# SPIRITUALISM—Progress, the Universal Law of Nature: I hought, the Solvent of Her Problems.—SPIRITUALISM

CHIOACO, ILL., JUNE 10, 1905.

THE GREAT COMING TRUTH.

One Primal Elementary Force Underlying Phenomena, and That Force is Thought-Force Has Intelligence.

As has previously been said [as set forth in the Chicago American, the condition of scientific thought at the present time may fairly be described as Working hypotheses, fixed beliefs which for two centuries have been the granite foundations upon which our books have rested, are being certainly undermined and swept away. This state of affairs was well foreseen end clearly prophesied six years ago by Virchow, Lodge, Fitzgerald and many other great observers. Three years ago their views and prophecies were dwelt upon by the writer at some

length in this paper. years and now seems more certain than ever that the whole basis of scientific philosophy is destined to be shifted; that the great edifice of Science is to be removed from foundations which have crumbled away and placed upon a new and substantial mass of stone work which will last for a century or so at least. The question is, what is this great new base to consist of? What is the great new truth which is coming to the minds of men?

Any answer to this question can only be found by an examination of the facts and if the facts be arrayed any man can find the answer for himself. They

Ten years ago Professor Fitzgerald came to the conclusion that there was only one primal, elementary force underlying phenomena, and he could only declare his solemn conviction that this force was thought. 'That one primal force was the mother of all the other forces-light, heat, chemical force, cohesion, magnetism, electricity—that all these forces which we know were not varied manifestations of the great primary force, and that, strangest of all, this great primary force knew what it That in addition to energy, the idea which we ordinarily associate with force, it had INTELLIGENCE. In short, that the force which animated the wind, colored the lily, armed the man and moved the planets was THOUGHT.

This was ten years ago. Since that time we have discovered the Roentgen rays, the Bacquerel rays, radium and a mass of new and strange phenomena. Explanation of these has been and is being sought with the greatest activity. It may without exaggeration be said that all the great scientific minds of today are coming to Professor Fitzgerald's view; that the underlying force undoubtedly carries within itself the consciousness-if the word may be used -which explains the orderly procession of nature's phenomena, the similarity of the leaves upon the tree, the reproduction of the type from the seed the unvarying regularity in crystallization in the movement of the planets upon their courses.

The great point, the promise of the great new truth which is coming, lies in this: The intelligence is not in the matter, as we call it, but in the force

Now, when we look about to see if there are any other facts to confirm mates only, improved stratic planes this great new generalization, we closely linked with this Earth plane. being astonished at the mass of evidence.

About twenty-five years ago there took place in France, under the highest scientific auspices, a series of experiments which proved that the essential epirits of certain drugs was transmissible. That all the effect of opium, nicotine and sundry well known medicaments could be obtained upon a person without administering the drug. That the effect of the drug could be conducted into the person. In short, that the real power of the drug lay not in its matter, but that its force was non-material. In short, that the reality, the actuality of the drug, lay in what might be called its spirit, its idea, the thought which it represented.

Precisely the same line of experiments, revealing precisely the same truth, may be seen to-day in the hyp-notic laboratories of Paris. All there is of the drug, its actuality, its entity, is non-material. The real drug is non-

material. Balzac, half a century ago, worked this idea out so thoroughly, claimed so flatly that will and thought are not only real forces, but are the only real forces, that a reading of his extraordinary views, as lucidly stated as the period permitted, is worth any man's time.

Back of Balzac lies a literature, making claims to the same end and giving instances which are weighty and impressive.

The records of the Psychological Society show authentic cases in almost any desired number, forcing the impartial observer to believe that the real man, like the real drug, is non-material und that the disassociation of the real with his body can and does take

lace frequently during life. Schiller believed and declared that this was so common an event in human life that it was the basic phenomena of

The probability is that the world is close to the reception and adoption of a truth so strange that at present we have not the words to formulate it properly. This is that nothing exists except as an action of thought. That its essence, its reality, its actuality, is only as an expression of thought. That the reality of all objects, as of all drugs, is absolutely non-material. H. J. W. DAM.

## IMMORTALITY OF THE SOUL.

Spirit Said to' Be Eternal Directing Power That Controls All Matter and Force.

A writer in the Battle Ground in the Chicago Record-Herald, says that mat-ter and force are "both eternal;" that is, always have existed and always will exist, and yet he denies the immortality of the soul.

If matter and force are eternal, why

is not also spiritual intelligence? The noblest and most divine of all spiritual power must be superior to all other powers, because when intelligently diected it controls all matter, and all material forces. If it were not for intelligence directing matter and force they would both immediately revert to choas.

We cannot prove the existence of God: neither can we prove the immortality of the human soul. They are both known, if known at all, by intui-

DEATH AND LIFE ETERNAL.

The Fulfillment of the Words of Revelations.

We read in Rev. 21:4, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

We have selected this passage because in our days the fulfillment of these sayings are being realized, and after all is said and done, visions of mortal mediums and visitations from ministering angels always did and do now, make up the chief factors whereby the problem of life in all its bearings can be analyzed and rendered comprehensible. John was a medium who had experiences like many of us modern It has seemed certain in these six mediums. He speaks of some of them as "being carried in spirit" out of his mortal form or only by his intense and pure thought which formed themselves met on the highlands of spiritual truths his spiritual teachers and saw what he related from the higher points of view, and which things so seen could not be realized on Earth in their fulfillment until in the course of time and natural advancement it would be possible that This could only take place as man's conception of things by mental unfoldment could be commensurately changed with nature's unfoldments, to grasp sald designs.

Modern Spiritualism and its mediums have done a great work, that is, jointly with the heavenly workers, to change men's views of things and to grasp life's true significance; also to show them that it is not Heaven and Earth that are passing away, but simply the former conceptions of them. The view is changed; things are beheld from higher standpoints, disclosing the fact that life is life and cannot die therefore there shall be no more death. only a change of outer form, to don one more suitable to the plane where, in accordance with each one's fitness, l'fe's journey is pursued.

It is high time that mortals awake to this truth that each one born upon the Earth must make this journey for his own improvement and to some extent only his own better promptings should be followed in order to render in successive order the numbers in life's busy career for which his individual program

We do not wish to be understood that mortals should isolate themselves; nay, association as in families, in labor, in cominonwealths, in organizations for general weal, etc., is proper and- enhances the privileges as well as enjoy-ments in the fulfillment of each one's duties.

be disregarded nowadays, if experi-mental evidence were lacking. How-ever, experiments decidedly tend to

Then, too, it should be borne in mind, that there should be no crying nor sor-row at socialled death, for the reason that those released from the cumbersome earth-forms and conditions go to The physical scientist, perceiving the prepare homes for the loved ones they light ray, believes in ether, which he leave behind for a short, or even for a long time. But sooner or later they strations of energy, of the collodial arrive, and oh! the joyful reunion. So state, of the odic fluid, of spontaneous you see there are no losses connected or experimental telepahy, etc., all tend with these climatic separations. The immortal worlds are as different cli-Soon it will be seen by mortals what should long since have been understood by them, that most of the grief and tears, when friends are separated by so-called death, is selfish grief. Those who are gone are missed in so many ways where their aid and counsel were so helpful. We are not unmindful of the fact that the severing of the ties of love and friendship causes wounds. the heart is torn, but it is not a severing in truth, for it concerns only the outer, material part. Spirit to spirit and soul to soul remains sufficiently attached that there can be spiritual as-

sociation. Love and life endure forever, so also all good deeds done while in the Earthform endure forever in things that can be eternally enjoyed.

Jesus, when the time drew near for is departure from Earth confronted his disciples thus: "I go to prepare a place for you." So, even so, each one's friends are privileged to do, for which reasons there are no losses as to hings for real enjoyment. What is missed on Earth because of these separations is many-fold made up in these higher states of life where the loved ones can enjoy it together without fear of being again separated.

The further words of John, "There shall be no more pain," cannot yet be realized by the human family, not until life's problems in their relative bearings are rightly understood. Then, when men live in harmony with their own and nature's constitutions there will be no more pain or sickness; neith er want, for all will be supplied and MRS. M. KLEIN.

Van Wert, Ohio.

inal self as to whether it shall have faith in God, and consequently in imnortality of the individual soul. Mere intellect, or what we term the "objective mind," can form no conception of God or immortal life. The intellect is lòveless, pitiless, soulless.

Immortal life is the survival of the fittest—the morality, intellectuality and piritually fit. Eternal vigilance is the price of immortality. The desire of immortality is universal. Immortality is conditional; we must intensely desire and work for it or we will never attain it. The man who has no conscience has no soul. Some cowards commit suicide of the body. Reasoning from analogy, it is possible to commit suicide of the soul. By long continued violation and neglect of natural and spiritual laws the scul gradually dies. If we can quench a part of the spirit, and we know we can, we might quench all of it. If we do not use our soul powers we lose them: There is such a thing as total death. The soul is not annihilated, but dissipated, annulled, disorganized, abrogated, rendered powerless to suffer or enjoy anything-blind and eaf and dumb to all the glories which

light up this resplendent universe. Whom shall we believe in regard to a future, immortal life? If there is not a around the end of the cottage into the future life, what is the use of this? If we are extinguished at death, better never to have been born. Byron was right when he said:

"When coldness wraps this suffering Oh, whither strays the immortal

mind? t cannot die, it cannot stay,

But leaves its darkened dust behind."

THE FUTURE LIFE.

Louis Bacle of Paris Writes a Book That Astonishes Engineers and Theologians-Uses Science as Proof-Says Soul Is a Force and Immortal, as No Force Ever is Created or Lost.

Louis Lucien Bacle, of Paris, France, ne of the foremost mining engineers in France [as set forth in a special dis patch to the Chicago Tribune], and his books on his specialty are held in the highest esteem by experts. But when public attention was attracted the other day by the appearance of a book en-titled "The Future Life," by one Louis Elbe, it occurred to no one to suspect Louis Bacle of the authorship. The names of all known theologians and scientists were suggested, since every one was convinced that Louis Elbe must be a nom de plume, no inexperi enced man being capable of writing such a volume. And when it was discovered that the author of "The Future Life" was none other than the Paris representative of the Loire iron works and manager of the Franco-Russian Manufacturies' societies, it is hard to say which expressed the most amaze ment-scientists, theologians or engi

### Business Man and Thinker.

When Louis Bacle, was questioned about his ideas he was found in a business-like office, but his appearance betrayed the thinker. "The necessity for reconciling sci

ence and religion has long been in my mind," he said, "but I may consider that the genesis of my present work lies in Henry Drummond's book, 'Natural Law in the Spiritual World.' "All theologians I found write from the purely religious point of view, and their statements consequently have no weight with non-believers. The general question of the immortality of the soul seemed worth treating in its broad aspect, as referring to all men whatever

### in the support of the theory of an after Shows Historical Evidence.

their personal beliefs; and historical

and scientific reasons appeared to me

"I do not like to say I prove it, but certainly have found much interesting evidence. Take the historical consideration. Without exception, all the primitive races who have left on monuments traces of their thoughts believed in the immortality of the soul. Could this uniformity be a mere coincidence? Where, as with the Greeks and Romans, negation came, it was introduced as the fruit of culture in a few peculiar-

iy constituted minds. "All this is significant, but it would confirm the existence of the soul. So-called realists oppose the Christian the ory of the soul, yet it has as much probability as other scientific facts. does not see. Experiments in demonto prove the existence of a soul.

