of the ity we resign. But the vital principles Conscience, says Bishop Butler, a idealization, are, ifspour finner sense raise for clergy. What are clergymen on whose of Christianity, the fatherhood of God keen anatomist of human nature, would does not utterly mishead as, higher in they was not their nature than dust, jin the last hereafter to do? Renan and Matthew on their historical and moral evidences that as we do well or ill it will be well. Let uttra-material is the response as it. be, be found to preach wholesome false. The term "heathen" becomes unmean- which all science, moral or physical,

face when they meet? turbance of morality, especially of pub- forth under an ampler sky.

Who crush it, perhaps silence it in THERE IS NO USE IN GUESSING themselves; but is any man without it?

There is no ground for belief in a moral CONCEIVABLE. the forces of passion or self-love. familiar. No other paper published on government of the universe Conscience, The world visible to us presents to It may be true that conscience, like this earth contains such a vast amount if it speaks of a tribunal higher than our senses a perplexing mixture of that other parts of our nature like this earth contains such a vast amount the human, lies. Death erds all for us, which to us is good with that which to scientific faculties, is developed by an saind. Send in a subscription now,

Dogmatic and miraculous Christian glory of the universe.

lic morality, by the failure of religious belief. The strange phenomenon of AT THE NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF THE POWER That notions of duty vary consideration of the strange phenomenon of the NATURE OF TH

hereafter to do? Renan and Matthew on their historical and moral evidences that as we do well or ill it will be well

Arnold seem in effect to wish that the clergy should continue to preach a religion suited to the multitude, while by throwing off dogma and miracle, is not really a part of our nature? If it case. We are just flow it the rush of the great Darwinian discovery. We homselves. But will learned and

There is no longer a barrier between fusing its evidence more than for rebeing At the same time Christianity, mere delusion? Is conscience, or is it may be. But let it wishfully prove its case, it hem.

I see it stated that our government case. We are just flow it the rush of the great Darwinian discovery. We have appropriately support to be used to the multitude, while the first of the fir conscientions men, as your clergy must Christendom and the rest of humanity, fusing that of our physical senses on what the limits of that discovery are. hood for State purpose, and, like Roing. Socrates, Epictetus, Marcus Auresta? After all, what is truth but that man augurs, to laugh each other in the relins are no longer consigned as out which, by the constitution of our nature ce when they meet?

of the pale of salvation to the uncover we cannot help believing? Is any man There are symptoms also of the disnanted mercies of God. We live hence without a conscience There are men who crush it, perhaps silence it in Your Neighbor to Subscribe for The

Positivism tells us that through effort, which implies a strug- culminates in Socrates. But Socrates many tokens of interest in the subman justice? Positivism tells us that through effort, which implies a strugject to which they relate. Some of my
we shall live for good or evil in the fucorrespondents ask me my theory. But
ture of the race. What interest when
tion, is apparently the only hint of a is a particle in the nebulæ from which
as I have said before, I have no theory.
All I pretend to do is to state the case
where in the future of the race? Afcult to believe that rational being is That man had his aboundation in the
and invite opinion.

The subject is one of interest practiand subject to which they relate. Some of my
we shall live for good or evil in the fugle with evil. This, apart from reveiais not a gern-plasm any more than he
ture of the race. What interest when
tion, is apparently the only hint of a is a particle in the nebulæ from which
the plan could be carried out I think it
would assist some in counteracting the
influence of the rope of Rome in this
confined to this planet or that nothing
dust we knew long agg. But conspecially with bronze statues.

If
the plan could be carried out I think it
would assist some in counteracting the
dust we knew long agg. But conspecially with bronze statues.

The subject is one of interest practiand invite opinion.

Societies should be organized in dif-The subject is one of interest, practi- ence says in a physical catastrophe. speaks to us through the majesty and science, moral aspiration, spiritual af-

it speaks of a tribunal higher than our senses a perplexing mixture of that other parts of our nature, including the of matter so well adapted to chrich the

A Lecture Delivered by James L. Dow, before the First Spiritual So- reach happiness which he can obtain only by right ac- irrends, dod has not been disarranged by James L. Dow, before the First Spiritual So- reach happiness which he can obtain only by right ac- irrends, dod has not been disarranged by James L. Dow, before the First Spiritual So- reach happiness which he can obtain only by right ac- irrends, dod has not been disarranged by James L. Dow, before the First Spiritual So- reach happiness which he can obtain only by right ac- irrends, dod has not been disarranged by James L. Dow, before the First Spiritual So- reach happiness which he can obtain only by right ac- irrends, dod has not been disarranged by James L. Dow, before the First Spiritual So- reach happiness which he can obtain only by right ac- irrends, dod expected of him. eiety of Manhattan, Kansas.

family ever had to deal with. From away back in the to a place designated for the sacrifice. dim distance of the past, as far back as we have any reliable record, people were asking this question. And all through the myriads of years and thousands of generations at have passed since then, up to the - At this place they had a large bronzed statue with heels of wrong doing, and happiness is sure to come present time this has always been the question most its arms stretched out and slightly downward; and from all good acts. This is the never-varying law of here, that will lay up joy for us hereafter. If we do

spiritual development of the people.

God and Moral and Spiritual Development.

received some of this fire direct from the sun, and quire cruel sacrifices of them, if guilty of sin. they called it holy fire and kept it continually burning upon their altar in the temple, and they worshiped it as a God or a representative of their God, and the whole nation would have gone into mourning if by therefore nothing better could be expected of them; these mothers did not think it too much for them to for they might have given each other a little pleasure any means this fire should have become extinguished. but we find recorded in the eleventh chapter of cling with their hands to redhot iron rods until their without hope of reward. These people were warlike, as were all the people at Judges that Jephtha offered up his only child as a hands were baked fast to these rods in a vain attempt that time, and while they were fairly honorable in burnt offering in fulfillment of a contract he made to save their children, his children, God was not Our earth life is reflected into the spirit world, and their dealings with their own people who devoutly with the God of the Bible. You may urge that this moved, although it seemed sufficient to move a heart happiness here reflects joy over there. Sacrifice is a worshiped their God, they were most unjust and cruel was in the early part of the world's history, and that of stone. If a man falls into the water where it is loss or the losing of something, and those who sacrifice to all others. Their common enemy if captured was the people had made but little advancement, and that over his head, and he comes up and cries out: "O, here will have to sacrifice over there.

usually put to the sword, while their leaders were Jephtha was not a follower of Christ. But what are Lord, what shall I do to be saved?" the only intelli
When you can get happiness enough in this life to subjected to the most inhuman torture that they could you going to do with those pious Catholics who burnt gent answer he could possibly receive either from suit you, you are saved, and the spirit world holds out devise. (As in the case of their torture of Regulus, hundreds and I think I could safely say thousands in man or God would be-swim. To believe that God to you the prospects of a happy reception over there; the Roman general.) Cutting off the hands and feet, slow fires for Jesus' sake and for the love they enter- will by any special act interfere with our life here or but if you have made this life such that it has been a pulling out the tongue by the root, cutting off the eye- tained for their God. And how about John Calvin, hereafter, or in any manner have anything to do with burden to you, filled up with sorrow, suffering, delids, and burning at the stake with a slow fire, was the founder of the Presbyterian church, who had a lit- our salvation, requires us to put our reason under our grading humility, and sacrifices, you can look for no uncommon occurrence with them. Their rulers the argument with Servetus on a theological subject, feet, and close our eyes to the most palpable self-evi- nothing better upon the other shore than a barren were haughty, selfish and proud, and extremely jeal- in which they disagreed, and a long time afterwards dent facts. ous of anyone whom they might have the least suspi- Calvin, learning that Servetus was in Geneva and cion of aspiring to their position, and they usually put stopping at a hotel, had him arrested and kept him in to death all their own relatives, as well as the rela- a dungeon, and afterwards had him burnt at the

would get some of the praise of the people, that they be saved. usually put to death any one whom the people praised for justice, wisdom, or bravery; like the god the worshiped they required, and demanded all the praise, and to assure themselves that they were get-

The people were often required to bow their heads down to the dust and worship them as a semi-God. And unless the people continued to demonstrate this attitude towards their ruler, the ruler became jealous and angry, and the people had to pay dearly

The Character Attributed to God.

him. They believed that while the people could only essential to our salvation. torture the followers of other Gods while physical life should last, their god could and would torture them through all eternity in a burning lake of holy fits of anger which could only be appeased by a great sacrifice, which in many cases was as heartless and cruel as the torture to which they subjected some of their prisoners.

Believed Their God Had Become Angry.

angry and was leading this Roman army against them are still loyal to him. for the purpose of destroying them. And they cried out: "What shall we do to be saved?"

cause they had offered up to him the children of the characteristics of those early rulers as regards their should talk like that about any of their works. poorer class. They therefore quickly decided that vanity, and love of praise, but is a little more moder- If God's work in making man was such a teetotal creed or congregation. Every tub stands upon its the only thing that would save them, and cause God ate in regard to the amount of pay which he demands failure, why did he not at once destroy him, and try own bottow and there ought to be some reason for to again smile upon them, was to offer up to him some in return for his love.

This is the most important question that the human dred mothers to each bring one of their best children all creation is his. If a man transgress a human law, happiness for you hereafter.

Cries of Babies in Holy Fire.

frequently asked, and the one that has never been under these arms they had a roaring, seething furnace God. God never punishes the sinner, or rewards the a thing because we think it is a duty, or because we satisfactorily answered to any considerable number of of holy fire, and before the eyes of their natural prosaint. The seeming rewards and punishments are but think it will make us happier in another world, it at tectors (their mothers) these little innocent and un- the natural operations of law. The answer to this question has been so varied ac- suspecting children were laid one at a time upon the cording to the belief and spiritual development of hot arms of this unfeeling statue, and there while call-rifices are sacrilegious. They originated and belong stranger traveling through a strange country who whoever undertook to answer it, that the great major- ing piteously to its mother to help, it clung to these to the dark ages. ity of the people have become dazed upon the subject. hot, unfeeling arms in its endeavor to escape the fiery and hardly know which way to steer. The various furnace which was beneath it, until it was exhausted. requirements of salvation as given out by different when it fell into that terrible pit below where its cries people have been easy and natural, hard and difficult, were smothered in that liquid holy fire; when this horor tyrannical and cruel, just according to the charac-rid scene was again repeated with another child, and given to God is always in harmony with the moral and until two hundred were thus cruelly forsaken by would be vain in him, and could do neither him nor ter given to God by the people, and the character this thought to be holy exhibition was continued their mothers, and were allowed to fall headlong into us any good. God does not demand our love, for love this fiery furnace to satisfy an angry God. And if cannot be forced, neither can it be resisted if the become of these mothers let drop a sigh, or shed one tear ing is lovable. God does not either demand, hear or ishment. In order to show you how perfectly the character for her suffering child, she was severely punished, and answer our prayers, and prayer is but another branch the fear of the law, is a moral thief, as much so as the of a God who is worshiped by a people conforms to the offering of the child became useless, as they be. of heathen sacrifices, and has never been known to the moral and spiritual development of that people lieved that God would not accept a sacrifice unless it move God in any direction. When President Gar-I wish to call your attention to the inhabitants of was freely and willingly given. Here we see what field was shot and lay hovering between life and mont is still a given who glits sinning for the fear of God or his punishment has all a given when the city was in its questoot close. Carthage, when that city was in its greatest glory. the wise men of that city gave as an answer to the death, the whole Christian world and many others The inhabitants worshiped the sun and the moon, and question, What shall we do to be saved? The people were asking God to spare his life, but God was not aware and the moon and the moon and the moon and the moon are the beautiful the moon and the moon and the moon are the beautiful the moon are the moon and the moon are the moon were called fire-worshipers, as they believed the sun of that city being cruel and heartless towards those moved. When the Slocum (loaded with over thirwas fire, and their Magi, or Oracles claimed to have who sinned against them, believed that God would re-

Some Very Unpleasant Truths.

many human beings out from the world in the unwholesome air of their prisons called by them nunneries, where the world is not permitted to know of ting it they required continual demonstrations from the sorrow and premature deaths that occur there in the people that they were still loyal, and loved them. the name of Jesus and for the love of God.

> And it is a notorious fact that even in this enlightened day and generation a large majority of the people believe that God requires sacrifices.

rifices to please God. They believe we should ab- face of our sun, and then the depression would not be stain from many harmless pleasures, that we should nearly full. do penance, that we should contribute to the church, The character of the people and their rulers being give liberally to the missionary fund in an endeavor about like a grain of mustard seed to this world. And them, as with it they will be able to purchase all they such as I have stated, it becomes easy to understand to convert the heathen to Christianity; they require then it is not reasonable, in view of the fact that there need. A little of this currency will go farther in that what kind of a character they would be likely to at- us to become members of their church, and love and is no end to space, to suppose that the visible universe world of spirits, than the prayers of a million Christribute to their God. God being a ruler of rulers, and worship their God; they say we must be baptized ac- is one-millionth part of the created worlds. king of kings, they gave him the character of their cording to the rules of the church and the requireruler, only greatly intensified. They believed that ments of God, that we must fast, and abstain from God required and demanded their most humble sub- meat on Friday, and above all we must not forget to mission to his will. That he required daily sacrifices pray. Now these and many other sacrifices are be- upon millions of worlds whose size is almost incomin order to assure him that the people was loyal to lieved by Christians to be demanded by their God, and prehensible, and which move upon exact time and in

The Pagans and Early Christians.