## The Strange Odlo Fluid.

"The sensitiveness of the odic fluid radiating from the human body has been shown upon screens, and these last have been seen to become suddenly illuminated at the moment of death. Furthermore, sleep, anaesthesia, torture are accompanied by a complete separation of the odic fluid and the as tral body.

"In what condition the soul does exist science is powerless to prove. Just as we find the positive proof that future life must exist, we find the negative proof that science is checked in seeking to establish particulars. But the soul appears to be a force, and for this fact it must be immortal. In nature no force is created and none lost; it is only transformed and preserved. Therefore the soul must be permanent like all other forces.

## Religion Must Have Science.

"Such are a few of the many arguments in detail to reconcile science with religion. I realize that if religion s to live it must have science on its

"I have been surprised and gratified by the friendly sentiments expressed in most of the religious papers. I expect that some objections will be raised by those who like to argue from the purely religious standpoint, but evidently there are others, and thoroughly orthodox Christians, who find nothing blameworthy in my attitude."

## A VISIT IN SPIRIT.

While the Body Lay in Tranquil Sleep

When living on my farm in Michigan some thirty-five years ago. I was taken sick and employed one of the best physicians I could find, who doctored me nearly a year. It was given up by the doctor and my friends to die: and a spirit came to me in the daytime, in my normal state of mind, and told me no to take any more medicine and the spirit would take charge of me, and bring me through all right. This spirit staved with me day and night for about two months, I going by her directions -for it was a lady's spirit-then I was

able to take care of myself. For several years after that I could leave my body asicep, and visit my mortal friends, and on one occasion I visited the lady's spirit in her home in the spirit world. I seemed to light down, as it were, on a spiritual planet, as tangible to my spiritual feet as this material planet is to my material feet. I saw a cottage with the door open. I walked up to the cottage and walked in, and met the lady of the cottage in the reception room. I knew her as the one that came to me when I was given up to die by the physician and my friends, some ten years before this visit. She gave me a cordial welcome, but I noticed it was through the universal language of spirit, and asked me in the same language if I wished to take a walk with her in her flower garden? I answered her in the same language. and as we came out of the door side by side, we turned to the left and went most beautiful flower garden I ever saw. I cannot find language to describe it. The flowers seemed to be fransparent. Then we came back into

.Then it seemed to me it was time for me to come to earth where I had left my material body, and she came with to where I seemed to light down in sight of the cottage; there we stood and darkened dust behind." talked for some time, she pointing with

the cottage.

OUR HOME A MINUTE WORLD

The Grandeur of the Universe as Portrayed by a Master Mind-Psychic Studies Are Wide Spread, and Amaz-Ing Deeds Are Being Wrought by the Great Mathematicians of the World.

in the Chicago American], so small in comparison with its surroundings that, even by comparing, one can ness. The reader may use the word nothing in speaking of the earth, if he chooses, but this has no meaning, because the brain cannot think of nothing. Next to nothing, infinitely small, smaller than the dust in the air in a room; f one cubic inch contains a million these, indeed, are smaller than thought can think about, yet they are larger is to space included in a sphere whose diameter is now explored by the huge

ize, comes out so incredibly minute that brain and sense are overcome by the mere idea of his abject insigniticance. Animalculae in one drop of water, where one million have plenty of room, are larger in relation to the drop than man is to the earth. But the earth is as nothing to space containing nany trillions of other worlds.

Thus one hundred million worlds like the earth with all their inhabitants could be instantly annifillated and the universe would never hear of it.

Yet, withal, this utterly abject crea ture can weigh the sun tell the distance of some of the stars and also the quantity of matter they contain, and what they are made of Besides this, by the marvels of photography stores up their energy on plates; that is, actually records their present appearance, location in the sky and relative brilliance, to be left as a legacy to coming astronomers. Thus the two insects, man and the coral builder, make records, one in salts of silver and the ther in carbonate of time.

More astonishing than this, if possible, man has the power of studying his own mind and those of others. Psychic studies are widespread now. Amazing deeds are also being wrought by the great mathematicians of the world. They are wandering this moment in the most inscrutable labyrinths, weighing guns and electrons.

Men now are literally immersed in infinity. Could the mighty brains of the mathematicians of the past become with wonder at what their successors ave done in the waytof launching into the deeps of the universe. It is simply astonishing to think of the mental powers raw displayed by great mathematicians. Aud modern schemists, physicists and biologists, what shall be said

of their brain energy? The idea is old that man's brain is capable or will become capable of unlerstanding all things. How often in iterature the thought appears the word microcosm is used! That is, man is a micrograph of the universe, his mind being a miniature copy; of universal mentality. All departments of nature are now being ransacked; closed corrilors, scaled since the solld earth was evolved, now have their rusty doors battered down; Iong, winding ways, nids of Suphis, are being explored, and

new facts discovered hourly. Man in his microcosmic infinity of littleness rises into the visible world, gazes with startled eyes a moment, and vanishes. While here, If he has time to make a discovery, to seize a pen and record it, or lay hold on a photographic plate and expose it to the new hing, he adds to the store of know edge: If not, his coming oblivion will e as intense as it was before.

But if a man is "part of the Infinite." as some hundreds of millions say, he may be here again and have another opportunity to make addition to wisdom Man's place in space is known; and also his place among the other animals; but his place in the cosmic evolution of due to the fact that during the past ten thousand years men have not studied phers just south of the Hi nalayas, in India. PROF. EDGAR L. LARKIN. Lowe Observatory, Colifornia.

When you finish your life down there on the earth where you left your material body, you will come here, for this is your home." Then I left to finish my journey on earth.

If my visit will cheer one lonely soul

on earth, then to vaim down will no be in vaim A. C. DOANE. on earth, then my experience written EXTRAORDINARY VISION.

Bringing to Light a Very Sensational Tragody:

On the 8th of May, while assembled in our circle with the Band of Mercy, for rescue work on the borderland of the invisible world, the medium saw clairvoyantly a carriage drive past, occipied by a man and a woman; they seemed engaged in artame fort of altercation, when suddenly the man flour-ished a revolver, which the woman atso doing the weapon was discharged, and the man, to all appearance mortally wounded, fell oven into the lap of the woman. Then all vanished, and some one in the company made a remark about another Nan Watterson Case, but no further attention was given the matter until May 20, when in a trance the medium's control atmirst seemed somewhat stupefied, but on coming to, in-

quired, "Is she free?"

He then told us in substance that his name was Ceasar Young, and that just before he was to leave with his wife for Europe, he was having ta good time' with Nan; that they loved each other and that she did not like to have him go and leave her behind; that she had given him her own revolver to carry while on his journey, and that in a joking sort of way he drew the gun and proposed that both should commit sui-side, so they would not have to depart, but that Nan did not like the idea, and thinking that he meant business, tried to preyent its execution, when in the ensuing scuffle the weapon discharged, and he was shot. "It is all my own fault," he said, "and I shone am to blame for it. The poor girl is inno-cent; but now I am all right again and hey shall not consict her—not as long es I live."

when questioned (whather he had,

THE FUTURE FORETOLD,

In All Ages of the World There Have Been Those Who Could Foresee the Future-Some Extraordinary Cases. In the year 1891 and old negro lived in St. George's, Grenada, who was supposed by the other colored people to be Our home is a minute world [as set a wizard. During the course of that year he wrote to the St. George's Chronicle, advising people to avoid going to Martinique "for fortune or through misfortune," as God had decided to destroy it.

A prophecy never came more literally or horribly true, for since the days of Pompeii no place has ever suffered more fearfully than this island did last year.

The fact of the murder of the late King and Queen of Servia having been foretold before its occurrence has many other parallels in history, and some of these prophecies seem strange beyond mere coincidence. The terrible death of the plucky air

And man! if he is to be gauged by his | ship experimenter, Monsieur Severo, is still fresh in the memory of most people. He was killed by the collapse of his great airship La Pax on its voyage. His end was foretold to him, in a dream which he himself related to his wife. He dreamt that he was in the Pax above a cemetery. Arms were stretched out to him from the open graves, and among the dead he recognized his mother. The accident actual y took place above the cemetery of La Parnasse.

President Carnot was warned of his own sudden and violent end many years before it happened. When he was Minister of Finance, and long before he ever dreamt of reaching the presidency of France, a friend of his who had just returned from India presented him with a curious little Indian idol.

He warned M. Carnot that there was was that the oweer would attain supreme power in the State and die by the knife.

It had belonged to the tynasty of the sings of Khadjurao, all of whom had perished by cold steel. The prophecy was literally and absolutely Madame Carnot, believing that her hustand's death was due to the fetish, has eft an injunction in her will that her children are to get rid of the idol. The record murderess of all time was

the Sicilian woman, known as La Tofania, who by means of a solution of arsenic ended the lives of from 500 to 1,000 persons before her career of crime was put an end to.

To this day a solution of arsenic is known as agua tofana. Before she was executed this woman wrote a prophecy, of which the following is a literal trans-

lation: "In the year 1901 the spirit of the Tofania will return to the world like a gust of wind, and will cause to die many of the people. Beware then of drinking the beer all those who do not wish to fall."

It is, to say the least of it, curious that the great epidemic of arsenic poisoning by beer should have first been suspected in the very year mentioned The prophecy was made 200 years ago. A very peculiar incident is vouched for by Monsignor Mace, formerly at the head of the Parisian detective police. He saw the same ring appear upon the hands of no fewer that five different

tween 1879 and 1884. It was a unique ring of curious de sign, and a prophecy connected with it said that all who wore it should come to a violent end.

The gem was found upon the finger of Count Zhorowski, who, it will be remembered, was killed in a terrible mo-tor accident at Nice in April last. Gypsy Lee, of Brighton, foretold the future state of the present Duchess of Portland, and the Duchess sent to her a

magnificent satin gown as a present when the prophecy was fulfilled. Almost innumerable similar incidents might be quoted. A very curious prophecy is connected with the lake at New Hall; one of the

homes of the Stacpools. A legend said that the lake would change color if the family ever left the place. They did, and during the tenancy of the O'Briens the water turned a deep crimson hue. her, but she was always crying so much,

and I had to cry, too. It seems so strange that she won't pay any attention to me. As soon as I talk to her she starts to cry, and once when she

saw me she ran away from me.' When he was told his wife had married his former partner and gone to Europe, he said: "I know he loved my wife, but I loved Nan best. Such is sporting life—a miserable existence no happiness unless you make it for yourself by drowning your sorrows in

On being informed that he had lost his body, he seemed much perplexed, and it took over an hour's time to con vince him that his earthly body was buried, and that his spirit was now controlling the body of a lady; and when finally the truth dawned upon him, he felt lost in darkness and despair, say ing that his only doom was hell; that there was no hope for him in future; but yielding at last to better counse and reason, he condescendingly prayed for light and mercy, and promised to

o undo as best he can the evil deeds of his wild career in the past. CORRESPONDENT. Chicago, Ill.