Christians, and that their present practices only differ them? from theirs in degree. They believe that their God very jealous of other Gods, and will severely punish time. We have nothing to pray for, we have nothing under the strongest searchlight of their reason, are About the year 500 B. C., the inhabitants of Car- any who dare to worship any other god but him. to ask for his love we are asking for about as near hell as people ever get, and anyone who thage saw a Roman army approaching the city. They They seem to think that God requires daily exhibi- what we already have, for God loves his entire crea- has preconceived opinions, which prohibit or restrain believed that for some reason their God had become tions of your love in order that he may know that you tion down to the smallest worm. Had we ought to them from investigating any question touching upon

What Shall We Do to Be Saved?

did for man all he will ever do. He placed within his hold it was very good. (Genesis 1:31). No, my reach happiness which he can obtain only by right ac-friends, God has not been disappointed in man; man and God will never transgress his own law to relieve As I have told you many things that man does the sinner. God hever sympathizes with the afflicted, which do not work for his salvation, I will now tell and is never displiescal with those who are happy, you about something that will save you. What shall we do to be saved? To be saved from of the best of their children. So they went among suffering and sorrow here and hereafter?

The loves the vilest singer just as devotedly as he does to a sacrifice will make you happier here and lay up the rich, and noble of birth, and compelled two hunthe penalty of which is one hundred dollars, after he As you cannot buy your way into heaven, anything has paid that fine he stands equal before the law with given, or done in order to lay up treasure in heaven one who never transgressed it. And thus it is with will be found to be a failure. God's law; suffering always follows quick upon the

Something About the True God.

The true God does not get angry at the transgressor smiles bought by flattery, devotion, love, or money. God does not demand that we worship him, for that children, who were members of a Sunday-school, and salvation, would have sent more solid material to the going to a pienic to celebrate their devotion to their spirit world with which to erect a mansion if they had God) took fire and the most heartrending appeals kept their shoes on and stayed in the house and You may say these Carthaginians were pagans, and were sent up to saye these dear children, and while played a game of blind man's buff with the old lady,

The Magnitude of the Planets.

Let us go out info the starlight and behold the milltives of all former rulers, so there should be no legal aspirant for the throne.

So afraid were these rulers that some other citizen.

So afraid were these rulers that some other citizen church, and make sure that he (John Calvin) would retermine of the running of the runnin rifle ball, and yet, many of them have not been able to make one revolution of its orbit since the time the secret of Rible slaims the mall of the secret of Rible slaims the secret of Rible slaim tion of its orbit. to 4 b

All the Christian churches are still offering up sac- of those little pock marks that are to be seen on the over there.

Millions Upon Millions of Worlds.

perfect order, whose actions have never been interfered with by God since they were created and placed ways take the shortest road that is possible for him under law, does it not make you a little tired to think While the Christians of the present day look with of millions upon millions of people all over the world them through all eternity in a burning lake of holy while the Christians of the present day 160k with the weight of his unsupport of his almight of the one supplying the reason, but whether long, who gives it the weight of his unsupport of his almight of his al other Gods, but they believed that he was subject to early Christians, they fail to see that they are follow-never known to violate or suspend one of his laws, to ing in the path marked out by these Pagans and early come down and fix up some little matter of law with

Prayer is but a relic of paganism, it is not only usegets angry at their shortcomings, and becomes less, as has been demonstrated thousands of times in preacher, priest, pope, or potentate in regard to what pleased with their sacrifices; they seem to think him the most thorough manner, but it is a foolish waste of they should do to be saved, without first putting it ask for mercy and expect to receive it from God, the subject of what we shall do to be saved, is wan-The only difference between the Pagan God at Car- when mercy is always unjust unless the penalties are thage and the present Christian God, is that the pres- unjust or excessive? Do you think the penalties, at- ness of ignorance and superstition. The wise men of the city were hurriedly called to- ent Christian God (like the people) is a little less tached to God's laws are excessive or unjust? Had Reason is our guide from God, and will lead us in gether to see if they could find out the cause of the bloodthirsty. He gets angry just as quick (although we ought to ask God to save us, when he has placed at true paths, but preconceived opinions are the creadispleasure of their God, and after looking the matter the Bible says that anger rests only in the breasts of the feet of every human being a ladder upon which tions of man, and may lead us astray unless we keep over they unanimously agreed that the cause of his fools) and requires something that will mortify the we can climb to salvation? Some say we are poor, the searchlight of our reason focused upon them. anger was because they had been offering up as a sac- flesh in order to get him good-natured again. He mean, low, degraded sinners, and not worthy of salrifice to him the children of the poor people, and the seems only to be delighted when we are sacrificing vation, or preserving in any manner. Does it not do to be saved, unless it conforms to the standard of children of their slaves; they believed that their God our time, or our money to him, or humbling ourselves look like a gross and inexcusable insult to God to talk truth as viewed under the light of your own reason. demanded the best of everything, and was angry be- in the dust before him. He seems to retain all the like that about his works. Men would get mad if you God has set no man over you to tell you what to do,

it again? Why do Christians condemn man and every tub.

praise all the rest of his works? When their Bible Eye Glasses Not Necessary. Well, if you are ever saved you will have to save credits God with saying after he had created man, yourself, God will never do it. God in the beginning that he saw everything which he had created, and be-

Must Do Good Because We Like to.

once becomes a sacrifice, and all sacrifices deface our God does not require sacrifices of any kind, all sac-mansion in heaven rather than beautify it. The lifts a crying child out of a mud-hole, cleans off its clothes and gives it a nickel to make it forget its troubles, and passes on to other countries without givwho is always paying the full penalty, neither are his ing his name or residence, and having no thought of God at the time, has done more for his salvation than the man who builds a hundred ten thousand dollar

Our Earth Life Reflected.

desert which you will have to irrigate with your tears, and make beautiful with the work you should have

If you cannot make yourself happy under the laws

Secret of Salvation and Happiness.

The whole secret of salvation is learning how to get take twenty-six thousand years to make one revolut present happiness out of doing good. Happiness is God's declaration of present salvation. If you wish Then let us come within our own little planetary to find happiness when you land upon the shores of system and see how little our world is. Uranus is spirit life, then live so as to be happy here, for the the tag of your wrapper. about 300 times as large as the earth, Neptune is 400 conditions of this life are reflected upon the other times as large, Saturn is 700 times as large, Jupiter is shore. If you would increase your happiness after 1300 times as large, and you could tumble a half- getting into the spirit world, then get wisdom, for dozen worlds like this with all its inhabitants into one wisdom is the only currency that will buy happiness

Wisdom is the only currency that goes at par in that world to come. Every one should endeavor This earth compares in size to the visible universe to take a good supply of this currency along with many times, etherealized, materialized, beautilize a grain of mustard seed to this world. And them as with it they will be able to purchase all they

Reason is God's most noble gift to man, it is the When we contemplate the vastness of these millions pilot sent from heaven to guide our life-boat through life is journey here and land us safe in that summer-life who will be sufficiently summer life is journey here and land us safe in that summer-life who will be sufficiently summer life is journey here and land us safe in that summer-life is the summer life. land of the spirit world. The man who uses his reason in deciding his duty to himself or his God will alknown author, scientist and reformer.

This book has a brilliant introduction. to salvation. This road will be a short one, or one a long way around, according to the development of the lead to the winning post.

But the people who take the teachings of any book, or their father, or their mother, or the word of any

neither has he given the keys of heaven to any sect.

Live who may and die who must. And the right will rule, we hope and

THE ETERNAL TREND

When we to our graves have gone;

might. And surfeited lie and yawn, would assist some in counteracting the And right is the pearly dawn.

> Live who may and die who must, The work of the world stays not, And even our acts of hideous lust And whether or no we fit in the plan That a higher pow'r hath wrought,

The things that we mortals do;

In my judgment this country has a As the shuttle glances through, better claim on Thomas Paine's mortal And the evil is changed to good with

And roses are born of the rue.

Live who may and die who must, The work of the world is done, Or ever the workers lie down in the

They are used and every one: For the master weaver is above it all And sits in the blazing sun, And those who rise and those who fall

Are used, for he wasteth none. -Chicago Chronicle.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured withont Cutting or Drugging,

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands o' people who have been cured by that wonderful little instru-

jority of cases, has been proven beyond a doubt, by the testinony of thousands o' people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas having been sold, thereforet is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

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Emily Kapp, 1920 Galena Street, Milwaukce, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

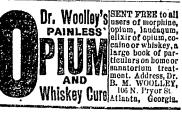
ber n'e and six glasses, and now he can go to school and do all hits work and study without glasses.

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WITH SOOTHING, BALMY OILS.

DR. BYE, Gor. 2th & Kansas City, Mo.

S Ta Day Sure and we will allow your address and we will allow you have 83 a day absolutely tune.



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THE RELIGIOUS SITUATION.

As Understood by a Master Mind. Gold-

acceptance of my letter has brought me gratified every passion and bilked hu-man excellence is attainable only and moulded by a varietylof influences,

cal as well as deep, were it only from

Dogmatic and miraculous Christianglory of the universe.

Dogmatic and miraculous Christianglory of the universe.

Science, moral aspiration spiratual beauty, ferent parts of the United States to
fection, the sense of spiritual beauty, ferent parts of the United States to
its bearing on the future position of the
ity we resign. But the vital principles
Conscience, says Bishop Butler, a idealization, are, ifspour linner sense
raise funds to place these statues where
of Christianity, the fatherhood of God keen anatomist of human nature, would does not utterly mislead arts, higher in
they would do the most good, or where be, be found to preach wholesome false. The term "heathen" becomes unmean which all science, moral or physical. hood for State purpose, and, like Ro- ing. Socrates, Epictetus, Marcus Au- rests? After all, what is truth but that man augurs, to laugh each other in the relins are no longer consigned as out which, by the constitution of our nature

the human, lies. Death ends all for us, which to us is good with that which to scientific faculties, is developed by an mind. Send in a subscription now.

clergy. What are clergymen on whose of Christianity, the fatherhood of God keen anatomist of human nature, would does not utterly mislead as, higher in they we minds the light of criticism has daymed and the brotherhood of man, still rest rule the world. Conscience tells us their nature than dust, in the lar hereafter to do? Renan and Matthew on their historical and moral evidences that as we do well or ill it will be well. Let ultra-materialism prove its case, them. Arnold seem in effect to wish that the as a key to the moral problem of our or ill in the sum of things. Is this a and we accept it, little welcome as it I see it stated that our government clergy should continue to preach a rebeing. At the same time Christianity, mere delusion? Is conscience, or is it may be. But let it distindity prove its contemplates bringing the mortal relive who may and die who must, ligion suited to the multitude, while by throwing off dogma and miracle, is not really a part of our nature? If it case. We are just flow in the rush of mains of John Paul Jones to this counthey, the sons of light, sit aloft in light rid of one of its heaviest burdens, is, have we any special ground for re- the great Darwinian discovery. We try for burial. Would it not be wise by themselves. But will learned and There is no longer a barrier between fusing its evidence more than for re- want a little time and reflection to see and proper to bring the body of Thomas conscientious men, as your clergy must Christendom and the rest of humanity. fusing that of our physical senses on what the limits of that discovery are. ice when they meet?

Of the pale of salvation to the uncover we cannot help believing? Is any manThere are symptoms also of the disc nanted mercies of God. We live hence without a conscience There are men

There is no ground for belief in a moral CONCISIVABLE.

The world visible to us presents to It may be true that conscience, like this earth contains such a vast amount if it speaks of a tribunal higher than our senses a perplexing mixture of that other parts of our nature, including the of matter so well adapted to enrich the

and levels us all. When we die it sig us is evil, of order with disorder, of evolutionary process. This does not THOMAS PAINE-COL INGERSOLL. and levels as all. When we did it sign as evil, of order with disorder, of evolutionary process. This does not nifes nothing whether our life has beneficence with cruelty, of beauty with affect its authority. When developed, been good or evil. Materialists say the unbeautiful. We cannot solve the it is here. We must, however, be altered that the evil-doer be punished by remove for the wasted life. But how ing out instances of order and beneficial germ-plasm to prepetency and finality.

To the Editor of the Sun—Sir: Your companies of the has supped full of pleasure posites, no longer afford us help. Hue a development which; causied forward companies of my letter has brought me gratified everly position and billied by many excellence is estimable. acceptance of my letter has brought me gratified every passion and bliked numan excellence is attainable only and moulded by a variety of initiences, ing out my suggestion to honor the many tokens of interest in the subject to which they relate. Some of my we shall live for good or evil in the fursion given the correspondents ask me my theory. But as I have said before, I have no theory we have personally ceased to be, shall solution that we have. Yet it is difficult to believe that rational being is That man had his soundation in the influence of the pope of Rome in this country.