BOY'S VISIONS STIRS COUNTY.

extending, to a better understanding of a higher life for eternal happiness, and

Hundreds Gather at His Bedside to

Hear His Strange Experiences.

The strange actions of 15-year-old Chauncey Boyer, son of John Boyer, a wealthy farmer near Lindsey, continue to excite and arouse the greatest interest in the northwestern portion of the county. At the Boyer home, several hundred persons, some of them coming a distance of many miles, assembled at the young man's interesting thorough search of the lake's bottom. prayer and religious meetings, listening o his wonderful exhortations.

During the last week hundreds have afternoon states that there will be. visited young Boyer, listening to the without doubt, no less than 500 negroes ctrange things he relates, and as a re-on the Oktibbee at the point named sult not a few have been converted above this morning, and that nearly, if He claims to be in constant divine contact and tells of visions of God and the the belief that the body of Missouri Larangels.—Chicago Chronicle.

We should avoid whatever may display bad feeling, and attend with civil- Jane Harris of her interview and asso ity to what may be addressed to un; all diation with the spirit of the missing beets are consultated by politoress and Missouri.

SPIRIT RETURN.

A Peculiar Case Among the Negroes at Dr. Greer, an Excellent Medium Hims Meridian, Miss., Illustrating the Fact That Spirit Return Is Common to All Humanity.

To the Editor:—The following clip-bing is from the Meridian Star of May 18. This incident has caused no small amount of interest being taken in the telling of her alleged spilitualistic work natter among the whites as well as the blacks, and if successful in bringing to ports are so conflictory, that to many the surface identification of the missing they would suggest the idea, that in the body, it will be the greatest sermon same Spiritualistic field and specialty ever preached in this state.

T. A. MERVIN. Meridian, Miss.

What the Meridian Star Says.

o be now in Oktibbee creek, and at the greatly extolled. same point at which young Rhoshaw ered, nor has it yet been seen by the beheld by the optics of one Mary Jane Harris, and a number of other members

of the colored race. The readers of the Star will rememper that during last December an advertisement appeared in this paper for who had very mysteriously disappeared. nied him to the cotton field one day, as 'chariot of fire" or unusual clouds were to pay an even dollar. day until this.

The home of the darkies is on the Martin place about 1½ miles northwest the curtain on her bended knees, and of the asylum, and it was from a cotton in baby twaddle, personating a garrufield on that place that the person of lous little girl tot called "Effie. legend connected with the gift. - It Missouri Larkin made its sudden ghostlike disappearance.

> surrounding section. Among these rumors is one to which has been given considerable credence by the more su-perstitious members of the race, and is story to the effect that on dark nights for Ghost Materializations was no ghost a story to the effect that of dark fights dissouri is seen promenading the streets of Brown's quarters in the northern part of the city. It is said that Missouri, robed in a snow white that Missouri is seen promenading the show, for no ghost, great or small, did at any time put in an appearance; on the contrary, it was transparent leger-demain, pure and simple, from beginning the show, for no ghost, great or small, did at any time put in an appearance; on the contrary, it was transparent leger-demain, pure and simple, from beginning the show, for no ghost, great or small, did at any time put in an appearance; on the contrary, it was transparent leger-demain, pure and simple, from beginning the show, for no ghost, great or small, did at any time put in an appearance; on the contrary, it was transparent leger-demain, pure and simple, from beginning the show of the contrary in the contrary. sheet extending from her neck to her ning to end. feet, her nead covered with a fly bonnet, also white, and after the style of to have taken wings and separated from were Spiritualists, all except the deadher husband in the cotton field last De-heads expressed disgust. Next day cloudy night pacing up and down the avenues in the hollow between the Highlands, or the Red Line, and Twenty-ninth avenue. Many negroes have been frightened almost completely out

other than the spirit of Missouri Lar-It is also said that this queer figure city at night time, chiefly in those disher ghost has ever beer geen in the neighborhood of her old home. Friday in the same field from which Missouri's departure was made, when one of the women, Mary Jane Harris by name, suddenly dropped her hoe to the

"O Lawdy, O Lawdy, for my life dar's

Her companions said, "Whar?"
"Right dar standin' befo' yo eyes, niggers, don't you see her? Dar she is, her natural se'f."

The other women stood amazed at the queer conduct of their companion, Mary Jane, and assured her that she was mistaken. Mary Jane, however, insisted that Missouri was right there in the presence of all, and appeared to engage in a conversation with the undiscernable spirit of Missouri.

Suddenly Mary Jane began to walk away from the other women, disappearing among the underbrush of the Oktiban hour or more Mary Jane returned to the following startling story:

In distinct tones Missouri had told Newton's reputation suffered her that she was the spirit of the real These spiritual impostors did not have missing Missouri, and had her to follow her and she would learn the whereabouts of her body. Mary Jane was tiful. He did not, like certain alleged powerless to resist the command and healers, have to sweat over his patients involuntarily followed the woman to by massage, or rubbings. No. Dr. the lake on the Oktibbee creek where Newton's method was simply a gentle young Rhoshaw was drowned a few touch of the hand, a word of command, vears after the war.

firms that Missouri commanded her to were, in most cases, instantaneous. kneel and pray. This she did, and when her prayer was concluded and she arose, she saw Missouri as plainly as ever in her life, sink to the ground, her body prostrate upon the bank of the creek, and roll off into the water. Mary Jane's story was told with such

emphasis and positiveness that her companions immediately laid aside their tools and proceeded to inform other negroes in the neighborhood of the strange incident. As a result, within two hours there

were gathered on the bank of the lake 75 or 100 negroes, and a search was instituted for the body of the missing Missouri Larkin. The Oktibbee creek had overflowed and the waters in the lake were very

high, rendering it difficult to drag for

the body. In fact, at many points the

water was of such depth that the hottom of the lake could not be reached by the means employed by the searchers The entire afternoon was spent in dragging the lake, without success. though at one time the negroes claim that the body was brought almost to the

surface, but that it came loose from the

drag and was never again reached. After the fruitless effort, which lasted until dark Friday evening, the negroes held a conference, and concluded to ad journ until this morning when it is hoped that the water will have receded sufficiently to enable them to make a A gentleman from the asylum neigh-

not all of them will go there firmly kin will be recovered. The greatest faith is placed by the negroes of the neighborhood in the story told by Mary A QUERY BY DR. GREER.

self, Has Something Suggestive to Say.

To the Editor:—According to certain ecent press reports concerning Elsie Reynolds a professional spirit medium, -for and against-and which press rethere were two Elsie Reynolds—a genuine, and a counterfeit—the genuine, for her rich, brilliant display of marvel and miracle, as seen at different times "Zury" is located.
The body of Missouri Larkin'is said stances, by different correspondents, and places, and under different circum-

The counterfeit, for her bold and brawas drowned several years ago. Missen sham pretense, seen also at differenties hody has not yet been recovered times, and places, and under different times. ferent circumstances, by different cornatural eye, though her spirit has been respondents, and laying it to spirits, greatly berated.

Thus, from these different conflicting reports it would seem hard to imagine only one Elsie Reynolds.

Here, I am reminded of attending a dark seance, several years ago, in Chihe frau of one Watt Larkin, colored, cago. There were 25 or 30 of us present, a woman was the alleged medium. Watt's wife, who is no other than the and here I will relate some of the ludi Missouri referred to above, accompa-crous features of that ever memorable dark seance, and for which we, each was her custom to do, and although no (except a few dead-heads) were made

noticed by Watt to descend and rise A woman behind a curtain posing in again on that day, nevertheless, his oratory and song impersonating, there, wife, Missouri, vanished from before his cundry alleged spirits unknown and uneyes, and has not been seen from that seen to any excepting to the woman behind the curtain.

A woman, too, coming from behind

A woman, too, before the curtain, have ing removed from her mouth her arti-Various and sundry rumors as to ficial bleuspids, personating for a lady the whereabouts of the said Missouri present, her toothless old spirit mother; Larkin have been afloat among the but the lady would not have it, declarcolored population of Meridian and the ing that her mother died when young, besides her mother was not toothless. Other ludicrous features we will let

pass; suffice it to say that this partic

ular spiritualistic seance, advertised

As I before said, there were in the seance 25 or 30 persons, mostly women, the one she wore when she is supposed including three reporters, two of whom

cember, can be seen on any dark or the Chicago press denounced the woman an arrant impostor. Now, as this woman claimed to be Elsle Reynolds, the question is, was she the genuine, the one so greatly tolled? Or was she the counterfeit, so strange object, and for a number of greatly berated? At any rate, she was weeks it has been believed to be no tall and elderly, of dark complexion.

and with face and voice and manner like one who had more thought for self than love or care for others. has been seen in other portions of the have followed in the wake of all great ricts inhabited by colored people. Under the mediums. Home, for instance; Slater, tricts inhabited by colored people. Un-til last Friday, however, Missouri, nor feits; the Fays, the Eddys and the Davenports have had their counterfeits. morning there were several negro women hoeing cotton on the Martin place markable, however, that this seance. given several years ago in Chicago, was the last one given here by this afore-

said Elsie Reynolds. But why spiritualistic counterfeits are by the spirit world tolerated I do God don't kill the Devil, the big and the little Devil, and all the Devils, since the world began, or ask why God don't kill the microbes? But I suppose Devils, microbes and all are here to inflict and

afflict, and so I suppose, are spiritualistic counterfeits. One thing, however, I do know, and that is, spirits, like mortals, especially spirits of high degree, are greatly jealous of their good name and reputation, and will not long tolerate being misrep-

resented without rebuff or retribution. For instance, immediately after the transition of the celebrated Dr. Newton, several alleged healers claimed him for bee bank nearby. After an absence of their spirit control, but many to my knowledge, failing to heal, as he did, the field and related to her companions were called to time, turned down, and made to get out. Thus for a time, Dr. even Dr. Newton's simple method. His method was not only simple but beaua strong will power, aided by a powerful Arriving at this point, Mary Jane af band of spirits and the good results

> Dr. J. R. Newton was a true representative of a truly typical spirit healer. Healers, above all other class of mediums, should be careful, honest and conscientious, and not claim serviceservile service-from certain great names, for when they do and fail, and patients become disappointed, the failure reflects upon those great names, wounding their sensitive feelings and incurring thereby their sore displeas-

But. Mr. Editor, such unwarranted claims, of great names, are often the great psychological crimes of a great many mediums, and especially so of a many healing mediums, till turned down.

Spirit mediums cannot afford to simulate spirits. They cannot afford to practice in their profession a single act of deception. If they do, and persist in so doing they will grieve the spirit, lose their grip on the spirit world, become, like others, abandoned mediums and left to themselves severely alone. Honest spiritual service, which lights the way, is all-important, and from our spiritual viewpoint is of greater worth to the world of mind than all the

gold of earth. DR. R. GREER Chicago, Ill.

mented creature, and it is a fact that she was during last December, in the field with her husband, and at an unpeared and has never since been heard

The scholar who cherishes the love of comfort is not fit to be deemed a scholar.-Confucius. Bad men live that they may eat and

drink, whereas good men eat and drink, that they may live. Socrates. It is the act of a bad man to deceive

lly falsehood.—Cicero.

# Crisis Pending in the Ranks of Spiritualism.

# SCINTILLATIONS FROM THE HUB.

cellent Medium, His Views Will Add Interest to the COURT OF INQUIRY. skeptical? After a careful consideration of the

article contributed by our friend Dunn, Minnesota, I am impressed with the fact that it is a remarkable one, in many respects. One of these is its palvable inconsistency, judged from the standpoint of logic and common sense It purports to be a plea for more har-mony in the ranks of Spiritualism, and for more charity in our judgment of the work of physical mediums, so-called, in regard to whose methods there seems to be considerable agitation just now, and no little harsh criticism.

The article seems to have been called out especially by the case of C. E. Winans, an alleged materializing medium whose exposure at Hot Springs, Ark. was recently published in The Progressive Thinker. Early in his article, our friend makes these very significant statements, to which I would call especial attention:

wigs, robes, etc., found concealed in Wibusiness.

"And there is no doubt, either, that these same so-called or similar earthly paraphernalia were used by the guides and controls of medium Winans at that seance and have been made use of as the instrument of spirit force, and also that similar paraphernalia is used by demonstrating spirit force through this phase called materi-

Thus the main and most vital conten tion of the lovers of truth and honesty who are striving to free Spiritualism from the terrible incubus of dishonesty and fraud is admitted by this detender and mouth piece of crooked mediumship to be true. In his argument that follows, which is the gist of the article that the use of such paraphernalia by materializing mediums to personate spirit visitors, guides, relatives of the sitters, etc., was made in an unconscious state, and was legitmate and a necessary aid to the spirit "chemists in their work of building up the said forms, an unwarranted assumption is shown on the part of our Minnesota friend that the readers of The Progressive Thinker, and Spiritualists in general are a set of gulible fools. The idiotic and untenable position taken by the gentleman is not entirely new, but Mr. Dunn, so far as I have seen, is the first to exhibit the nerve necessary in

giving it public expression.

friend is making this argument in good faith, however, which seems hardly possible, perhaps he will not object to clearing up a few points that seem to conflict with his remarkable videas. For instance, if the medium is really in a trance or unconscious state at these seances, and is unaware, as claimed, that the said earthly material (robes, wigs, etc.) is being used upon him to personate certain "spirits" and deceive persons into the belief that the forms are actually what they purport to he, when did the unconscious state begin, and when did, or does, it end? If it began with the seance, then the medium must have been in a conscious state before that, when he provided himself with the properties in question. If so, he must, logically, have known for what purpose he procured them. He must have known and intended that the goods so procured were to be used for the purpose indicated, and if he did know it, is he not morally and legally guilty of intentional fraud? And if the unconscious state ended with the seance, did the medium not know that the FOR SPIRIT MANIFESTATIONS, IN dollars he received from the patrons of the seance were obtained under false MULATED A LARGE STOCK OF pretenses, and that he was again com- SPIRITUAL "GOLD BRICKS," even pretenses, and that he was again committing a crime? The attempt to throw the responsibility for a criminal action the precious truth that the base filling upon so intangible (in the eyes of the law) a personage as a spirit "guide," will hardly wash in this practical age. What becomes, then, of your "unconscious" théory? What would become of the attorney who would set up such a plea in a court of justice? Would be terializing phase of spirit force" (prob rote be hooted out of court, at least, or ably the only living person who does perhaps, more likely, subjected to an understand it) he should certainly be examination to determine the state of But Mr. Dunn says Winans and other

mediums always allow and insist upon I AM WRITING MYSELF DOWN AS a careful examination of their cabinet, A FOOL OR AS A DEFENDER OF to see that no fraud is possible, and FRAUDS AND FAKES." But cheer up, also explain to the sitters that three brother. There is still hope for you. forms of manifestatica are usually pre- Do not be guided and influenced by the

Ed Lunt Being a Painstaking, Critical etc., are to be used in certain phases? Investigator of the Phenomena of Not on your life! If our friend's the-Investigator of the Phenomena of ory is correct, why are they so care-Spiritualism, His Wife Being an Ex-Inliy concealed? Should they not be displayed and their use explained to the

Seizures of paraphernalia at materializing seances have been numerous of late years. Among the first notable cases (at Lily Dale) was one in which the claim was strenuously made by the medium and his or her friends that the goods were gurreptitiously placed where they were found, by the "fraud-hunters" themselves, in order to ruin the mediam. In other cases the same claim was made, and believed by many. Nothing was said about the unconscious theory Probably there was no astute lawyer there to suggest it. A little later one Mabel Aber Jackman's confederate was caught in one of her seances in Chicago, having on a supply of such para-phernalia. How does the "unconscious" theory work in here? Were the assistants given, by the spirit guide, a dose of celestial knock-out drops, then while unconscious, transported through the solid walls into the seance room Now to my mind there is no doubt and there made to ao their little stunts that all of the material things were found just as stated (referring to the state, then made unconscious, did their turn, restored again to consciousness. wigs, robes, etc., found concealed in and then paid off. If so, did they know what they were paid for? Again, if my memory serves me, one Harry Clifton, Pry who might be found wandering in forbidden pastures and examining mooks and corners where he had no found to have used apartments that had been elaborately prepared for the business, being fitted with sliding panels, hinged base-boards, and other facilities for expediting the entrance and exit of his material assistants who personated the spirits. Was the medium conscious, in this case, of the prepara-

tions made, or did the "guides" do it I could cite many more cases of like nature, but the space ailoted to me will not permit. In concluding I would pention that I have made a study of this question for several years, and attended probably as many seances as our esteemed friend from Minnesota, and I have never yet heard a medium explain to his or her audience just what the difference was between the three forms or phases to be expected, and on very few of the occasions was anything whatever said on the subject. In every case where the medium did not come out personally in his or her own garb, to give some one a special test or com munication, the audience were given to inderstand, by remarks and actions, that the form presented was a genuine materialization. Our friend all 1 AM CERTAIN THAT IN NO SE-NCE I HAVE ATTENDED WAS THERE EVER LACKING THE USE OF PURELY EARTHLY MATERIALS IN DEMONSTRATING SPIRIT POWER.

and thus far I agree with him. Indeed if I were trying this case in court, I would submit the case to the jury on the gentleman's own statements herein quoted, without further argument. Mr. Dunn further says that he is perfectly satisfied that the mediums who who have been denounced the most in the spiritual press as frauds, including Winans, are endowed with rare psychic powers, etc., etc. This is the same old song so often sung by those who have enthusiastically endorsed the work of certain so-called mediums who have

since been detected and thoroughly exposed as miserable trauds. Of course it is humiliating for one to acknowledge that he has been so easily and so extensively imposed upon, and the only way out is to stick to your story and insist that the exposed one has at least some psychic power.

Our Minnesota friend claims he has "seen beautiful flowers plucked from the atmosphere;" and other astonishing manifestations in seances. It is very evident that he has MISTAKEN CLEVER SLEIGHT-OF-HAND WORK HIS BLIND FAITH, AND HAS ACCU- fraud. though they were so thinly coated with could not be hidden. It certainly seems to me that a man that possesses such evident ability in other directions should allow himself to be so cruelly humbugged. Understanding, as he says he does, "the philosophy of the ma able to detect the spurious. He seems gifted with the true spirit of prophecy too, when he says: "IT MAY BE THAT

materialization proper trans sophistry and cut-and-dried rules laid sonied—materialization proper, trans. sophistry and cut and dried tries laid guration, and, impersonation, etc., down by fraudulent mediums for their therefore he is not liable for fraud if own protection and benefit, but investion and investion of phase is mistaken for another. Is gate as you would any other class of it also explained that the robes, wigs, criminals, How would you expect to the control of t

ARTIFICIAL SPIRIT TOGGERY

Mrs. Georgia Gladys Cooley, One of Our Best Platform Test Mediums and Lecturers, and Always Thoroughly Honest in Her Work, Gives Her Views to the COURT OF INQUIRY. "There are more things in heaven and earth, Horatio, than are dreamt of

in your philosophy."

We will always find doubting Thomases, and many not understod by untutored minds seemingly to them impossible. If forms of departed spirits were seen through the phases called materialization and etherealization in ages past, why not to-day? "There is nothing new under the sun." The laws of psychic phenomena are little understood by the masses, hence skepticism and doubt prevail.

Sorry indeed would it be for our philosophy if the statement made by your correspondent is correct, as follows:
"I have personally attended many se-

ances for materializing given through the instrumentalities of some of the best known media in the work, some of whom are now on the brighter side of life, and I am certain that in no seance have attended was there ever lacking the use of purely earthly materials in demonstrating spirit power and spirit presence," etc.

If the spirits can materialize a body, they certainly can clothe the same, and as the intelligence conveyed in the message is generally the proof test of the personality, it little matters as to whether abundance of material is used in clothing said body.

If as the writer says he "has been in-

formed by a gifted psychic that furnishing certain earthly made accessories, such as robes, wigs, whiskers, illuminated dresses, etc., was a great aid" to the spirits, why not have these necessities in a basket, either inside or outside of the cabinet, first explaining to the sitters the desire to assist all spirits who are unable to furnish their own clothing, etc., by allowing them to don such as complied to their various needs or tastes; also do away with the formality of searching the medium and cabinet as a proof that no materials are used otherwise than brought by the spirits, as this is the impression it is

generally intended to convey.
Continued exposes may prove fraudu ent work in our midst, which I much regret, yet it does not disprove the existence of true mediumship, no more than a counterfeit dollar would disprove the existence of the genuine coin. Many cases of fraud have been laid to a materializing medium's door through the spirit who is unable to form a complete body, using the medium for peronating and transfiguring purposes and if said manifestation is poorly accomplished the sitter readily recognizes the features and form of the medium and not understanding the method used denounces the medium. This could be obviated by a few words of explanation and warning, given by the cabinet controls, and the doubt of sitters set aside leaving better conditions for continued nanifestations.