The subject is one of interest in the subject is one of interest. Dracti
The subject is one of interest in the subject is one of interest in the subject is one of interest. Some in counters and moulded by a variety of influences, ing out my suggestion to honor the memory of Thomas Paine and Robert is not a germ-plasm any more than honor the memory of Thomas Paine and Robert is not a germ-plasm any more than honor the memory of Thomas Paine and Robert is not a germ-plasm any more than honor the memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert is not a germ-plasm any more than he memory of Thomas Paine and Robert The subject is one of interest, practi- ence says in a physical catastrophe. speaks to us through the majesty and science, moral aspiration is printed af-

GOLDWIN SMITH.

INDU CE

A Desire to Have Them Specially Honored.

To the Editor -I thank you for giving out my suggestion to honor the Though sin may vaunt herself in her the plan could be carried out I think it The evil is only the span of night

Societies should be organized in difthe largest number of people would see The evil of man devised by man

mains of John Paul Jones to this country for burial. Would it not be wise And dark and light in the web is thrust Paine on the same flagship, and bury And the pattern is wrought by him who the two side by side?

There are symptoms also of the distance of morality, especially of public morality, by the failure of religious lic morality, by the failure of religious of AT THE NATURE OF THE POWER flag worship is one of them.

It ultra-materialism is true, man is a UNIVERSE. WE CANNOT HOPE TO But conscience always declares for mere development of the germ-plasm DELINEATE OR DEFINE THE IN-duty as we see it at the time against the forces of passion or self-love.

There is no ground for belief in a moral CONCEIVABLE.

There is no ground for belief in a moral content of the distance of God. We live hence without a conscience There are men in the propersive Thinker. Who crush it, perhaps silence it in who crush it, perhaps silence it in who crush it, perhaps silence it in propersive Thinker.

There are symptoms also of the distance in the distance in the subjective for the under an ampler sky.

Who crush it, perhaps silence it in propersive Thinker.

There is no ground for belief in a moral content of the distance in the subjective for the under an ampler sky.

Who crush it, perhaps silence it in propersive Thinker.

There are symptoms also of the distance in the under an ampler sky.

Who crush it, perhaps silence it in propersive Thinker.

There is no ground for belief in a moral content and urge num to take up unit the matter.

There is no ground for belief in a moral content and urge num to take up unit the matter.

There is no ground for belief in a moral content and the circular the circu remains than any other. I wish ten

By Dr. W. P. Phelon. Price 25 cents.

"Love—Sex—Immortality."

General Survey.

The Spiritualistic Field-Its Workers, Its Work and General Progress, the World Over.

CONTRIBUTORS.—Each contributor est subserved thereby. Many of the entiments uttered in an article may be iametrically opposed to his belief, yet hat is no reason why they should be suppressed; yet we wish it distinctly inderstood that our space is inadejuste to publish everything that comes o hand, however much we might desire | WASTE BASKET. to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that ike speed equal to about four compositors. That means rapid work and it is essential that all copy, to insure insertion in the paper, all other rewritten plainly with ink on white paper, or with a typewriter, and only on one side of the paper. one side of the paper. Please bear this n mind.

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary of Correspondent writes so and so, with out giving the full name and address of not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPART-CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-

CIALS TO BE EXCEEDINGLY CARE-WARNE, 4203 EVANS AVENUE, FOR for the fall and winter season. SOCIAL CONDITIONS, ELEVATED IN Mich." MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY eloquent trance mediums, will lecture BUSINESS METHODS ARE POWER at Star Lodge Hall, 378 South Western TRUTHS OF SPIRITUALISM. IT Harrison street.

MUST NOT BE FORGOTTEN THAT Maurgerite Mac writes: "Att the resi NIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOV-AGE AND DISCERNMENT ARE RE-QUIRED BY THESE OFFICERS.

Mrs. Dan M. Davidson, 192 N. Gratiot Evenue, Mt. Clemens, Mich., writes: wish to extend an invitation to all friends contemplating a visit to this noted summer resort, to call upon and receive a hearty welcome from your humble servant, at 192 N. Gratiot avenue. Mt. Clemens, Mich., for they will find the people of this city very narrow -so much so that we are just starving to meet a brother or sister in the cause we all love so well.

W. J. Colville is now lecturing in Odd Wednesdays, Thursdays and Saturdays, at 8 p. m. His present address is 1649 m. during May.

Frank T. Ripley has the last two Sundays in June which are not engaged. He will lecture and give messages for any society on reasonable terms. is engaged at the Chesterfield (Ind.) camp-meeting for the whole season Write all letters to Louisville, Kv., care General Delivery, until May 28, after that all letters to Tipton, Ind., care of

Guthrie Okla.-Detectives are scouring the Territory and adjoining states for Florence Mae Hayden, a traveling fortune teller, who is alleged to have married four Oklahoma men within the which has operated in Oklahoma City den was Captain G. W. Mouldin of Marshall. Two months ago the woman went to Marshall, opened headquarters at the main hotel, and announced herself as a clairvoyant. Mouldin was a widower of eight months, past sixty years of age and had \$5,000 in bank. whed a quarter section of valuable land near Marshall, numerous town lots and considerable property in Cripple Creek, Colo. Within three weeks after meeting her in Guthrie, but, failing in her wonderful spirit messages her alleged attempt to get Mouldin's money and property, she left him. It is money and property, she left him. It is Thinker finds its task arduous, in these alleged that Mrs. Hayden also operated crucial conflicts upon which Advanced der the name of Florence Mae Ferrer It is charged that she married three times in Oklahoma and never secured a ready for the grain, and when the way divorce proceedings.—Chicago Examithe clean seed, and the fruitage of truth

Take due notice that items for this is alone responsible for any assertions page in order to insure insertion must be statements he may make. The editor contain the full name and address of the shows this freedom of expression, be writer. Otherwise they may be cast leving that the cause of truth can be into the writer. into the waste basket.

> ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE

> Mrs. Alla McHenry is now located in Excelsior Springs, Mo., at the Saratoga Hotel, and will be pleased to meet all who are interested in Demonstrations of spirit power, test circles and inspirational lectures on any subject given at hotel parlors or private homes by appointment.

H. Brady, of Thorpe, Iowa, wants the Clair Tuttle-Yerance, daughter of Judson Tuttle, writes: "Mrs. Marian Hudson Tuttle, writes: "Mrs. Marian Carpenter, the popular lecturer, has recently returned from her winter home in Cuba and is filling engagements. She was greeted by a large and appreciative audience in Sandusky. Ohio. May 7. where she is a great favorite, and is always warmly welcomed."

Maggie Henry writes: "On last Sunday evening, at the Universal Occult Society we had a fine meeting. Some very interesting questions were asked by the audience, and instructive answers given by the guides of our speaker, Evangelist F. M. Stoller. The meeting was so harmonious that it was easy for the spirit friends to give messages the writer. The items of those who do to the psychics, and Madame Lucile De Loux gave quite a number of loving messages to their friends. ere long that every seat will be occu-pied in the hall. Strangers welcome. On next Wednesday evening Madame Lucile De Loux will hold a test social in her parlors at 2952 Cottage Grove avenue. Many psychics and palmists will be present to give tests, messages and MENT 18 ONLY INTENDED TO All who wish to spend a pleasant evening attend."

Mrs. Nellie S. Baade writes from De-DIUMS. A REPORT OF WHAT THE troit, Mich.: "I would like permission to VARIOUS SPEAKERS SAY WILL say through the columns of the best NOT BE PUBLISHED, AS WE HAVE Spiritual paper published, The Pro-NOT SPACE SUFFICIENT FOR THAT gressive Thinker, that we have closed our meeting for the season in Detroit. I officiated at the closing service for the ALL THE HONEST MEDIUMS IN First Spiritual National Church of this CHICAGO RECEIVE THE CORDIAL while the mediums present seemed at ENDORSEMENT OF THE ILLINOIS their best, and many regrets were ex-STATE SPIRITUALIST ASSOCIA- pressed that we should not meet again WHETHER ORDAINED OR until September. I am going to confine AS THERE ARE NUMEROUS myself to the interests of Spiritualism FRAUDS IN THE CITY, IT WOULD in this city, and at home during the en-BE WELL FOR ALL CAMP OFFI- tire summer, but will be free to officiate reasonable terms whenever called upon. FUL AND WRITE TO DR. GEO. B. I will be pleased to make engagements INFORMATION, IF THEY DESIRE desiring my services will notify me in INFORMATION, IF THEY DESIRE the near future so as to arrange dates accordingly. My permanent address CAMP-MEETINGS, WHEN PURE IN will be 411 Vermont avenue, Detroit,

Mrs. Virginia Bryan, one of our most FUL AIDS IN SPREADING THE Bryan's address at present is 748 W.

THEY ARE ALSO THE HARVEST dence of Mrs. La Londo, 624 West 63rd TIME FOR THE FAKIRS, BECAUSE street, on Wednesday afternoon a very THEY COME TO THE RALLYING interesting christening service took CENTERS FOR NUMBERS OF PEO place, Mrs. Jeffery Buriand officiating, assisted by Mrs. Lincoln. Richard PLE, MANY OF WHOM ARE HUN- assisted by Mrs. 2 and Mrs. Thomas, the infant son of Mr. and Mrs. GERING FOR PHENOMENA ALL Thomas, the candidate for baptism THE REST OF THE YEAR AND was baptised in the usual way, with READY THERE TO PART WITH flowers, the flower especially chosen for THEIR MONEY WITHOUT PRU. him, the lily of the valley, which is sym DENCE. SPIRITUALISTS AND THE bolical of purity and happiness. Tests PUBLIC AT LARGE LOOK TO EVERY quite a number of psychics. Refresh-ONE OF OUR CAMP OFFICIAL ments were served and all had a pleas-BOARDS TO PROMOTE DECENCY, ant time, and wish the young man a ELIMINATE TRICKERY AND RECOG. long and prosperous journey through life. On Thursday evening, May 25 Mrs. Burland will hold her regular monthly social in her parlors at 3019 ICE AND THE GULLIBLE FROM IM- Vernon avenue. All are invited to come POSITION AND ROBBERY. THEY and have a jolly good time. Good psy ARE LARGELY EDUCATORS OF THE chics are always present to give spirit PUBLIC. CAUTION, CANDOR, COUR- messages and tests, and Mrs. Maggie Henry is always present to read ines in your hands. Then Mrs. Bur land always has something nice to ear as well as a good cup of coffee."

Brother Curts writes from Hutchin-ion, Kansas: "The First Spiritual on, Kansas: Church of Hutchinson held a very interesting service at the home of one of its members May 14, the medium be ing Mr. Hugh Burroughs, the trumpet medium. He was securely held by members of the circle and the voices were loud and clear: the guides some times using two trumpets at once and many personal tests were given that were highly satisfactory. The fire test was given after a searching examina-Fellows' Hall, San Francisco, Sundays, at 3 and 8 p. m.; also Tuesdays, noted physical changes in the medium that could not be done by trickery, and the handling of blazing lamps was a Everett street, Alameda, Cal., where he lectures Mondays and Fridays at 8 p. heat being greater than anyone else present could bear.".

A friend of the Cause writes from St. Louis: "On Sunday evening last, a very good audience assembled at Howard Hall in this city, where the Spiritual Society of Truthseekers hold their meetings. After the opening exercises the president of the society and pastor, Rev. Josie K. Folsom, introduced Dr. Herman W. Faber, a prominent physician of the city, a devoted worker in-the cause of Spiritualism, and one of the vice-presidents of the Missouri State Association, who had been invited to address the society. Dr. Faber took for his subject "The angels rolling the past eighteen months. According to the detectives, she is one of a league which has operated in Oklahoma City showed that science is the true angel cated and wealthy old men to get their money. The last victim of Mme Hayfrom the grave where superstition and priestcraft have buried the human race, and that there is a universal resurrection taking place. Every one was pleased with the Doctor's efforts and many expressed a desire to hear him again. After a few remarks by C. W. Stewart, who emphasized the fact that Spiritualism is a perfectly natural thing, whose proper place is in the category of the natural sciences, Mrs.

> Elia Dare writes: "The Progressive Thought has entered, for surely sifting time is here. The baskets are Mouldin is also preparing for is cleared, the sowers will go forth with will bless the world."

Folsom proceeded to give a number of

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

O. M. Ambler writes; "It seems strange to me to see how indifferent the masses hereabouts seem to be to spirit communion and the laws governing spirit in the unseen and the seen. for one wish to learn all I can pertaining to the spirit side of life before I pass over. Old Theology has lost its grip on the rank and file, and many pews are for sale and some churches without a pastor, and many pastors are almost minus a congregation-from 20 Some go out to drum up recruits, like commercial travelers, but with little Mrs. Kirchner writes: "The services

Sunday afternoon, May 14, of the Rising Sun Mission, were as usual well attended, and the thoughts given out by Brother Randall and Dr. Greer were well received. I make no mistake when I say that Spiritualism has taken hold of a great number of church people who attend our services, as numer ous comments were made as to our philosophy and phenomena being so clearly defined, as to convince the most skeptical. Sister Weaver and Brother Thompson gave some grand demonstrations of spirit return, all of which were recognized. In the evening our hall was well filled, and all who attended were well paid for their visit, as our speaker, Dr. J. H. Randall gave one of his grand lectures. Spirit messages were given by Sisters Kirchner and Trafton, and Brother Thompson; those who received them were more than pleased to have such accurate communications from the spirit side of life. Our choir, as usual, enlivened the services by rendering some fine selections. Quite a number of strangers were present; among them a Spiritualist from Milwaukee who commented on the grand meeting we had. We welcome strangers and visitors to our services. every Sunday afternoon at 3, evening at 8, at Mission Hall, Peoples Institute, Van Buren and Leavitt streets. (speaker for May 28 will be Mrs. Darby. Our dancing classes take place every Saturday night in the Pleasure Hall, and our lectures on Social Economics, every Saturday hight in Mission Hall. Everybody welcome."

Mrs. M. L. Elliott writes: "I thank you and ask especial blessings on you for your generosity in giving us such grand premium books. I have them all, and enjoy reading them over again and again. I have just read Art Magic again and understand it much better than I did at first."

Mr. Hasman, president, writes: "The Sunday meeting of the North Star Spiritual Union was held in their hall, 1546 Milwaukee avenue, The lecture was delivered by Dr. P. M. Esser. Subject, 'Strike and Brother Love.' After the lecture the Doctor laid hands on the sick in waiting. The second speaker was Dr. Koehler, who ably handled his subject, 'Modern Spiritualism.' Tests were given by Mr. Solomon Ren-The society has sent in its incorporation papers to Washington, and soon will be able to stand pat with any spiritual union. Please become member."

Lydia F. Stouffer writes: "Recently have had with us Dr. Coon and wife of San Francisco, Spiritualist evangelists. They held two services in the Masonic Hall, at Cottage Grove, Ore., one at 3 and one at 8 p. m. The evening service was largely attended. Dr. Coon is an able speaker. His lecturers

were followed by tests by Mrs. Coon." Mrs. M. Theresa Allen, the noted inspirational speaker and message mediim of Springfiled, Mo., will deliver a course of lectures in the near future at Millersville, Mo (Cape Girardeau county). She would like to hear from other points in the state and vicinity where her mediumistic services are desired. Elmo. Address her until June 6, at Millers H. W ville, Mo., care of Geo. H. Miller, or at the home address, 651 So. Grant street, Springfield, Mo.

O. Merritt writes from Genoa, Ill.: "We have had two very interesting and instructive meetings at Genoa, under the auspices of our local association; the first was on April 12, when Mrs. M A. Burland of Chicago was with us. She took her subject from the audience which she handled in a masterful manner, pleasing to all. The lecture was followed by tests, all of which were fully satisfactory.. On May 10, Mrs. Georgia G. Cooley delivered a grand and impressive lecture, which stirred the audience to many happy and interesting observations pleasing to hear Her lecture was also followed by ten as satisfying tests as were ever given in this village. We expect to have a lec turer nere once a month at least from now on, and we hope for and believe we see great signs of an awakening to the truths of Spiritualism."

Isabella Powderly writes: "The Englewood Spiritual Union is holding meetings every Sunday evening; also Thursday afternoons, at McDermott's Hall, Halsted and Sixty-sixth streets . M. Powderly will address the meeting Sunday evening, the 21st. Mr. T. S. Russell, former president of the Union will lecture the following Sunday even Tests and messages will follow each session."

Harriet N. Crafts writes: "I have aken The Progressive Thinker from its first number. There is more meat and oul-food in one number than all the other papers I ever have taken. Long may you live to send out the glorious sheet."

The official board of the Indiana As sociation of Spiritualists adopted a program for the annual camp-meeting at Chesterfield. Levi Mock, of Bluffton, president. Political celebrities, sough for as drawing cards in former years are barred from the program adopted the talent engaged being of Spiritual stic faith or inclined to it.

Brother Brady writes from Thorpe Iowa, speaking in high terms of the me-diumship of W. E. Harvey. His phases f mediumship consist of hand material zation, writing, and trumpet speaking sister came with the glad tidings that she had been released from the grasp of spirits who had continually has rassed her. Other relatives came and fully identified themselves. In conclusion, Mr. Thorpe says: "Our love and very best wishes follow Mr. Harvey to Fort Dodge, Iowa, to which place he journeyed on the 9th inst. We are all ejoicing to-day in the happy conviction that we have communed with many of our dear spirit friends, some of whom we never met before. Long will we re nember this season of happy reunion

Mrs. C. Kirchner, assisted by severa other mediums, will hold a circle on Friday evening, May 26, at No. 22 Jackflower Club. Admission 15 cents. All the mediums present will be most ex-

cellent and a good time is expected. Mrs. Cella Hughes has removed from 69 Thirty-first street to 124 Thirty-first street, where she will be glad to see her friends.

LINE OF LES

SPIRITUALIST MASS MEETING. We have been notified that there will be a mass meeting of the Spiritualists of the state of sans at Topeka, June 3, 10 and 11. The following well known speakers are engaged for the occasion: Dr. G. B. Warne, vice-president of the N. S. A., a forcible and eloquent speaker; Mrs. Virginia Hryan, well known throughout the state as an excellent lec turer and message bearer; Mrs. Isa Wil-con Kayner, a splendid test medium, the daughter of that veteran, Capt. E. V. Wilson; Mrs. Lull, a fine speaker and message bearer. Other able lecturers and mediums will be present. The musical programme will be under the supervision of Prof. Worrel.

You are invited to the May Party and

dance given by the Spiritual Alliance

Society, at Vincennes Hall, 3514 Vin-

cennes avenue, near corner 35th street

and Cottage Grove avenue, Saturday evening, May 27. Eight little children in May pole dance, one of the enjoyable events. Music by Prof. Norton, the best in the business. Tickets 25 cents. Wardrobe free ,J. L. Foster writes: "To be called to the bedside of your darling child, all bathed in blood and her brains scattered over her face is indescribable. thought I would die in my grief and loneliness, but at the end of about eight months the beautiful doctrine of Spiritualism dawned into every part of my being. How happy I was when could realize that she was not dead. but was with me, around and about me. It is this experience and her influence that pushes me forward. I love the truth and I love to defend it. I cannot

testify even that spirits can float a trumpet, because I can not see in the dark: but I know and can testify that they can and do talk through them in daylight in the hands of a little 10-year-old girl, as plainly as any mortal can speak. I have also heard their voices outside of any mediums. There is no doubt in my mind, but what Spiritualism is on the eye of a grand shaking up! It will be all for the best without a doubt."

dium, whose permanent address is Toledo. Ohio, but whose headquarters have been in Canton, Ohio, for some weeks past, will return to Toledo this week for a short time. While in this section of Ohio, Mrs. Challen, between Canton, Massillon and Akron, has been kept quite busy. In addition to her platform work she is an excellent trumpet medium and her controls are truthful and of a refined order. She has also developed trumpet talking in the light and under conditions that preclude any possibility of fraud. In speaking of this, I do not wish to reflect upon her dark circles, for they, too, are of a high and refined nature. The messages received by the writer and others in the light were, while in a whisper, distinct and characteristic of the spirit friends who delivered them. As message bearer she will follow the speakers at Lake Brady this season: July 30, (Cleveland Day) Mrs. Cora L. V. Richmond; August 6, Lyman C. Howe; August 20, W. J. Colville. In addition to these engagements she exnects to be at!Lake Brady the greater portion of the camp geason.

Correspondent writes: "On Sunday May 28th the Spiritual Alliance Church will dedicate its new home in Vincennes Hall, 3514 Vindennes avenue, near the corner of Cottage Grove avenue and 36th street. A splendid program has been arranged for this occasion—good talent, speakers, music, singers and mediums. Afternoon service opens at 2:45 sharp, with musical selection by Prof. Morton, followed by songs; vocal solo by Ray Brown; psychic readings by Ada Zazelle; tests and messages by Prof Ray; greetings and messages by Mrs. Elmo. Evening program opens at 7:45 sharp. Special musical program by J. A. Bliss, and Prof. Norton; vocal solo by Mrs. Graham; dedication by H. F. Arnold: test and messages by Mrs. C. Kirchner, Mrs. Mary E. Weaver, Ada Zazelle, Dr. Burgess and Mrs. May

H. W. K. writes from Deflance, Ohio: "The Church That Pleases God holds regular meetings each Sunday at 7:30 o. m., at 506 Clinton street. On last Thursday evening we held a special service in memory of our departed friends, with a lecture, which was very appro-priate, delivered by our pastor, Mrs. Clara B. Wagner. After the lecture refreshments were served and a general good time was had by all present. We also have a lyceum with fifteen members and have good attendance. the Progressive Lyceum sheet. Both young and old receive good les sons from it. Edward Wagner and Manford Klein furnish music on the violin for our church and lyceum."

Emma J. Whitney writes: "The fifty mile post of wedded life was passed Wednesday, May 10, by Mr. and Mrs. Thomas S. Kizer, who celebrated their golden wedding at their home, 531 N Mercer street, Wednesday afternoon and evening. They were married May 10, 1855, at Waynesville, Ill. Mr. Kizer was born in Shelby county, O. His wife, then Miss Mettlin, was a native of Pennsylvania. Wednesday afternoon was reserved for the old people, who called to congratulate Mr. and Mrs Kizer. At noon dinner was spread for twenty guests, and as many more at supper. During the afternoon and evening ice cream and cake were served to the guests. A number of people from out the city attended the celebration; among them were Mrs. Feldman and Son, and James and William, Snarr of St. Louis, Mrs. Mary Stickel of Cas ner; A. Mettlin and wife of Beardsdale; Mrs. Tho. Sheridan and Son of Joplin, Mo., and Mrs.-Emma L. Whitney of Forrest. Mr. and Mrs Kizer kept a small album at hand in which the guests wrote a line expressing their best wishes and congratulations. Pictures were taken on the lawn of friends and relatives. In the evening yows o wedded life were renewed. The ring service was used; both ring and service were presented by Mrs. Sheridan in a pleasing manner. The gifts were varied and beautiful. Among the presents were gold to the amount of \$65. Two sons, Ralph and Harry Kizer, with their wives and four children, were present. The guests departed at a late hour after a delightful evening, wishing Mr. and Mrs. Kizer many years of happiness in earth life. Sister and Brother Kizer have devoted their life to the cause of Spiritualism; have been among the faithful few and deserve love and congratulations from their many friends."

D. G. Hill writes: "Sunday, May 14.

was another day of enjoyment to the at-tendants at the services of the Golden Rule Spiritualist Society, the saker for the afternoon being that veteran worker, James E. Coc. His lecture was of deep interest, and will be long remembered. It was followed by mes sages by Mrs. Schumacher and Mrs Mary McIntyre, which carried convic tion to the doubting. The speaker for the evening was the Hon. Ex-Judge W. L. Snell. The ability of your correspondent would fall to do justice to his masterly address; suffice it to say that he is ever a welcome speaker on our bearers were The message Mrs. Alice Sexsmith and Mrs. Nora E.

(74) **-246** e

TOPIC FOR THE PROGRESSIVE LYCEUM

Sunday, May 28, 1905, 8. E. 58: "Story the Apple.

Gem of Thought:-In the heart of the seed, buried deep, so deep, A dear little plant lay fast asleep.

'Awake," said the sunshine, "and creep to the light." 'Awake," said the voice of the raindrops bright.

The little plant heard, and awoke to What the wonderful, beautiful world -Selected. might be.

For information concerning The Progressive Lyceum, authorized lesson heet of the National Spiritualists Asso clation, address John W. Ring, Spirit ualist Temple, Galveston, Texas.

as rendered by our choir is a marked feature of our services, and has much o do in producing the harmony that brings the best inspiration to the work The speaker for Sunday evening, May 28, will be Dr. C. A. Burgess, at O'Donnell College Hall, So. Paulina street, between Washington Blvd. and Park avenue. Don't forget the grand drawing and entertainment, Saturday evening, June 17." Society of the Psychic Forces. Rev.