Honesty on the part of the guides should be demanded by mediums of all phases. True, the best of them cannot ielp but make mistakes at times under such conditions as confront the average meeting or seance, and I have yet to find the first medium or guide who can

be called infallible, notwithstanding one occasionally hears statements made to that effect. When I hear such statements made, either by medium or guide previous to message bearing or the production of phenomena, a pang of pity goes from my heart and a paryer that the veil of ignorance be lifted from the too credulous instrument and overconceited guides and controls.

Let us not be too hasty in the condemnation of any medium or phase of mediumship. As a science we must accept the dark

As a philosophy we must accept all its beautiful teachings. As a religion we must be careful. Mediumship has nothing to do with re-

well as the light seance

ligion, but Spiritualism should be represented by men and women of pure character.

Mediums should ever aim to grow and improve in their work, but only through natural channels, and he or she who is willing to allow the natural growth, never stooping to simulation when conditions are unfavorable, is the man or woman whose mediumship will bear the test of time, though it ever be void of sensation

This growth can be acquired by holding ourselves receptive to higher forces and thoughts, and positive to lower forces and thoughts. May this be the aim of every worker in the ranks of Spiritualism. Yours for Truth and Progress

GEORGIA GLADYS COOLEY.

WINANS AT MT. PLEASANT.

The Spirit Weaving of Lace Pronounces an Unmitigated Fraud.

J. R. Francis, Esq., Editor of The Progressive Thinker, Chicago, Ill.: Dear Sir:-I have read with much Interest the discussion in the Court of Inquiry relative to the methods practiced by Winans, the alleged materializing medium, at Hot Springs, Ark. I have sat in Winans' seances at Mt.

Pleasant Park, Clinton, Iowa, two different years, the last time being the year before last. On that occasion I decided he was not a genuine medium. One of his cabinet controls was preparing to materialize lace and was passing around the circle; as he passed very near to me I thrust my face within a few inches of his and got a very dis tinct look at him; he returned rapidly around the circle and when passing me again said: "Do I look like that fellow there?" I told him I thought he

Now please note the following: Wi nans has a very large moustache, and across the upper lip of this alleged spirit was a swelling, and over it running around the face a band of flesh colored rubber; this rubber set tightly to the face, swelling where it covered the upped lip and the moustache. I am positive of this. I saw it distinctly in a very fair light, and from that time on I set down the spirit manifestations occurring at his seances as unmitigated

If you desire to please the great body of honest investigators that are now at work studying this beautiful philosophy, you can accomplish no more good than by mercilessly exposing frauds and fakes wherever you find them.

I am Yours very truly, JOHN K. SCOTT. Rock Island, Ill.

convict a thief or a murderer if you were to allow yourself to be guided by rules of investigation hald down by the prisoner or his attorney? Let common sense guide you and you will soon see where the fraud comes in

ED. LUNT. Station A, Boston, Mass,

BOOK REVIEW.

Carried Control

"The Affecty Biral and Legendary Life of Christ, & Beling the whole of the Apocryphal Gospels and other extracanonical life life and words of Jesus Christ including matter which Christ, including much matter which christ, including much matter which has not before appeared in English, in continuous narrative form, with notes, scriptural references, prolegomena and ladices. By Fatnes DeQuincey Donelhoo, A. M. 531 octavo pages. The Macmillal Company, New York and London.

The reader who desires to have clear views of the origins of the religions of the past, especially of the Christian religion, calinot afford to let go by the opportunity this book presents of becoming familiar with that mass of writings called apocryphal, which accumulated during the first sixteen centuries and from which the New Testament was seected. No one"who has not read these fantastic writings, can form any idea of them. Many collections have been published, one under the title of The Apocryphal New Testament, but these give a faint idea of the mass of matter which has accumulated. Some of these manuscripts are supposed to be as old as the second century, but such conclusions show how training will affect the judgment. If written in the early centuries they should have been composed in pure Latin and Greek, while they are really written in those tongues after be-

ing corrupted by barbarian ignorance.
The monks in their convent cells, copied the earlier MSS., and their copies under their imagination became new works. Or they composed fabulous tales, signing the names of favorite authors, or fictitious.

There was a period of intense activity all turned in the direction of fabri-

cation of religious legends.

The author says: "We know that they forged a perfect swarm of writings pro-fessing to be the works of Christ, of his apostles, and all other principal characters of the New Testament, as well as the Old." One of the more fruitful sources of legends, was the prophecies. Stories grew up for their fulfillment.

It would be impossible for the general reader to gain access to this mass of literature, and to read it would be a monotonous task, so much is rubbish. Hence the author has conferred a great favor, by selecting and condensing, and relieving the student of the labor while he gives him the result. His plan is a happy one. He gives the life of Christ as told by these books, selecting the most characteristic passages.

These "gospels" go farther back than the father and mother of Christ, the writers saw that it was necessary to make Mary divine, and if Christ was virgin-born, so must be his mother. The Catholic worship of Mary is founded on these apocryphal gospels. As il-lustrative of how this book is written, this story of Mary's grandmother is taken from the books entitled Protevangelion of James, Gospel of Pseudo-Matthew, Gospel of the Nativity of Mary, Fragments of the Life of the

A sweet morsel, from the "Life of the Virgin," is here quoted as a sample, and to give the reader a faint taste. It may or may not provoke his hunger for

At three years Mary was devoted to God, being consigned to the priests in the temple with a group of virgins. Of her life there it is written: "And as she grew a little she but from her all vain intercourse, and her heart she turned from all the beauty of this life. There came to ther no thoughts of her parents or this world. She person parents or of this world. She never painted her eyes, nor put saffron on her cheeks, nor plaited her hair. She did not put choice perfume upon her, nor did she anoint her body with ointment. She did not bathe nor wash with water, dor did she nut her face door, lest she should see a strange man. Her raiment, which was always of the natural colors, never became foul nor wore out, nor tore; but that her mother put upon her when she gave her to the temple, remained upon her till the day of her death. As regards that, while Mary increased daily, the raiment became greater with her. Nor did she ever see the nakedness of her body; but when she was about to wear a gar ment she would shut her eyes."

"Mary was of medium stature, and her body was in all respects graceful and well proportioned. She was somewhat delicate in appearance, and her color was that of a ripe wheat. Her face was oval and rather pointed; her hair golden, and she wore it bound up; ner eyes were large and piercing, inclining to blue in color; her eyebrows arched and somewhat dark; her nose rather long, and her lips fresh, and full of the loveliness of speech. Her ap-pearance was so beautiful scarcely any one could look into her face, and if any one who was unwell touched her, the same hour he went home cured."

She vowed not to leave the temple but the law required that the virgins should remain there only until fourteen years old, and the priests decided that she must go and become the wife of some one. How Joseph the old car-penter came to get her is told in "The History of Joseph the Carpenter, and Other Writings." She was bestowed by lot. Every man among the twelve tribes without a wife was to bring a rod, and the one from whose rod a white dove should fly was to have her. Three thousand came, and among them Joseph. He outwitted all the others, for his rod was no common reed. In the words of the historian: "Now Joseph's rod was a short one, but it had a wonderful history. God made it on the sixth day of creation, and upon it was engraven his incommunicable name. Adam received it from his son Seth who brought it jout of paradise; and from him it descended to Enoch, to Noah, to Shem, to Abraham, Isaac and Jacob. Jacob took it down to Egypt, where before his ideath he gave it to his son Joseph. 18When after Joseph's death the dords of Egypt spoiled his goods, they carried away the rod to Pharaoh's palace, where it came into the hands of Raquel, a magician, who carried it into the land of Midian, and planted it there in his garden. No one was able to come hear it till Moses came, who read the letters upon it and pulled it ug<sup>99</sup> With this rod Moses per-formed his wonders and finally gave it to Aaron. David received it for a scepter and the prophets sing of the root of Jesse, until it finally came to Joseph and the Messiah ger

When the trial came, the other rods were of no account, but from Joseph's rod: "Immediately, from the tip of it came forth a dove, whiter than snow, and most beautiful which after resting on the head of Joseph, and fluttering for a long time about the pinnacle of the temple, at length flew toward

The books of the New Testament, are like those apocryphal writings but it it is boxe. There have been inhumer would seem that they were written able lives of Christ written, from all imaginable standpoints, but this surabundon to every legend of fervid Ori passes them all in interest and original abundon to every legend of fervid Ori-ental fancy. Yet how its component parts were taken and why other books were excluded must ever remain a mys-tery. It is probable that few of these MSS are older than the lith centery, though other manuscripts and comp-late intensis cares down from exting

THE POWER OF THOUGHT, Its Analysis in Connection With the

Affairs of Earth and Spirit Life.

Few think, but many think they think; and if it were possible by some magical art to reverse this condition, the result would at once be apparent. There would be more of justice, honesty, and devotion to the highest ideals of life and less of selfishness, love of sensation, and thoughtlessness for the welfare of others, for it must always be remembered that all advancement has come through the few people who

know how to think. How, then, may one learn to think? By watching the dawning intelligence of the infant we learn that it responds in time to the impacts of outside bodies; it learns what impacts produce pleasure and what produce pain, and from this arises the action of crying when attacked by the pangs of hunger and ceasing to cry when that want is supplied by the mother's milk.

The same experience, only on a larger scale, happens to each evolving soul as long as he lives in the physical body. He feels the need of something, and he exercises all the powers of his intelligence to supply that need. If he does so at the expense of the rights of others he has made a serious mistake, and for this he suffers punishment in the working out of his future karma. This is repeated again and again, for souls are slow to learn, until at last his reason tells him that there is a way by which his wants may be satisfied and the rights of others not infringed upon. And with this great step forward progress becomes a much easier matter.

The instrument by which thinking is accomplished is the physical brain working harmoniously with the indwelling soul. The brain is deliberately taught to respond to certain suggest ions. For this purpose concentration and meditation is cultivated. By concentration is meant the ability to turn all the power of thought in one direction-to dwell on one subject; not an easy task at first, for the mind is prone to wander and is impatient of restraint, but by daily practice much may be ac-

Then comes the act of meditation, and by this is meant taking a subject and turning it over in one's mindviewing it from different aspects, and learning to know it in every phase. This is hard work for the untrained physical brain, but if persisted in half an hour a day, clearer thought, quicker perception, and keener powers of observation will be attained.

And when all is said and done, what is being attempted but an effort to do by deliberate training what the great thinkers of the world do naturally? Edison forgets to eat when absorbed

in some new invention, and Hawthorne lived the scene of "The Scarlet Letter as he wrote the book.

But it is not alone in self-advancement that we may use the power of thought, although all who strive for intellectual development are by their efforts uplifting mankind. One who has reached a condition where clear thinking is natural can do much directly to nelp others.