Dr. J. O. M. Hewitt, lecturer; Mrs. Isa Cleveland, medium, Wilcox Hall, 361 E. Forty-third street, three blocks west of Cottage Grove Avenue. Conference meeting at 3 o'clock, and lectures every Sunday evening at 8 by Rev. Dr. J. O. M. Hewitt. Learn the truth; "If a man die shall he live again?" This question is positively answered in the affirmative at all the meetings through trance nessages. D. H. writes from Casnovia, Mich. 'May 14, we again had with us Miss

Emma Gibbs, of Grand Rapids, Mich. and Mrs. Georgiana Pierson of the ame place. At a previous visit they had swung the gates ajar, and set the people to thinking, and the increased E. R. Kidd writes: "Mrs. Nina D. Challen, our honored and respected meattendance at this meeting showed the interest they had aroused. The lec ture by Mrs, Gibbs was listened to with marked attention, and, and the seances given by Mrs. Pierson were well tended. All were so well pleased that we have engaged them to be with us again in two weeks. So Truth goes marching on. Truth and veracity go with them, and we would recommend them to any society who are desirous of genuine, earnest workers." The annual convention of the Ohio

State Spiritualist Association, Friday Saturday and Sunday, May 26, 27 and 28, 1905, at Ashtabula, Ohio. Business sessions, G. A. R. Hall, corner Main and Spring streets. All evening and Sunday meetings, City Hall, corner Main and Division streets. First-class mediµms and speakers. Among those who will be present and participate in the program will be: Address of welcome by the Honorable Mayor of Ashtabula Ohio; George B. Warne, of Chicago, Ill. president Illinois State Association: Mrs. Carrie Firth-Curran of Toledo, O. president Ohio State Association; Mrs. Laura G. Fixen of Chicago, Ill., vicepresident Illinois State Association; Mrs. Dr. Caird of Boston, Mass., mes sage medium; F. D. Dunakin, Cecil, O., treasurer Ohio State Spiritualist Association: C. A. Sollinger, Cleveland, O. recording secretary Ohio State Spiritnalist Association: Mrs. Anna E. Baird. of Elyria, Ohio, corresponding secre tary Ohio State Spiritualist Associa tion: Harry E. Boerstler of Columbus, O., first vice-president O. S. A.; Mrs. Hattie G. Webster, of Columbus, O., second vice-president O. S. A.; W. V. Nicum of Dayton, O., trustee O. S. A.: Thomas D. Bellis, of Cleveland, O. trustee O. S. A.; Mrs. E. Schauss of Toledo, O., missionary O. S. A.; I. W. Pope of Cleveland, O., missionary O. S. A.; Mrs. A. H. Talcott of Ashtabula, O., musical director. Friday, May 26, 10 a. m. music, short address and appointment of committee on credentials and m., City Hall, lecture and messages. Saturday, May 27, business session, 10 a. m. and 2 p. m. Lecture and messages, City Hall, 7 p. m. Sunday, May 28, City Hall, lecture and messages, 10 a. m., 2 p. m., and 7 p. m. We urge that every Spiritualist in the state be repre sented at this convention, either in per-

son or by delegates. A most cordial invitation is extended to the Spiritualists and Liberalists from other states as well as from our own to be with us. Good music. Reception of delegates, Thursday, May 25. J. A. Toren writes: "A Decoration Day entertainment and concert will be given by the Society of the Psychic

Forces, Tuesday, May 30, at Wilcox hall, 361, 363 E. 43rd street, corner of Champlain avenue, three blocks west of Cottage Grove avenue. An excellent program has been arranged for both fternoon and evening. Rev. Dr. J. O. M. Hewitt will deliver the address in the afternoon, and all old soldiers are especially requested to come and hear him. Mrs. Isa Cleveland and other mediums will-give messages at both meetings. General admission, after afternoon at 3:00, 15 cents; evening at 8; adults, 25 cents; children, 15 cents

W. F. Schumacher writes: "The at tendance at the Spiritualistic Society, Students of Nature, at its Sunday evening service, 1565 Milwaukee avenue, increased, and much good has been done to enlighten the minds among the orthodox brethren. Dr. Koehler, M. D. with Prof. Hunt, assisted the pastor. May 28 will be the closing service for the season. Prof. Lynn, the Hindoo, with many mediums will give messages Prof. Hunt with his juvenile orchestra will be present, the youngest being six vears of age. Recitations by elocution ists will add interest to the occasion."

LETTER FROM LOS ANGELES, CAL

Another Hale Storm Burst Forth on the Calm, Serene Atmosphere of Truth Seekers, In Los Angeles, the City of the Angels.

A report of the boy medium, Milton Baker's expose has no doubt reached you ere this, and for the benefit of Mr. and Mrs. Gullible-at-large, I hope for its reproduction in the columns of your

It seems a bitter experience for the body of Spiritualists (Truth Seekers) who employed this sixteen year-old boy and his mother, yet when those in the lead, including the president of the organization, as also the treasurer, Mrs. Nettie Howell, who was instrumental in bringing them here, refuse to investi-gate and test their demonstrations, after being given the warning, they must expect results, for people are demanding truth, not deception, and are unwilling any longer to pay an admission fee to witness fraudulent manifestations, as was done in this case.

While I was one of the taken ins the first evening, accepting what was sup-posed a test, yet, before leaving the hall I was fully convinced that though only a sixteen-year-old boy, his "spirit" manifestations were not genuine. informed Mrs. Howell, and asked her.

rooms, also to serve at the camp of which she is head, to investigate his methods before allowing him again to appear before the public. I also 'phoned the president, Mr. S. D. Dye, the following day, expressing what I felt could be proven, and his reply was, "Yes, I had my doubts at once last evening, and agreed that it was a disgrace to a speaker and worker, as is Mrs. Lillie, to have her lectures marred and services concluded by such exhibitions."

The following Sunday, however, the boy was again announced in the papers, and the mother was on the platform to offer an invocation (what a farce!) to a large audience, gathered to witness the unexpected. For Mr. Hale, the one person in Los Angeles that all fakes coming this way need fear, had arranged an Easter program to nip in the bud the blight which ever and anon alights on the pure lily of Spiritualism.

I am told the expose was complete. They, the Bakers, held on to their slates, refusing even after Mrs. Lillie requested them to allow them to be handled by the audience.

Mr. Kratz and also myself found the false bottom to the slates in handling them after the services the Sunday previous, Milton Baker grabbed them from us, saying, "Please don't handle those slates." But the truth had already spoken. A few more Mr. Hales in every com-

munity wherein Spiritualism is being advocated would result in its being purified. If there are any such intending to visit our coming camp, I will sound the note of warning, Beware, materializers of the fake order. Leave at home your music boxes, for they are now considered a suspicious part of your paraphernalia. In visiting this center of "Hale" storms, it would be fitting if every member of the organization of I'ruth Seekers of this city were to hang this motto in their homes, "After Hale, Sunshine," for had it not Haled, the inestigating public and Mr. and Mrs. Gullible of the Spiritualists of this city would have had three months of rank decention given them. This mother and son, I am told, hied themselves to San Francisco, there to tell their side of

them. Demand to handle the slates, both on the table and those he passes through the audience: also that the slates be eft on the table, instead of him and another holding them, and you will not hear spirits at work-which was produced by scratching with finger-nail un-derneath the slate. Hold on to the black cloth that he so cautiously places on the rostrum, after placing slates on the table.

the story, as all do, and find the easily

taken in ready to believe and accept

In fact, cease to be fools, be men and

The writer tried to find consolation in the bible quotation, "A little child shall lead them." Yea, how little it takes, after all, to satisfy the hunger of our souls for communion with those who have preceded us. Is it any wonder we have the supply for tests at our very doors? We have Mrs. Lillie with us as

as speaker for the Truth Seekers' organization; a truer and more noble worker for the cause never lived. She is at her best at all times, and a canable speaker on all subjects; helpful to mankind. Why supplement her efforts with

such exhibitions? If the public must have slate-writing or some exhibition of test work, let them seek mediumship in private. Two-thirds of the nublic work given to prove immortality, is e perfect farce.

Rev. B. Fay Mills, of evangelistic fame, has organized in this city what is termed the Los Angeles Fellowship. The organization is but a few months old, and counts over one thousand members. Many from every state in the Union have sent their names as members, and great preparations are being made for a world's congress this summer, such as held in Chicago during the World's Fair, at one of our beaches. Some of the brightest minds of the world, liberal, and I presume otherwise, will be in attendance. Scientists of Europe, among them those who shall

truth in the psychic realm.

Dr. Isaac K. Funk, of Widow's Mite fame, will also be with us. They are bringing Spiritualism to the people.

I find many of the Spiritualists of Los Angeles have become members of the Fellowship, Mr. Mills giving us each Sunday food for thought on subjects of interest. We can at least avoid the friction and inharmony manifested in so many of our Spiritualist organiza-

Our departed sister and co-worker Mrs. Dr. G. Hilligoss, then of Anderson, Ind., truly said: "I am teaching a harmonious philosophy to an inharmonious Grant that her sweet spiritual neonle." influence might lead us out of all this gross material demand for more than conest mediumship can produce, into that field of receptivity where the soul shall be fed, and the eye discern the

ceauties of that home over there. M. EMILIE KRATZ. Los Angeles, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines

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

Passed to spirit life at Canton, Ohio, t the age of 67, May 8, Griffith Dishart, an avowed Spiritualist. The services were conducted by Mrs. Nina D. Challen, and her funeral sermon was attentively listened to. Four-tifths of those who attended were not Spiritualists, but nevertheless were greatly interest

On the 10th day of May, at the parents' home in Greenfield township, Mich., the infant son of Mr. and Mrs. Nelson Everetts was born to the higher life, leaving this life in peace, sur-rounded by his friends of earth, while his angel friends soothed him with their presence and bore him gently away. Angels love such as he. Earth has lost a noble soul, while spirit life has gained a treasure. Services conducted by Mrs. Laura Crawford.

Mrs. Ida H. Davis passed to spirit life from her home in Elyria, Ohio, on Satirday morning, May 13, 1905. She was 51 years old, and had been a life-long Spiritualist, and was a noble woman. She was married to Fremont Davis in 1891. She was born at Milan, Erie county, Ohio, but the most of her early life was passed at Liverpool in Medina county, Ohio. She leaves a mothe (Mrs. Hauk), a husband, a brother and host of friends to mourn at her de parture, but not as those who have no hope of a continuity of life, and a belief in the spirit communion. The writer was called to officiate at the funeral, as sisted by Rev. Cadmus, of Elyria, Ohio

Ransom Pratt entered into life im mortal on Hay 14, 1905, at his home in Lowell, Ind., in the 73rd year of his earthly embodiment. A native of New York State, he served in its 148 regiment of volunteers during the civil war, settling afterward in Indiana. He was Hill. The beautiful music and singing since he was to hold seances in her a man liked by all who knew him, com-

manding respect for his sterling worth and honorable dealings with his fellow. men. He was for many years an infidel Spiritualism came to him as an evangel of the glad tidings upon whose complete fruition he has now entered. He leaves a widow who was his bride of thirty-two years ago, a grownbrothers, the last named residents of the Empire state. Mrs. May Elmo of Chicago conducted the funeral services on the 17th inst., and on the following morning his body was brought to this city for cremation in compliance with his own direction. His going leaves another vacancy in the circle of neighbors, friends and family as well as in the local household of our faith.

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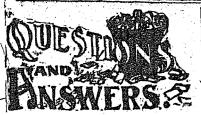
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SPECIAL NOTICE.

Kind reader, are you or do you know of those sitting for development? No ifference for what phase of mediumship. Send your address with a 2-ct postage stamp. In return I will give my experience and advice free of J. G. HINDERER. charge. Anderson, Ind.

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this Bertive, which of all things is to be depquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. vival in the ranks of Spiritualism of a Every one has to wait his time and kind of devil worship. place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will at the creed to Spiritualism?

A. The Salvation Army founded in anonymous letters. Full name and audress 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 antewers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLES.

L. D. Rouse: Q. Why did not the tions expose him? I am 83 years old

A. This is a very pertinent question, it shows how strong the influence of the to the purely psychic manifestations circle is on the impressible minds presgiven by detecting the source of an impression, whether received from a spirit or mortal. Thought vibrations are received and their intrinsic characten is the only evidence of their origin. They may come with such vividness that the recipient will accept them as objective and fully believe that he sees what is only a mental impression. Had there been a clairvoyant present, who was strictly speaking, "independent," the truth would have been seen and

It has been written by spirits who have the cause in highest regard, that frauds have been unexposed by them because necessary to break down the superstitious veneration for spiritual eings, leading to acceptance of everything communicated by them as infallible authority, and above all things self-reliance, and discrimination is demanded for the formation of the best character. The more sensitive a clairvoyant iz, the more irresistible would be the impressions from a circle where credulity and skepticism, mingled with

crass curiosity.

If we stop to think of it, every member of such a seance, has just as large opportunity to detect fraud and expose trickery, as the spirits who may be pres-

C. F. Short: Q. Is it not true that the physical body may be beautiful, strong, symmetrical, or puny and dwarfed, by our conduct, habits, etc.? symmetrical, or puny and Does this relatively affect the spirit body for better or worse? So much is on how to grow a perfect body, is it not of even greater importance to develop the spirit body, for all time, and how can this be done?

A. Theoretically, a perfect physical oody is the outward expression of a perfectly formed spirit. But environ Yours to teach, in faith unshaken. ments make this an exception and fail-Nor is perfection of form essential,

the healthy activity of the organism being the more desirable, as giving the spirit greater power and opportunity for expression.

The body may be dwarfed, or distort ed, and yet the spirit be beautiful, and so show itself through features glowing with its excellence.

When freed from the physical body the spiritual body will perfectly respond to, and represent the quality of the To cultivate the physical body, in order to perfect the spirit, is to put the coach before the horse;
To cultivate the spirit—that is the

spiritual qualities of the mind, will by reaction give strength and true beauty Whatever cultivation is given the

body, as such, has only a temporal rela tion to its conditions and surroundings Possibly such cultivation may be detr mental to spiritual excellence. It may result in mere animal perfection. The spirit may become a dwarf in the body of an athlete.

G. L. Reynolds: Q. Why, when a light snow falls on a stone sidewalk, and on a board walk, does it melt almost as fast as it falls on the stone while it does not melt on the boards? Stone is a better absorbent of heat than wood, and hence becomes warmer throughout its whole substance. Being a better conductor when brought in contact with a cold body, as snow, it not only yields its heat more readily, but has more to yield. Apparently this is a simple question, but it involves a profound principle which has worldwide application.