Christian scientists and Mental Scientists have materially aided in bringing to the attention of the public the fact that much may be done in curing or warding off diseases of the physical body by intelligent thinking. And many members of the medical fraternity are now convinced that certain lines of thought tend to aid or retard recovery, as the case may be, in certain diseases of the body.

A much larger field lies open to "one who loves his fellow men" in cultivating the ability to help the morally weak at the moments when they are most tempted. It is possible by well-directed thought to steady a man who, being thrown off his balance by the desire nature, is about to make a serious mistake, until he becomes calmer and again permits the higher self to dominate. It is not neccessary that the one who is helped need ever know what has actually happened; he only realizes that ne did not yield to temptation and his heart is lighter in consequence.

And quite as much may be done for dead friend. Suppose he died with bitter rebellion in his heart because he was swept away from a full and happy life. If a living friend be sufficiently advanced he will become conscious some subtle way of the dead friend's condition, and will turn his energies to helping him. At night when he falls asleep he will try to go to him on the astral plane, filled with calm and helpful thoughts. He may have on waking, a distinct recollection of having seen the one he is trying to help; or he may have nothing more than a feeling that

the night was well spent. Of course, there are possibilities in the way of evil thinking as well, but they are not so certain in their results. A man may send a harmful thought toward one he thinks has injured him, but if that individual is not conscious of doing harm to any one, but on the contrary, is ever seeking to do good, he has panoplied himself about with an invulnerable armor. And then the harmful thought returns to its source, just as does the boomerang of the Australian savage—the simile is appropriate, for hate is more in accordance with his state of evolution than with ours-and waits until some favorable opportunity permits it to do the harm it was intended to do, but the sender himself is injured instead of the one he sought CLARA S. HENDERSON.

Ohio Spiritualists, Attention!

IMPORTANT NOTICE.

The Ohio State Spiritualist Association is very desirous of extending its missionary work, and earnestly solicits all Spiritualist societies in the state of Ohio desiring its missionaries to help them, to communicate at once with its corresponding secretary.

We also wish to hear from is an op-cality in the state where there is an op-We also wish to hear from every loportunity of organizing a society. arge Spiritualists to co-operate with us in our work of organization, thus place ng our local cause on a solid founda-

CARRIE M. BARTHOLOMEW. Cor. Secretary O. S. A. P. O. Box 267 Geneva, Ohio.

centuries to be worked over and over again into what is now an inextricable maze of fraud and superstition.

One of the most delightful features of his book is the impartiality, and indefatigable care with which the subject is resented. The New Testament cannot be understood without the reading of of Form and Features. passes them all in interest and original information.

HUDSON TUTTLE. "Spiritual Songs for the Use of Cir-eles, Campacetage and Coher Spirit-maters Communical By Markin E. Spile State E comm REASON CLEARLY DEFINED

Its Relation to God and Man, and the Conclusions It Leads To.

Reason is a faculty of the mind by which is distinguished truth from false hood and good from evil, and which enables the possessor to deduce inferences from facts, or from propositions. Our reason teaches us that our phys ical lives begin and end on our earthly planet. The bible teaches that God started

the human family by creating Adam and Eve. That he, God, located Adam and Eve in a place called the Garden of Eden where abundance of fruit was produced to supply their physical wants. Adam and Eve were given permission to pluck and eat of the fruit all the trees growing in the garden, excepting one-the tree of knowledgethe fruit of that tree was forbidden them. The serpent (one of God's creatures) persuaded them to eat of the forbidden fruit, and said to them: "For God doth know that in the day that ye eat it, then your eyes shall be opened and ye shall be as Gods, knowing good from evil. And Eve took of the fruit of the forbidden tree and did eat and gave also to her husband with her and he did eat and the eyes of both were opened. And Jehova, God, said: Behold the man is become as one of us,

to know good and evil. Now, giving the language of the bible reasonable construction, does it not apper that the reasoning faculty of the mind by which man is enabled to dislinguish truth from falsehood, and good from evil, came to us by the serpent's nfluence and action?

It appears that God created millions of creatures in different forms, and that of all the living creatures of his creation, man alone possesses the power to reason. Without the reasoning power would not man be on the brute plane? Suppose God had said to the ox or horse: "In the center of your pasture is the sweetest grass, but you must not eat of that, if you do you will surely die." Do you think it would have exercised any controlling influence over them? How could it? They could not distinguish right from wrong. They could not comprehend what death meant, even if they possessed reason before, knowledge must come to them through the occurrence of an actual death. The knowledge in the comes from and through experience which is treasured by memory.

We have penal laws, but idiots and lunatics are immune from their penalties. But in the case of Adam and Eve (apparently as irresponsible as are idiots and lunatics) their Creator, the great God of the universe, pronounced udgment of death against them and all their posterity. According to the bible our power of reason is a divine prerogative. Here is a good opportunity to use this wonderful power in the way of criticism.

We have a sense of justice to apply to the conduct of man. What would you think of an earthly parent that would put his son to death for disobe-diently biting an apple against his pa-rent's injunction? If the parent administered severe corporal punishment for so slight a cause, the neighbors would raise their hands and voices to stop it. But God's judgment against Adam and Eve, to the thinking mind, was more cruel and unjust, and was not limited to them, but embraces in its penalties all the generations that followed them. Would you believe it to be just to put to death the innocent children of criminal parent? Is it just for the innocent to suffer with the guilty, when the innocent are free from fault and utterly powerless to prevent the criminal acts of their parents? If not, then God's judgment against the human family has no love in it, no kindness, nothing of the beautiful, nothing that excites the pure emotions, nothing that calls for worshipful reverence, nothing high, ennobling or reverential, but it has in it everything that we would condemn in the human court as most cruel, unjust and tyrannical.

Again the bible says, "in the beginning God created the heavens and the earth," and I think it further appears that God created everything that existed. All matter, material and substance, and force, spirit and forms, animate and inanimate, he created, and outside of his creation there was nothing, thence it follows there was nothing in Adam and Eve only what he had created. The substance, force and form in them he created; there was nothing outside of God's creation but space, nothing to act on God's creatures but God and the material force and energy they received from God. Now, from what source could Adam and data. Eve be influenced to disobey God.

Suppose the great inventor Edison should say to his phonograph: "If you repeat what I say to you, I will destroy you," and then the machine is put in motion, and it does just what it is made to do-repeats his very words in the same tone of voice. Would you say that Edison betrayed good sense and judgment in destroying the machine? But, says the theologian, that is a machine t can only do what it was made to do; with man it is different. God gave man a free will. He can choose to be good or bad. How? If man has a will he did not make it, as he has no creative power, so if he has a will God gave it to him. God also furnished the power to move the will to action. If there are laws to govern matter and force they must have emanated from God, and like Edison's machine can only do those things which God has created them to

Man in himself and in all that relates to himself is a mystery to himself. He cannot find out God; he cannot find out he origin of life; no man can do that. The laymen of the churches, the preachers, the bishops, the archbishops, the cardinals and the pope, know no more about God than mortal. Then how can they teach us God's laws, His judgments and His commandments? Why, the preacher says: "We have the bible containing God's holy words and teachings. We must be guided by that. It is our only proof and authority. We do not ques tion it. We rely upon it. We accept it as authority without question, or doubt. All the evidence they offer is the book itself. No scholar, theologian, or otherwise can trace the bible or any part of it to God. No proof other than hearsay can be furnished that God had anything to do with the production of the bible.

H. H. BLANCHARD. Janesville, Wis.

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### MATERIALIZATION.

What I Know About It by Experience,

The first materializing seance I even attended was in 1868. Pierre Keeler was the medium. He went into the cabinet. After several forms had appeared the name of my deceased sis was called. I went to the cabinet but she was not there. Instead of her I saw a man in shirt-sleeves and wear ing a sailor cap. He was the spirit guide, four inches taller than Mr. Keeler; his name was Washington Emmons, a sea captain. I shook his hand and conversed with him. After that I attended many such seances for several years until Mr. Keeler quit holding

He gave no more for fourteen years. I deemed it prudent for him to discontinue them and for a good reason. He would sometimes come out of the cabinet in the trance condition personating some one who had passed over. But on returning to the cabinet on one occasion he turned up the dim gas light and then fell violently to the floor. He rose, and being unentranced, exclaimed. He was slightly hurt by the fall, caused by the turning on of the light. Thereafter whenever he sought to reach the gas light it was

guarded by persons present,
My wife, who was very skeptical in regard to materialization, and even other phases of spirit manifestation, became a complete convert after seeing her father's form at his first appearance in fairly good light, every one present could distinctly see the form, she was estounded. He could not then speak. When spoken to by her he put his finger on his mouth. She recognized his features. He held a handkerchief in his hand which she clasped. Such was his habit at times when visited by a friend in warm weather while dozing in his chair with the handkerchief over his head to keep away the files. She clasped his body, which in a few min-utes began to sink. It rose again and then sank down. She saw his head as it reached the floor.

In feeling of his garments she noticed that he had on an overcoat of old-time water-proof cloth. As he had dropped dead while hunting in a snow storm in Dutchess County, New York, she supposed that he was clothed in the fustian suit which he usually wore in hunting. On inquiry from her sister she learned that on that December day he put on his water-proof suit.

Mr. Keeler for the past year or two has resumed materializing scances once a week. I have attended nearly all. Instead of gas light he has a candle in a box at the end of the with a thin red screen and a cover which opens and shuts by a cord and The end of the cord is in the cabinet. The light is thus let on from the cabinet. sometimes it is entirely shut off, but usually when the forms ap pear more or less light is let on. It is well known fact that ghosts are generally seen in dim light, and that they nanifest themselves frequently in total light, some only in complete darkness.

Mr. Keeler has been holding seances

for twenty-five years, three or four times a week, mostly in Washington, His character is without reproach. I estimate that his coat has come off nearly 3,000 times while his two hands clasped the arm of the sitter in the "battery" next to him. I have been that sitter several times. There used to be an agitation of his person before the coming off of his coat, but for many years past there is scarcely any, often none at all, so that he does not even know it is off until it is thrown over. At a recent seance when sat next to him in the battery, he promised to tell me when he began to feel his coat coming off; but it came so suddenly that he could not notify me, and if he did not clasp my arm tightly at the moment then I cannot credit my senses. Every sitter can

or must say the same.
But this is a digression. I have seen numberless materializations in the last seventeen years, but many at other me diums' seances, and I never detected g fraud—though at one time I was not quite satisfied. Anyhow, the female nedium or her spirit control lifted me from the floor several feet and let me down with such violence that in the darkness my wife feared I was hurt, I have been roughly handled at dark seances while the medium was at the other end of the room and not en-

When Mr. Keeler resumed the fullform materializing seances I took my violin, as I had often done when his musician failed him at the light circles. A form came out purporting to be one Lozecam, a restaurant keeper whom I never knew, but who was well known in this city. He called for my instrument. I said, "a string has just broken and it is out of tune." Nevertheless he took it, tuned the three strings and played part of a melody quite artistically. Mr. Keeler was in the cabinet entranced. At a later seance Lozecam came and again played a melody. Several times later he came out. Twice did I meet him face to face on the floor. Every time he was in elegant evening dress I felt of his garments. They were not such as Mr. Keeler wore. To show that was just like a mortal man he bent his knees and lowered his stature be

Several times my wife's father has appeared to me in full form, always the same, with no shirt collar, not elegantly dressed, and with a long grey beard He it was who told me that Thomas Paine would come and make a speech The promise was fulfilled and the speech was written down in the cabi net. He spoke so slowly that it could be taken down in long hand. It was printed in The Progressive Thinker. Mr. Keeler and I sat in the battery in front of the cabinet, not entranced. The written speech of 180 words was exactpeged into the cabinet after we were seated. I could hear the leaves torn off, and when the writing was com-pleted they were folded and passed over into my lap. The reporter claimed to be my partner for many years as

stenographers. At these full form materialization seances more than fifty forms sometimes appear, most of whom announce themseives and are recognized. Sometimes there are three or more forms on the floor at gage. I have been called up when two has appeared, my wife's father and has daughter. I have conversed with both. I have often shaken the hand of the father and kissed that of the daughter. Indeed, at the light circles where Mr. Keeler was not entranced, I have many times kissed that daughter. "How does it feel?" said Mr. Keeler. "Just the same as if I was kissing Mrs. Keeler," was my answer. Kissing the ghosts is very frequent at their light circles. "Shall I kiss you?" said my wife to her sister. "No," said want to kiss a man," and she

kissed me twice. Mr. Keeler knows nothing of what oc curs in his two hours' trance. Once at the close of a seance I told him some thing that was told me by a spirit. He laughed and explained all about it. A Elizabeth Towne. Gives a clear and certain statesman was to attend a light practical presentation of advanced circle and the spirit requested me to mental science and embodies many new be prevent. But I have attended most and original ideas, and the fullest named has not been there. How did | trol and direction of desire. Prine 500

# REMARKABLE SPIRIT VISIT.

Demonstrating the Universality of Spirit Return.

Lady Waterford's death, which has

just been announced by cable and which places in mourning her son, Admiral

Lord Charles Beresford, who has just returned to England from a visit to this country [as set forth in the Washington Postl, has doubtless been heralded in a similar fashion by the supernatural appearance of Lady Beresford, wife of Sir Tristram Beresford and the ancesress, therefore, of Lord Charles Beresford. Lady Beresford had a romantic affection with the Lord Tyrone of her day, and, filled with doubts and fears as to the value of their religious opinions, they made a solemn promise that, whoever of the two first died should permitted by the Almighty, appear to the survivor for the purpose of proving the existence of the Divinity. Fifeen years later she came down one morning for breakfast looking very much agitated and with a black ribbon tied around her wrist. asked her if she had hurt herself? whereupon she earnestly entreated him not to inquire as to the cause of her wearing it, saying; "You will never see me again without it." She then eagery and anxiously asked whether any leters had arrived, and on being questioned by her husband, remarked that she expected to hear of Lord Tyrone's leath, which she declared had taken place on the previous Tuesday. Her usband laughed, but in the afternoon a letter was brought in stating that ng that Lord Tyrone had died on Tues

lay at Dublin. To the astonishment of Sir Tristram Beresford, his wife, instead of manifestng grief, showed feelings of relief, and exclaimed: "I can now give you a most satisfactory piece of intelligence. I am going to become a mother; it will be a boy and an heir to your estates." son was born within a year, who, in

course of time, inherited the Beresford title and estates, and, marrying Lord Tyrone's only child and heiress of all the Le Poer property, was created Earl of Tyrone himself, his father-in-law's title being revived in his favor.

Many years afterward when on her deathbed Lady Beresford revealed to her eldest son and to Archbishop William King, of Dublin, her spiritual adviser and most intimate friend, the rea son of her wearing the black ribbon on her wrist. She declared that on the night preceding the arrival of the an-nouncement of the death of the last or the Le Poer earls of Tyrone he had appeared to her sitting by the side of her bed. On her screaming with fright, he exclaimed: "Have you forgotten our promise to each other? I died on Tuesday morning at 4. I have been permit ted thus to appear to assure you that the revealed religion is the true and only one by which you can be saved. am also suffered to inform you that you will, seven months hence, become the mother of a son, who will marry my infant heiress and that you will die your sixty-eighth year.

Lady Beresford continued, "I begged him for some convincing sign or proof, so that when the morning came I might be able to rely that his appearance had been real and not merely the phantom of my imagination. He thereupon laid his hand, which was as cold as marble. on my wrist, and where the fingers touched it the sinews shrank up and the 'Now,' said he, 'let nerves withered. no mortal eye while you live ever see that wrist.

After Lady Beresford's death, which occurred precisely as had been predicted, in her sixty-eighth year, her eldest son and the Archbishop of Dublin untied the black ribbon and found the wrist exactly as she had described it, with the nerves withered and sinews shrunk, the discovery being placed on written record by both men, namely the prelate and the first of the Beresford earls of Tyrone.

Lady Beresford lies buried in the Cathedral of St. Patrick, at Dublin, and ever a death is about to take place among the members of the house. That is the true story and origin of the famous ghost of the Beresford's, the existence of which is known and believed in from one end of Ireland to the other.

Columns more could be written of equally well authenticated instances of supernatural visitations, of family spooks and of "seeing things," so that it is not altogether astonishing that the story of Sir Gilbert Parker and of one or two of his fellow-members to the erfect that they had seen Sir Frederick Rasch seated in the House of Commons at the very moment when he was lying ill in bed at his country place in Dan-bury, in Essex, should be believed by men who nearly all have family ghosts among their ancestral traditions. which they have been brought up to be lieve as in the Holy Writ.

MARQUISE DE FONTENOY.

the spirit learn about the matter? And have been told things by spirits at hese seances which they knew nothing about in earth life.

Visible spirits are a common occurence. Some are seen only by psychics but at materializing seances by every one present. Positive proof that some of them have weight and strength has often been given. Even the change of weight of the medium has been tested on scales. Long ago Prof. Hare, the scientist, tested the changing weight of Mrs. Ross in that way. My friend Geo.
A. Bacon (who, by the way, has been lying in bed three months, afflicted with heart disease) once witnessed such a

test. Materialized hands have appeared at nearly all the seances of Mr. Keeler for twenty-five years. I have seen five at a Others say they have seen more At the time when I saw the five it was at a private house. The hands come out through and over the curtain and write messages on a tablet held by the person pointed to. I have often sat in the battery and seen the hand write. Once I was called up and the hand wrote for me, "This is true whether it is in the Sun or under it. Chs. A. Dana." It was a few days after his death. The words "in," "Sun" and "un-der" were underscored. The last message written for me in that way was, at my request, in German; and I held the tablet on the head of the lady sitting rext to Mr. Keeler. I once witnessed such writing on the shirt cuff of Gen. Floyd King, an ex-M. C. from Alabama. It was in good French. All these hands are materializations. A naked human foot appeared at one seance in my presence. At another time a shoe apeared. Sometimes a hand of a colored spirit is shown.

In conclusion let me say that if materialization is a fraud, then I am a consederate of the same, and that Spirit-calism has no basis but the phenomena. WM. HENRY BURR. Washington, D. C.

"The Constitution of Man." By teaching extant as to the nature, con-

THE HERMIT OF THE STORM.

Inspirational Parable-Spirit the Beginning and End of All.

The sun had sank below the horizon, and light struggled but faintly against all-conquering darkness, when in the midst of rugged slones and almost pathless hills I found myself benighted. My horse, which until now had borne up well in the long and tollsome journey began to show signs of weariness, and no wonder, for I had been in the saddle from early dawn, I had hoped by hard riding to reach my destination before nightfall. But now the sun went down and the dark mantle of night was being spread.

Threatening thunder-clouds gathered and I looked in vain for shelter from the approaching storm. No habitation of man seemed within reach, and my poor taded, but faithful steed trembled in every limb, as if in anticipation of some impending evil. Mountainous locks were piled up on my left, while on the right a deep chasm yawned but a narrow ledge between, and almost pitchy darkness around me.

Now the storm burst, thunders pealed and the mountains trembled, lightnings flashed around me, one vivid glare played for a moment around my horse's head. I felt the mortal shudder that passed through his frame-one spasmodic thrill then his limbs straightened out and stiffened beneath him. I knew that he was dead. I sprang to the ground-a moment more and would have been too late. He leaned over to one side and rolled rigid and helpless into the fathomless abyss.

Now I was indeed alone, what shall I do? Whither shall I go? Would that I had never been born! (A mortal's extremity is a spirit's opportunity. Great need awakens great power to save and the unexpected occurs.)
"Come with me," said a voice in my

ear, "Come with me and I will do thee good." I started; revealed by a flash beheld a venerable personage, his ong white hair and beard swaying in the wind. By another flash I saw the eweet expression of a heavenly peace eposing on his features. "Surely." I thought, "an angel has come to rescue

He clasped my hand and led me away through the darkness to his home, cave in the mountain. We sat long in silence before the smouldering fire. At length I found voice to thank my aged preserver and shudderingly referred to the storm. "Oh! Father," I cried, "why s the world afflicted thus?"

"That thunder," said the venerable hermit, "is the voice of nature. When means 'forward. interpreted, Through her universally operating laws she gathers certain elements and mingles and intermingles that at length a ball thousands of miles in diameter rolls along the highways of immensity Action and reaction proceeds-the rocks are shattered-a soil is formed, then come life, vegetable and animal, man and mind, contention and growth joy and sorrow.

"A wonderful creation, father," I re marked.

"Nature," continued the hermit makes her own tools and uses them to accomplish her purposes. Man is her tool in the hand of necessity, and all hings are material. 'Behold,' she says, I have furnished the raw matter to your hand, go, complete the work.' She takes him forth from the city-from old associations—from all that he so dearly prized! Necessity uses her implement and he tears himself away, he dashes the tear of affection or effeminacy from his eve-he penetrates the primeval forest-an interminable wilderness is before him-the forest trees shut out the sunlight even as the light of hope is often shut out from his heart, but the word is 'Excelsior.' He throws down his bundle-he is resolved. 'Here will fight my final battle for a home. Home! home, what sweet anticipations cluster around the word and weave tl:emselves in with the heart-strings of the man. Home! the little white cotage, the peaceful flocks, the lowing cattle, the green fields, but sweetest of all the little cottage with baby faces against the window pane to get the first

glimpse of a returning father. "Sweet spirit of hope," said the hermit. "but, ah! those forest trees, how they bar his progress. What is which, like an electric shock flashes on the air? The pright axe of the woodman has descended and the giant of the

forest has fallen. "Let us approach and speak to this "'Ho! what art thou doing here good

He wipes the moisture from his brow-his bosom swells with honest pride in his glorious calling, as he anwers, 'Brother, I am making a world!' "Now turn over a leaf in Time's old continued the hermit. "The man has occomplished his purpose. Here indeed are the fertile fields, the peaceful flocks, the cottage home. Here s the reality which, in years gone by cast its premonition on the soul of the woodman. But alas! his faculties have grown dim since then-his form is bent his eyes are looking down into the bosom of his old mother earth-soon he will possess new light in a new home and look down from a lofty eminence upon the world he had helped to make. Nature's command is 'Forward' ever.'