Mrs. F. E.: Q. Is it possible for a medium to send his spirit band, suppose this is formed of Indians, to interrupt a We have had an experience which appears to favor this view.

A. A medium who would resort to such practices, would probably have for companions a class of spirits as selfish and grasping as himelf. His claim that he can develop the faculty in others and efforts to prevent holding home cir shows him to be unworthy of at tention.

This correspondent says in explanation, that the medium offered for pay to develop the members of this circle, and threatened if they did not employ him, he would send a band of Indians to break them up. They continued their seances, and the Indians came and through their partially developed medium, gave nothing but nonsense and

gestion disturbed the minds of the circle, and was sufficient to disrupt com-munication, leaving the "Indians" out

Let the members demand the best, and hold steadily for the right to determine the order of intelligences which are allowed to come into their sphere. To have "Indian controls," one must alk of Indians, think of them and thus call them.

The same applies to all kinds of "ob sessing" spirits. It is obvious that a spirit can not have more influence than a mortal. They can in the nature of things have a great deal less influence. If a villain come into one's home, he would have a better opportunity to ob sess some inmate than the same villain as a spirit. Yet how weak an extenuation to say we yielded because of "undue influence!" The villainous spirit out of the body can be turned out forced brevity. Proofs have to be omitated as readily as while in the body, and then and the style becomes thereby as there is no excuse for yielding or submitting,

recated. Correspondents often weary
with waiting for the appearance of
their questions and write letters of inMassacre, A campaign of education is needed to relieve a multitude from the hoodooism recently cultivated by a re-

crowd of ignorant and vicious. Its hurrah method is wonderfully successful L. D. Rouse: Q. Why did not the with the unlettered and excitable, and spirit controls of the clairvoyants and that it has been a blessing to many can others who attended Winans' exhibition to be doubted. It does not appeal to the cultured, nor to the reason. It aims and have taken all the spiritual papers to excite the emotions; at the heart, not published since 1852.

Yet Spiritualists should not criticise A. This is a very pertinent question, and applies to many other cases. It in this astonishing movement, which really controlling it, have confined themselves impressional speaking, guidance, and ent. There has yet been no means of hypnotic control—they have made it a

ignorant to know whether they oppose Spiritualism or not, or to distinguish it from their own beliefs. The leaders are scarcely better informed as to the source of their power, and usually are

bigoted and narrow.

They are further from Spiritualism than the orthodox ministers, and being drawn from the uneducated are not over refined in their expressions of disapproval.

THE SOUL COMPASSIONATE.

When you stand for truth's high mean ing, You must bear the shock and stress

Of the blinded hosts that wander, Famished, lost and comfortless. Swayed by ancient superstitions, Fearing, hating, through the world, By each impulse of fierce passion

Into deeper darkness hurled. Blench not when the envious fingers Seek to tear away your crown; Shrink not from the vengeful voices Roaring up to drag you down.

know, when you are bruised and broken By the many's malice banned. Cyril's hatred stoned Hypatia Cast her beauty to the brand.

Give them back both peace and pardon From the Truth they desecrate; Blessings stronger than their cursing Love more powerful than their hate.

Yours the mission to enlighten; Lift and comfort, help and lead, From the bondage of their blindness; By the greatness of their need.

Of the vast eternal plan, Harmony of God and angels, Brotherhood of man with man. From your heights of truer wirdom.

To the brothers held in thrall. Give with both hands love and blessing Pardon, pity, peace to all.
BEATRICE ST. GEORGE. Oak Park, Ili.

THE PINE TREE.

Beneath a giant pine I stood, A marvel in its height. A stately monarch of the wood, A tree of massive might.

How straight the line it marked space,

In towering toward the sky, It builded strong its dwelling-place-The lowly and the high.

in sunny Southland stood the pine, Its needle plumes in air. serene in poise and strength divine, Majestic, grand and fair.

its silence smote upon my soul And held me in its thrall: seemed to see the ages roll, I seemed to hear them all.

'O, Spirit of the Pine," I cried, "Thy story tell to me, The years have come, the years have

Unfold their mystery!" Through tasseled top of waving green, There swept a pulsing tone.

A melody its own: God thought of me, and here I am. A pine tree, straight-and strong, He gave me to the earth, and man: To them I sing my song!

A breath of fragrance, like a dream,

The shifting sands are 'round my feet, My plumes in upper air, Where friendly winds about me meet, With greetings aweet and fair!

'Of time, or age, or sweep of years, I make no mark or note; These are, for men, but floods of fears, On which their sorrows float.

I love the air," the pine tree said, "The sun, the earth, the sky; By living forces I am fed. I love the low, the high."

Tis love, I learned, that builds the tree-

This monarch of the scene-God's sign of strength and majesty, High crowned in living green. Austin, Ill.

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Emotional Religion and Lack of Morality.

and was committed to its service.

ment to the ministry relates to the minister's commercial integrity. It is, of course, closely associated priests threatened them in case of non-compliance. with this carelessness of which I have just spoken; but it is more than that. There are many things which make one fear that the cultivation of the relig- ligious belief and whether their religious emotions ious emotions is often accompanied with a certain are strong or weak. But men may be disposed to do moral obtuseness regarding some very plain business right, and yet do wrong. The founders of the Spanprinciples. How else can you account for the fact ish Inquisition thought that they were doing right in that oftentimes the great trust funds of the charges torturing and in killing people in order to extirpate are appropriated by ministers, to be made good, of heresy, and so thought the priests when they insticourse, before the reports are rendered at the quar-gated the expulsion of the Moriscoes, a remnant of the terly conference? Such a thing as that, if it should Moorish nation, from Spain. So thought the Cathooccur in the business world, would subject the of-lies when they murdered the Huguenots of France, fender to immediate discharge; and of case of failure and the New England Puritans when they persecuted instantly to make good the funds, would send him to Quakers and put old men and women to death on the iail. I think that we are too lenient with those min-charge of witchcraft. So thought the murderers of isters who are hopelessly involved in debt. In all of Bruno, and Calvin when he encouraged the death of our conferences we have such men, not-many, but | Servetus, whom he could not silence by argument. some; and there ought to be a cleaning up of this

and often co-exists with the undeveloped or degraded are essential to moral conduct. above committing the worst crimes.

cited, the most zealous, during religious revivals were destroyed in Christendom scores of millions of lives. among the most dishonest and immoral persons in the The diffusion of rational views of life, of humane sencommunity, that some of those who were the first to timents in regard to the treatment of criminals even, yield to the excitement of a revival, and who were the decline of belief in the authority of the priest and most affected by it, were, in disposition and in habits in supernatural interferences in the affairs of men, of life, the most faulty, and the most open to criticism, and the large and increasing knowledge of Nature judged by the universally accepted moral standard.

When in those days I mentioned these facts, I was sometimes told that a counterfeit implied a genuine than were possible in the past. coin, and that spurious conversions implied genuine ones, and the hypocrites used religion as a cloak to marks touching the lack of "commercial integrity" conceal their wichedness. But I was never deceived in the clergy. The clergy naturally are as honest as by these remarks; for I saw that such persons as those referred to were sincere, in manifesting their emo- sons, ifreer from some of the common vices than are tions, that they were, in some cases, on the verge of men of other professions and avocations, for instance, insanity, so great was their excitement, and that they intemperate drinking and the use of tobacco. If in gave the most undoubted proofs of having undergone having their debts and in keeping their word in rethe experiences known as "conviction" and "conversion"-experiences real beyond doubt, and believed by them to be the "operation of the Holy Ghost" upon their hearts.

ious belief and genuine religious emotion were com- fessionie grade patible with the absence with those high moral ideals of The minister usually has but little business to do and convictions, and that moral course of life which were observed in many who were unsusceptible to religious excitement and took no part in religious revivals.

I became satisfied early in life that religious emotion has a real basis in man's nature, that it is excited by natural causes, and not by any supernatural influence, that it is not a moral quality, that the reral that his igious man may be or may no character and conduct and the manner in which religious emotion is manifested depends upon his intellectual and his moral nature. This ground I took in a lecture I gave in my first in the winter of 1857. when a great religious revival prevailed throughout the United States.

This view I now hold to be correct. Religious emotion and moral deficiency are often about equally conspicuous in the same individual. This fact was illustrated in the life of Guiteau. The notorious James brothers are said to have been very religious, as were their father and mother, and, at the same time, unscrupulously and criminally inclined. This is true of penitentiaries.

Rev. Dr. Schaff mentions the fact that among the negroes of the South, religious "infidelity" is unknown, but that unchastity and theft are very common among them. Religious revivals are frequent among them; but the effect is not to give them loftier

In ancient Rome, as Mominsen tells us, the most un-

Prof. S. C. Bronson, of Garrett Biblical Institute, whaste women were the most regular in observing reonce said some very plain things to the Methodist Higious rites. The unfaithful wife prayed to the gods ministers. During the course of a paper the speaker por the favor of her paramour; and the man who had spoke very frankly of what he thought are some of resolved to commit a crime prayed at the same time failings which are frequently found in the ministry, for success and for forgiveness. In Italy, bandits referring to the ease with which men are allowed to Hept's priest with them that, at the approach of death enter the ministry, to the minister's lack of commer-they might confess and have their sins absolved. How cial integrity and those who become hopelessly in many millions in Christendom have lived persistently volved in debt and at times repudiate their obliga- immoral lives with the expectation of being saved by tions. He said that he was led to speak from the taking advantage of the atonement scheme! Withdeepest conviction, because he loved the ministry out a moral disposition, without moral aspirations, they have lived and died, merely submitting to certain He said: "A matter which is of frequent embarrass- so-called religious rites, not for a moral purpose, but to enable them to escape the torments with which the

Men in whom the moral nature is strong are disposed to do right, to live morally, whatever their re-

A moral man with false ideas and having power may be more dangerous than one in the same position Many who have heard me lecture on ethics and re- without rigid morals. Of this history abounds in illigion will remember the great emphasis which I have | lustrations, and Buckle proves it very convincingly in put upon the fact that genuine religious emotion, as showing the deplorable effects of intellectual error. well as sincere religious belief, is entirely consistent True conceptions as well as the disposition to do right

moral character. When I was a young man, still in Here science has conferred inestimable benefits on my teens, I was, from personal observation and mankind. Its discoveries and its inventions, increasagainst all I had been taught to believe, convinced ing the means of travel and of communication bethat the religious feelings may be strong and the tween nations, annihilating, as it were, space and moral disposition weak, that a man may be sincere in time, destroying hoary-headed prejudices, exploding praying to God, in exhortations to a religious life, in mischievous superstitions, broadening the views and practicing religious ceremonies, and yet be morally the sympathies of men, have educated men practiunreliable, addicted even to the worst vices, and not cally, as no amount of preaching or theorizing could do, and have in a large measure rescued the world I noticed that some of those who were the most ex- from the curse of persecution which has tortured and and of her laws, are everywhere accompanied by betfer and higher conceptions of human rights and duties

si A flew words in regard to Professor Bronson's reare other men. They are, I believe, for obvious reagard to business matters or in disregarding rules and oustoms which other men regard as binding, ministers are below the ordinary standard, the explanation of this fact will be found not in the characters of the The conclusion was unavoidable, that sincere relig- men, but in the methods and the privileges of the pro-

and does not acquire business habits. In money mat ters he is favored more or less by all classes with whom he deals. He travels on the railway at halfrates, he receives papers, periodicals and books at a discount; he passes free where others pay; he is treat ed leniently in situations in which others are severely ready to condone his shortcomings in business matters on the ground that he lacks business knowledge. In a hundred ways he is favored as other men are not.

He is expected to maintain a high standard in most respects, to deport himself correctly; but punctuality and fidelity in business transactions are not considered of prime importance in a preacher as they are in a banker, in a merchant or in a mechanic. The minister thus becomes a privileged character, not to be treated as other men are. It is but natural that he should come to think that he should not be held strictly to the same rules to which others are held. He grows careless in meeting obligations, knowing that he will be tenderly treated, that perhaps the debt a large proportion of the criminals in our jails and will be cancelled. These careless habits become confirmed with age until the minister sometimes is extremely unreliable and unscrupulous in business transactions, though in other respects above reproach.

So long as privileges which came down from a time when the office of priest was regarded as sacred, and moral ideas or to raise them to a higher moral life. when the priest was not to be tried by secular law, nor Indeed religious emotion when intense often arouses to be held accountable to the people, are still accorded the sexual nature, and, by inflaming the passions, in- to the clergy, the "lack of commercial integrity" in creases licentiousness. Physiologists like Maudsley that profession will continue to exist. As the profeshave noted this fact, and commented on it; and it has sion becomes more modernized the "exceptions to the long been a matter of observation and comment by rule," now numerous, will increase in number, and those who are familiar with the old-fashioned camp- the clergy will become more and more like other people in their business habits.

B. F. UNDERWOOD.

A BACONIAN POEM.

Farewell, ye gilded follies, 'pleasing troubles Farewell, ye honored rags, ye glorious bubbles! Fame's but a hollow echo, gold pure clav: Honor the darling of but one short day;

Beauty, th' eye's idol, but a damasked skin; State but a golden prison to live in And torture freeborn minds; embroid-

Merely the pageants for proud-swelling And blood allied to greatness is alone Inherited, not purchased, nor its own;

Fame, honor, beauty, state, train, blood and birth, Are but the fading blossoms of the earth. I would be great but that the sun doth still Level its rays against the rising hill;

Most subject to the rending thunder And hold one minute of this holy visstroke: would be rich, but see men, too unkind. Dig in the bowels of the richest mind

would be high, but see the proudest

I would be wise, but that I often see I would be wise, but that I often see
The fox suspected, while the ass goes These guests, these courts my soul free; would be fair; but see the fair and proud, Like the bright sun, oft setting in a

I would be poor, but know the humble A prayer-book now shall be my lookinggrass
Still trampled on by each unworthy in which I will admire weet nature's

if poor; Great, feared; fair, tempted; high, still No broken yows dwell here, nor pale

अंद्री अपने अपने कार्या neither: Great, high, rich, wise, nor fair; poor And learn to effect an holy melancholy; I'd be rather. Would the world now adopt me as her heir: Would beauty's queen entitle me the fair; Fame speak me fortune's minion; could

With India's sages; 19 with a sparkling command bared heads, bowed knees, strike justice denting.

As well as blind and lame, or give a

To stones by epitaphs; be called great master In the loose rhymes rhymes in the loose rhymes rhymes rhymes in the loose rhymes rhym Could I be more than any man that lives, Great, fair, rich, wise, all, in superlatives: Yet more I freely would these gifts re-Than ever fortune would have made

tongue ,

Beyond the riches of this empty pleasure. Welcome pure thoughts; welcome ye

Now the winged people of the sky shall sing
My cheerful anthems to the gladsome

most dearly loves:

Rich, hated; wise, suspected; scorned Here dwell no hateful looks, no palace cares;

And if contentment be a stranger, then Pil ne'er look for it but in heaven again.

This poem was first published in Izaac Walton's "Complet Angler," and again at a later time. It was successvely ascribed to Dr. Dunne, Sir Henry Walton, Sir Kenelm Digby, and Sir Walter Raleigh. The original MS. was found in 1889 by Dr. Alexander Grosart, who announced his intention to print it not knowing of its early publication. And perhaps he was also deterred from publishing it lest "the crazy Baconians should rejoice over it. I date its composition about1641, for in my tract, "Light on Freemasonry," I have proved that Lord Bacon died only to the world in 1626, and was driven into exile by the secret society he himself had founded, called "Rosicrucian," the parent of Freemasonry. And I affirm that he lived in exile until about 1641, having passed his eightieth birthday.

WM. HENRY BURR.

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Leaves From the Diary of a Spiritualist Medium

An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium. Mrs. of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

many times have I told you to let such

book this minute." The girl's cheeks were flushed, her lips quivering and her eyes brilliant with excitement when we entered the shutters were closed and the atmos room, but as she listened to her phere was gloomy. Pictures of saints mother an expression of angry defiance came over her face and she made no move to obey. Mother and daughter looked at each other for a moment and then Mrs. Blind caught her daughter by her arms and pulled her upon her feet, and snatched the book when it fell to the floor and threw it into the fireplace where a few coals were burning. The girl screamed, shrick after shrick, and then threw herself across the bed which was near and poured out a flood of words and phrases which told plainly what sort of mental food she had been

Mrs. Blind stood over her daughter commanding, threatening and exhorting but her efforts only added strength to she sank into a chair and looked helplessly at me.

As I stood, uncertain whether to remain or go. I saw a dark form standing teside the girl, a female figure whose face was marked by evil passions and she seemed to gloat over the girl with a sort of malicious triumph and satisfaction. I then understood something never had before. Then there appeared beside me the grandmother and she looked sorrowful and seemed uncertain what to do. I glanced up and there flashed before my vision in letters of light the familiar words: "Love conquers all things," but they came to me with the force of a new revelation. I went to the bed and clasped the girl's hands firmly in mine and looking at the spirit I said—as near as I can recall my words: "You poor soul, do you not know you are bringing sorrow and pain

The spirit looked at me as if sur prised, but the power of discernment was mine and I went on: "When you were in the ficsh, dear soul, the world seemed all against you. You struggled bravely for a time, how bravely no one but yourself knows, but at last you grew discouraged and said, "There is no You saw your most cherished hopes blighted those you trusted. proved unfaithful or unworthy, the love you sought was denied you and no one drew near to speak a helpful or loving word! Oh, the long, dreary hours of loneliness, heart-hunger, bitterness and despair! Lady, I see them all and my soul goes out to you in sympathy and love. But these things are all in the past and exist no more except in your memory. Yet them go, dear soul, and memory. Let them go, dear soul, and now gain if you will-friends, happibeauty, love are all yours if you the parents—are smart enough to think will take them. Love is waiting for you. Will you not go?"

The spirit bowed her head and wept and I said, "Look up, lady!" She lifted her eyes and saw what I saw, a beautiful female figure clothed in garments of shining white and upon her forehead leave several young children alone for one brilliant star, and with her was a short time, she she gave them a bag little child with sunny curls and eyes of of beans to amuse them. Just as she heavenly blue. The poor spirit gave a cry and her dark face lighted with the idea seized her and she said. Don't you light of a great joy, and the starcrowned spirit put out her hand and "Come sister," and the child laughed and-they were gone. Love has conquered and one more soul has passed from darkness into light. Blessed are they who know the power of

I then turned my attention to the sobbing Vivian and said gently but firmly, is if treated for ages in the same way this sort you will ever have. Now listen to me; you are a young and beautiful girl and you look forward every day to a time when you will be free to do as you please and you are building grand castles in the air, and are planning about the wonderful things you are going to do and that are going to happen to you, but Miss Hox, your neighbor across the street, was once just as beautiful as you are and dreamed just such heantiful dreams of future grandeur and happiness as you are now dream-Yesterday you were laughing about her, and telling how ugly and disagreeable she is. Do you want to know it is selfishness outbreaks of passion caused by lack of self-control, and thinking thoughts she would shrink with terror from having her friends and neighbors hear expressed in words, yet all those thoughts have been printed. upon her soul, her character, her face and all who have eyes to see can read them. Now, Miss Vivian, you are going after his departure to spirit life, which to turn over a new leaf and nevermore indulge in thoughts of any sort that will indulge in thoughts of any sort that will ponent of Spiritualism, living while be a disgrace to you when they are here for the life to come. He was one made known, and let me tell you that a of the pioneers of Spiritualism, being few more such outbreaks of passion as you have just indulged in will entirely Utah, by the then only believer in Spirruin your beauty, which is only skin deep now and will spoil easily, and then if that handsome young man you spend so much time dreaming about should come along later on he will find you so ugly he will not look at you but From every standpoint I have ever

been introduced to, my last remarks were the most unorthodox I could well have made, but they hit the mark as intended, and made a deep impression that will last until a higher and less selfish suggestion can find lodgment in

As soon as I had finished speaking I beckoned to Mrs. Blind and we left the

Give your daughter good, entertaining, wholesome reading in abundance see that she learns how to work, that she takes abundant outdoor exercise and get her interested in the welfare of others, and set an example by being yourself what you want her to be, and you will have no cause to complain of

rosy door of death to open that he might be free. He had reached the Mrs. Blind dropped into a chair and ripe age of 76, passing away peacefully.
It was his wish for the old casket to began to sob. "O God, help me, I never saw myself before. O, if I only had known years ago—" be laid away under spiritual rites, but his daughter being a Salvation soldier,

"The past is past," I said kindly, "so let it rest in peace, but the present is yours to do with as you will, so begin anew this moment. You can completely transform yourself, your life, your surroundings if you will."

surroundings if you will."
"I will," she said earnestly "and, oh, I am so thankful to my mother for sending me to you; I am so thankful for storm after storm arises over the dark this beautiful light that has come to me. God bless you, Mrs. Drury, for all ence from time to time, as when he that you have done for me and mine; was here is the wish of his many but, dear friend, there is one more now friends and the writer.

"Vivian Blind," she exclaimed, "How | thing the matter with her more than a morbid condition of the mind. Perhaps trash as that alone? Hand me that we had better visit her room as we in-

The room was large and ought to have been sunny and pleasant, but the phere was gloomy. Pictures of saints and martyrs hung upon the walls, and religious publications with startling and sanguinary titles lay scattered about. I picked up several books and glanced them through and found as I expected that they were abnormal productions wherein the young girl heroine suffers everything but actual martyrdom from the members of her family, and finally gets so ultra human that she has to die and go to heaven where nothing human ever enters. In one of these books I found a slip of paper upon which was written in a delicate girlish hand:

I can see the light a shining On the pearly gates above; Soon I'll leave this world so dreary For those scenes of peace and love. Come, beloved, claim the maiden

'Whom the angels name Lenore'-Come and bear my spirit o'er From this dark and dismal shore."

I closed the book. "Mrs. Blind." said, "Lenore is by nature inclined to be religious and sentimental. If she is carefully trained she will develop into a refined, useful anl lovable woman, but at present her mind is in as unhealthy a condition as one might expect it to be after feeding upon such trash as that." and I indicated the Sunday-school books. "Do not, I beg of you, allow any more of them to be brought into your house, but put something bright and cheerful in the place of them. I have alscovered that Lenore is very fond of pets. Let her have them to her heart's

content, and give her books upon the

you saw only ugliness and desolation.

Remember the desert will blossom as

the rose if you will make the conditions

right. If we want to find happiness we

nust make the most of all the bright

and beautiful things that come to us,

and the best way in the world to help

others is to let alone their bad qualities

and make the most of their good ones. Goodness grows more rapidly by culti-

vation than is usually thought. We do

untold harm to ourselves and others by

throwing out. suspicions and suggestions of evil. Many parents take it for

granted that their children are going to

do every undesirable thing that they-

of, and as soon as the children fulfill

their expectations they blame the chil-

dren, when if they had kept their minds

free from evil the children would have

children put any of those beans in your

noses while I am gone.' When she got back she found every nose full of beans.

rushed a vast number to ruin. Allowing that there is such an individual as the Devil, he is deserving of the great-

est sympathy. Poor old Devil! I tell

he has been. Just think what a dreadful thing it would be to never

have anything but evil expected or re-

quired of you, and as age after age went

by never to receive a kind word or thought from anyone!"

Mrs. Blind burst into a hearty laugh

for the first time while I was there.

"It is very pathetic and very dreadful I have no doubt," she said, "but you do

beat all the women I ever saw when it

comes to charity. You have pitied ev-

ery old sinner in this town since you

have been here and now you wind up by

she added soberly, "you have preached me an excellent sermon, and I needed it

The next morning I came back home.

(To be continued.)

Gone to His Reward.

Mr. William Davis reached here just

took place April 11. He was a true ex-

converted while a Mormon elder in

itualism among them, a trance medium

Dr. Wiseman, nicknamed Dr. Death,

and ridiculed by the church in general

After leaving the church fold he was

thrown into the river by the "Destroy-

ing Angels," a band of church mem

bers organized for the purpose of doing away with all apostates. His property

was confiscated by the church, and he

Being a sailor by profession, his thoughts were not clothed in the best

of language, but what he said came

from a true soul, and in every case went home to all kindred spirits. When

upon the high seas and the storm was

raging, he would sit upon his bench and

communicate with his loved one, and

many valuable messages were given to

the captain and crew, which were ful-

filled, to their astonishment, silencing

He many times told the writer in his

last days on earth that he nad fought

the good fight, and was waiting for the

had the body laid away under their su-

He was a warm friend of The Progressive Thinker, enjoying all the good things therein contained.

To the Editor: Your paper sent to

being sorry for the Devil. However,

badly.

I guess it was time.

was left penniless.

their scoffings.

It is my conviction that 'Don't'

done the same. A friend once told me

proper care of them, and see that she does care for them properly, without Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. seeming to interfere. Of course you will see that she does her share of the work, the same as her sister. Be observant, patient, firm, but gentle always, and you will soon have order established out of chaos, joy in the place of mourning and beauty where formerly

> The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.
> The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every

> Sunday. Conference at 3°p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs.

Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in at-tendance. Others will assist. These tendance. meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sun-day and Thursday evening at 8 clock. Tests and music at every zer-

dents of Nature wift hold Sunday even-ing services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray, Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m.,

at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells Church of the Soul, Mrs. Cora L. V.

Richmond, pastor, meets every Sinday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home. Friday.

Meetings every Sunday at 10:45 a. m.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter Devoe, the wellknown lecturer. Miss Cora M. Nafe, soloiset.

holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. Rising Sun Lyceum meets at 2 p. m.

der Wahrheit No. 18, holds services ev ery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn r Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., a 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, mes

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg, South Paulina street, between Washington Boulevard and Park avenue. All cordially invited. Temple Light and Truth, 370 Waban-

m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday, in German and English. The Hyde Park Occult Society holds regular Sunday ovening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart.

am so thankful to my mother for inding me to you; I am so thankful for dis beautiful light that has come to is beautiful light that has come to is december of me and mine; at you have done for me and mine; at you have done for me and mine; ut, dear friend, there is one more now it me to time, as when he is the wish of his many it in mean Lenore."

I mean Lenore."

Memorial services were held in his behalf at the Progressive Thought Societies.

Mind and the writer.

Memorial services were held in his behalf at the Progressive Thought Societics.

Kimbark avenue, secretary.

The Chicago Spiritualists' League nue, under the direction of Mrs kusserow.

Mrs. Virginia Bryan, one of o Warne, president; O. E. Kropp. 5481 at Star Lodge Hall, 378 S. Wester.

The Chicago Spiritualists' League nue, under the direction of Mrs was here is the wish of his many irriends and the writer.

Memorial services were held in his behalf at the Progressive Thought Societies.

Kimbark avenue, sech Sunday evening.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

y, corner Pearl and Franklin, Sunday, May 7, where many touching things were said of the departed friend and F. S. CORNISH. Cleveland, Ohio.

Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee

avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold

services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Bur-

land, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.
Spiritual Church of All Souls, in Hope Hall, No. 220 Western ayenue, between

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Altken, pastor and test medium. Come and bring

Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after.

The Spiritualistic Church of the Stu-

The Universal Occult Society meets every Sunday at America Hall, 77 East

Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service

The Rising Sun Spiritualist Mission

The German-English Society

sages and tests. R. S. Ray, pastor.

sia avenue, near Robey street and North avenue. Sunday-school 10:30 a. corresponding secretary, 543 E 55th street. Entrance to hall, 319 E 55th

Kusserow. Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture

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and Practice of Medicine, Two
Years Prof. in a Medical

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College, Ten Years
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127 Send \$2.25 for a large crystal for crystal reading. Address J. C. F. Grumbine, 1285 Commonwealth Ave., Boston, Mass.

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An Adventist attack upon Spiritualism re-pulsed. By Moses Hull. Price, io cents.

FOICE and Matter By Ludwig Bucchbook. A profound work upon a profound subject. Price, cloth, \$1.00.

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very wonderful spiritual developments at the house of Rev. Dr. Pholps, Stratford, Conn., and similar cases in all parts of the country. This volume is the fire from the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, 80c.; postage 10c.

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Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for myblind eleter, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with \$i, and I will try and \$ci.reply by independent writing or whispers. Address Mrs. Aunie Lord Chamberlain, Millord Mass.

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A Evanston Ave., Chicago. It can say perfection, I shall recommend them to my friends, Ever your friend. E, B. Robertson, Los Angeles, Cal. Clairvoyance, ently left New York, and is now located a ly St., San Francisco, Cal. Send stamp for on Mediumship.

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This volume consists of a course of lectures delivered in the trance state, and is certainly no small ccutribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound inductive process of mind. Bound in cloth, \$1. For sale at this

Sheet Misic Three Beautiful Spiritual Songs. "We Are Passing But Once This Way." Song and refrain, by P. O. Hudson; price, 25 cents. "Satisfied." A reverie. By A. J. Maxham. Price 25 cents.

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A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious selfnood after laying aside the physical body. A book of rare value. With several fine illustrations. Cloth, \$1.00.

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League wishes every Spiritualist soci-

ety of the city to send in the names of all their mediums, stating their partic-

ular phase of mediumship. Address all

The Spiritual Association of Sixty-

ninth street and Wentworth avenue,

meets every Sunday at Alberta Hall,

6922. Hon. D. Gilmour will address the

meeting at 7:30 p. m. Conference at

2:30 p. m.
The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western ave-

nue, under the direction of Mrs. Nellie

communications to the secretary.

AFTER HER DEATH The Myth of the Great Deluge. The Story of a Summer. By Lilian Whiting, Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price. \$1.00. By James M. McCanm. A complete and over whelming refutation of the Bible story of the Deluge. Price, Eccents.

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The Religion of Spiritualism. Its Phenomena and Initiosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a trang and noble man. Price, \$1.00. A valuable boold for the money. Three Remarkable Books THE SUMPLAN QUESTION. Historical and critical review, with replies to an objection. BriG. WDBrown, M. D. Price, 150.

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LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

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

MT. PLEASANT PARK, CLINTON, IA. The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. The very best talent has been secured for the season, and Opening Day promises to be a red letter day in the history of the camp. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twentyninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, for-merly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better. No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in

close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs.

CHESTERFIELD, CAMP.

Academy of Higher Sciences The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp session, beginning July 15 and ending August 27.
The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson,

> SUNAPEE LAKE CAMP, N. H. Sunapee Lake Spiritualist Camp meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H.; or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich. .

MINERAL PARK CAMP, CAL.

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for their annual campmeeting, from June 25 to July 25. Many improvements are to be made at the park, and fourteen cottages will be erected. Mrs. Nettie Howell is the head of the executive committee. Address her for programmes.

NEW ERA CAMP-MEETING.

By my SYSTEM you acquire, in an incredibly short time, the SEORETS and MYSTERIES of OCCULT SCIENCE and the Law of Development. Would I have hundreds of students if what I teach, failed to produce results. I give more than value received. My SYSTEM cannot fail to unfold your mediumship and psychical powers. Whatever your previous training, your failures, age, you can succeed. Let me help you. H. Glasce, Fordland, Oregon, wrote a day or two ago: "I have read a good deal of Indian Occultism and Spiritual Philosophy, but I have found more knowledge in the few lessons you have sent than in all I have read on the subject." Send for my Prospectus and terms at once. The New Era camp-meeting begins July 9, and continues over four Sundays. We will have with us during the meeting those grand workers, Harry J. Moore, Mrs McCoy, Mrs. Ella Royal Williams, sure, and hope other good workers will also attend from all parts of the compass. We expect many of the lecturers and mediums from the coast (and we have many good ones) to attend during the meeting. Everybody come and help make this coming campmeeting a grand and glorious one. The hotel will be under the management of the president, and everything possible will be done for the comfort and wel-fare of the guests. Camp ground is only 22 miles from the great Lewis and Clark Exposition at Portland, Oregon. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH.

The annual camp-meeting of the Spiritualists of the state of Washington, will be held at the Edgewood campgrounds on Surprise Lake, commencing July 30 and ending August 20. These grounds are owned by the state association and can be reached either from To coma or Seattle by the Interurban electric cars. The annual state convention will also be held at the same place on August 21 and 22. Spiritualists from the East who intend to visit the Lewis & Clark Fair at Portland, should time their visit so as to stop over for a day or two at the camp, where they will find a hearty welcome from their western co-workers. All railroads give stopover privileges at the different Sound GEO. E. KNOWLDEN. cities. Tacoma, Wash.

CENTRAL OHIO CAMP.

This camp opens Sunday, June 4 (and closes Sunday, June 25), at Bueleh Park, eight miles southwest of Columbus, directly on the B. & O. railway, and Columbus, Grove City and Southwest-ern Traction Lines; one-half hour's ride from Columbus and 20 minutes from Morgans; will land everybody at he park. Many talented speakers engaged. All are welcome. Officers: H. gaged. All are welcome. Officers: H. E. Boerstler, president; L. M. Lydy, vice-president; A. W. Dennis, treasurer; Hattie G. Webster, secretary. For further particulars, address the secretary, 55 McDowell street, Columbus,

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Campneeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. As the programs are now being printed they will be distributed as soon as possible, and all those wishing further information regarding the camp, address J. W. Ewing or W. R. Divine of Grand Ledge, Mich. The association extends a cordial invitation to all,

LOS ANGELES, CAL., CAMP. The Liberal, Educational and Spiritualist Camp-meeting will open at Mineral Park, June 25, and close July 25.

THE ASHLEY, OHIO, CAMP. This camp opens August 6 and closes

LOS ANGELES, CAL. After a period of two or three years deprivation, the Spiritualists of Los An-

geles are this year to enjoy another, Camp, unitedly with all else that is good, as the name implies: Liberal, Educational and Spiritual Camp-Meeting, With our own Mrs. Nettie Howell in charge, it goes without saying, success awaits it. From June 25, to July 25, beautiful Mineral Park (a five-cent ride from the city), will echo and resound with the music of aspiring lives, in harmonlous association; with the ringing voice of truth-inspired lecturer, speaker, message-bearer and singer, shedding forth the thoughts that educate, unfold, heal and otherwise bless the many listeners who will no doubt be there to

receive all those blessings. Already assured is the presence and help of Mr. Harrison D. Barrett, President of the N. S. A.; Mrs. R. S. Lillie, true messenger of light and love; Mrs. Cowell, of Oakland, well respected here; Messrs. W. J. Colville and B. Fay Mills, whose very names inspire thousands to listen and learn; Mr. John W. Ring, the Lyceum builder and children's friend, and a host of others, especially some choice local talent. Among these may be mentioned G. P. Sullivan, the may be mentioned G. P. Suinvan, the revered old worker and medium, Mrs. Weeks-Wright, Mrs. Lettie Allen, and Mrs. Boyce, also Dr. George Carey, scientific chemist, and Dr. Clark of the Psychical Research Society, also Mrs. Harmon, and many more, especially naming Mrs. Baldridge, who, as one of our home mediums, is especially good.

Mrs. Howell is providing an especial tent to be known as Lyceum Temple. The Children's Fraternal Home will be especially represented by members and the little ones gathered, up to the present.

The beautiful grounds of the parks are being renovated and put into fine sanitary condition, the pavilion being enlarged to a further seating capacity, of a hundred, making now ample room for large-sized audiences.

A first class restaurant, managed especially by Mrs. Howell, will be one of he essential attractions and blessings. There are twenty cottages permanently located in the park, and tents salore already arranged for. Every body interested is more than hopeful of a grand good time, and with the infusion of light and life from the "liberal" and generally recognized "educational" element, there should be a grander than good time awaiting the fortunate visitor there, while the Southern California Camp-mecting should be so thoroughly established as to never again be known to "pass by default." Good music pro-

Matron C. F. H. CAMP PROGRESS.

Camp Progress, Moreland Paris Grove, Upper Swampscott, Mass., opens Sunday, June 4, 1905.

NELLIE F. SULLIVAN

This association has been reorgan-ized with the intention of making it the leading camp for the summer season of We ask your co-operation and 1905. hope you will visit us and help along the cause of Spiritualism. This is not n money-making business, our only object is to promote this grand cause. All Spiritualists are eligible to membership

in this association. The grove contains about eleven acres of woodland very pleasantly situated in Upper Swampscott. Lynn and Salem electric cars pass the main entrance which should make it the resort of all Spiritualists of Eastern Massachusetts

The grove meetings are a great help o all mediums who may take part, as t tends to establish more engagements or them during the winter season. It is the intention of the directors to select first-class mediums each Sunday and would solicit correspondence from

Miss Annie Foley of Haverhill, is engaged for the opening Sunday.
Benj. H. Blaney, 150 Elm street, Marblehead, Mass.; Geo. D. Merrill, Lynn, Mass.; E. P. Cooley, 205 Eliot street, Boston, Mass., board of directors.

OCEAN GROVE CAMP.

This camp is located at Harwich, Mass., and opens July 9, and closes July 23.

WINFIELD (KANSAS) CAMP.

The Winfield Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July We have secured the best of talent, and expect to make this camp one of the most interesting of its history. All get ready to come the first day and stay until the last. We have secured Max Hoffman, Will J. Erwood, Isa Wilson Kayner, Bessie Bellman, Mr. and Mrs. Aber. These are all excellent workers as most everyone knows. There will be many local mediums on the grounds. Address Mrs. Maud K. Gates; 807 North Manning street, Win-

NEW YORK STATE CONVENTION. To the Spiritualists of New York State -Dear Fellow- Workers:-In behalf of the New York State Association of Spir-

itualists and of its officers, I gladly extend to you greetings. Knowing something of the interest you have taken in this movement, we desire to express our appreciation of your efforts towards the presentation to the world of the grand truths for which Spiritualism stands and which make for the uplift and the betterment of the human family. The larger interpretation of life and its purposes, the newer and more beautiful conception of death and the after-life, the liberalizing ofpulpit oratory and the softening of

creeds, are some of the first fruits of Modern Spiritualism. Fifty-seven years of frequent intercommunion between the two worlds has accomplished muon, but as yet we are only on the threshold of spiritual unfoldment and have only caught a glimpse of the wonderful possibilities which loving co-operation between the disembodied and the living has opened up to the children of earth.

been, and will continue to be, the avenue through which mankind is inspired to give these advanced teachings. It furnishes the only positive proof of continuity of life, and since Spiritualists are the natural guardians of mediumship and of the open doorway between the two worlds, the trust thus placed in their keeping is one of vast

Mediumship in its varied forms has

import to the human race. All of these things appeal to me and impress me with the largeness of the work that confronts our state association and its auxiliaries and I trust our coming annual convention which is called to be held in the city of Syracuse on June 2, 3 and 4, will deal wisely with these and the other important questions that may come before that body, o the end that our beloved cause may

take its proper station in the front ranks of reform movements. We need in that convention the comtined wisdom of all Spiritualists in this great Empire State, and I urge not only that all societies be fully represented, but also that a large representation of individual members and Spiritualist

workers come and participate in the de liberations. H. W. RICHARDSON,

President N. Y. S. A. S. East Aurora, N. Y.