The venerable hermit relapsed into silence. "Surely," thought I. "Necessity is an employe of Nature, and man is a tool in her hand."

"But what is civilization, father?" I at length ventured to inquire. "Harmony, peace, concord, is civilization. Standing armies are the triumph of barbar-'A savage heart loves savage

deeds." "Law," he replied, "is universal and unbroken, it is an endiess chain binding each to all and all to each. Each is a perfect circle and each coil an unbroken round. As perfection in any department is approached by man he deviates less from the perfect circle. He takes his external character from the world he belongs to and of which he forms a part. He first dwells in storms. earthquakes, floods, and his character is correspondingly violent and morally lawless. Lastly, he rests-in a world of thought-a sphere of peace and true science and his character is correspondingly gentle. There is a correspondence between moral and physical law. When wild beasts and selfish men have ceased to exist the era of civilization will have come. Disorder and self love and the disregard of life mark the savage, order, suavity and self-control are the marks of gentle society. A civ ilized individual may exist in a barbarcus community, but he is governed from within. General civilization is a long way off. Particular civilization may be here already. Such an one lives the life of the spirit universal, here and now." A strange light kindled the old man's

eyes; he seemed in an ecstasy as he exclaimed, "Storms will cease! Volcanoes will cool. Oceans will be calm. Enthusiasm will give rlace to thought. Then selfishness will die brute passion will be subdued, harmony will take the place of war. Harmony is civilization! It exists only when man is a law unto The moral man rules in pence over his subjects of the flesh. AppeHUMAN CHARACTER.

On Both Sides of the Death Line it is the Same.

To the Editor:—The signs are many that a bright, auspicious day is dawning for the lifting of the veil, and casting off of the nightmare of ignorance and knavery that have long made difficult the progress of the the and and fitful the progress of atruth and

and fiful the progress of of that and righteousness on the earth of Happily the lines are being so clearly drawn that the wayfarer, though not a Solomon, need not mistake the way. The fact is clear to earnest investigators that he or she who would stand on the walls of our spiritual Zion as watchmen or heralds must attain to a deeper, wider knowledge of spiritual things than merely that death does not end all, and that our departed loved ones can communicate with us. While the value of the knowledge just named is beyond the price of rubies, it is but the a b c of the education urged by the dwellers in upper spheres upon their friends and kindred on the earth plane.

We are autocratically assured by selfappointed wise ones that no system of facts has ever been given by spirits to mortal upon which a theory of life and work in spirit realms could be based that would bear scientific scrutiny.

Ten thousand mediums who have been touched by the divine afflatus know the oracular assurances referred to are untrue. If our minds are in har mony with the sordid, base and groveling elements surrounding us, we cannot at the same time be the recipients of the gentle ministries, illuminations and spirit upliftings from the higher walks and councils of mortal or spirit life.

Think not for a moment, benighted brother, that because the messages that come to you are frivolous and contradictory, all other spirit talk is of the same As well say the gabble of a mixed

multitude, or the incoherent wrangle of a saloon gang represents the highest type of the world's morals and wisdom There is a loud and pretentious de

mand that Spiritualism be kept on a 'scientific" basis. Science and scien lific are sounding terms, often about as clear to the minds of those using them as was the colored preacher's exposition of the text. "Beware of evil doers." If anything can be settled by evidence the Open Court has settled for all time that human character on both sides of the veil-the death line-is the same. This point settled—and it is a settled

roint with a great multitude of earnest. careful thinkers—fixes a scientific basis for work on the mortal side, the urgent need of which is apparent to all who care for human weal. The work is here and now, how shall we go about its doing? Can it be made productive of good results by telling the oppressor of men-his brothers-to eat, drink and be merry-death for him is certainly an upward step? And to all the un-washed crowd below him in the social scale sing the same mellifluous strain. Character in this life may not count for much on the social stairway, but just beyond the line nothing else will weigh an elder-down.

Let us not forget the gauziness of the veil separating the two forms of the same life. Human spirits, just same on both sides, amenable to the same laws.

Multitudes on the earthside dress daily in purple and fine linen, who, if justice did not halt, would abe behind prison bars. Don't think for a moment that they can escape, gold and bonds may screen them here, but just across the line—and the line is no broader than a state line—cash and bonds are not legal tender. Can we doubt the mission intrusted to us, and the necessary qualifications of real teachers? Great is our hope; the moral wave is surely advancing. But work, faithful work by clean and faithful workers only will bring the longed-for position.

The old conception of future disaster to the extortioner, the vile and the unclean, is not without a basis of solid reality. A great crowd of returning witnesses testify to the truth of this state-ment, as well as a cloud of mortal testators who have been in painful touch with those awful realities so flippantly scouted by a small army of surface investigators. Let us hear the conclusion of the

whole matter as to the responsibility of those who would stand as teachers of the exalted truths of life in the spirit spheres. Humanity as we know it is to be turned from its evil ways, if not in this life then in the next under great stress of humiliation, rain and sorrow. The warning to the evil man to forsake his way or pay the penalty is no false note. Bonds and imprisonment await the evil doer in spirit life a thousand fold more certainly than in the mortal realm. In that land all thoughts as well as acts are known and read of all the people. The last farthing of evil indebtedness is exacted by the unerring law of compensation. Limited time here, endless duration over there, and there is no escape. These are a few unfashionable, oldtime truths we are to face in the not distant future, unpalable though they may he to our fleshly minds.

The spirit "guide" either in or out of the mortal form who does not know these things is either ignorantly or wil-fully blind, and in either case amenable to enduring law.
Salem, Ore.

J. RIGDON.

tite is buried under a cignified self-consciousness. A true man or woman is immortal now!"

The old man bowed his head in thought. The storm still unabated. oared above us, one thunder-clap louder than the rest aroused me to consciousness, for it was all but an evening presentation. The partial triumph of spirit over matter—the soul struggling, upward, against impediments, light conending with darkness: 3 11

When we are inquiring for the path of duty and true life enjoyments, let us remember one line from Monoet of a hundred years ago, and ever be "Content and-not for praise but virtuesturgis, Mich ag kind." THOS. HARDING.

OPTIMISTIC.

Oh, weary, tired heart, trust on; The nameless pain must cease
Within thy breast, it, w
Time must bring for thee a day Of happy rest. Of happy rest. 191 10.

Oh, gentle, loving heart, lieve on; From out the ambient east? A hand appears, The ar To guide thy faltering step."

Dry thy tears.

Oh, gentle, loving heart, love on. Oh, faithful, hopeful heart, hope on; God sees thy great desire; He knows all,

Weaves wreaths of joy from chains That bind and gall. Oh, faithful, hopeful heart, hope on MARGUERITE MILLER. Rochester, Ind.

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IMPORTANT QUESTION.

How Shall We Deal With Wrong Doing.

To the Editor: - During the sessions of the Open Court I was a silent though an interested spectator; and now since the Court of Inquiry has begun its sessions, I am impressed to offer some suggestions, as I have had much experience in that phase of mediumship known as materialization, the most interesting and because in a dim light,

fraud is the most easily practiced. One of the most important things in relation to this subject is a calm, cool, serene state of mind. Our views on any subject are more or less colored by our feelings. What we want to be so, we try to make it so; but our wanting it to be so, doesn't make it so.

In regard to this subject, there are many things to be considered; and it is essential that they be well understood; but sometimes what we think we un derstand, we don't quite understand; and in this case, as old Solomon has it: And I gave my heart unto wisdom, and to know madness and folly, I perceived that this also is vexation of spirit; for in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."—(Eccl. 1:17-18). So it is wise to go slow, and not be too certain in what we think.

The competent judge on any subject must be one who has traversed the whole matter, and critically examined very point with a tentative eye. From the fact that final conclusions on the same subject, of an opposite character, have been reached, by persons of equal ability, having equal opportunities to investigate, and being equally honest and sincere, warrant the statement that feeling has more or less biased their judgment. We must enter this discussion in that state of mind in which the earnest student is while solving a mathematical problem.

In the case of so-called materialization of spirits—I say so-called—be-cause the word "materialization," in the meaning that we use it is a misnomer, and leads to absurd conclusions. It is simply this, as well as I can express it: Magnetic -emanations from the persons in the circle contain elements in the atmosphere, and that peculiar something in the medium that the spirit chemist takes, and by a process of chemical manipulation he ren ders visible to mortals which the spirit so manifesting puts on; presenting its form more or less resembling the spirit, generally, so near as to be recognized by the visiter to whom it appears. This is all we know, or can know in mortal life.

In this there is no toggery or any kind of paraphernalia. In my own ex-perience, and witnessing that of many visitors, I have seen a little child, my niece, whom I recognized who was drowned when two years old, rise up to her full mature stature at my request, more rapidly than I am in the time of writing this statement. I have 're peatedly seen and heard things like this when a spirit appears to a visitor who would say, "Yes, the name is correct, and things you state are true; but you do not look quite natural. You are not so tall, and your whiskers are not so long;" and the spirit would instantly grow taller and lengthen out his whis kers. "Ah! that is more like you."

This illustration simply shows in many forms, the fact of the absence of any appliances of a material character. Repeatedly these spirit forms sink ap parently instantly through the floor without leaving the least trace, and rise again in another place. This has been my experience many times, and that of many others in my presence, and witnessed alike by all present. I mention this to show that no material appliances are employed in these phenom ena.

Now, let me ask what mortal under stands the modus operandi of these phenomena? And who are qualified to pronounce final judgment as to the cause of them? We live in the material vorld, all our experience is founded or its phenomena, and these manifestations have their rise in the spiritual world where no mortal has ever been. Does it not seem a little strange that some claim the ability to grasp the enire subject, and insist that all so-called materializations are produced by means of toggery, wigs, false whiskers, masks and other paraphernalia, when in fact, the medium is in a deep trance, and so confined in the cabinet that he or she cannot get out?

Fraud? Of course there is fraud. But why be alarmed about fraud? When there is so much interest felt in his subject, so little understood about t, so much credulity and eager curios ity manifested on the one hand, and so nany facilities for deception in a dim light, so much inventive genius in contriving false appearances, and withal, the eager pursuit of the "almighty dollar" when it is so plainly in sight of these tricksters, how could it be other wise?

Let me ask, in what kind of business s fraud not practiced? And what wonderful ingenuity and persistence, are manifest in them all! There are thou sands of counterfeit money in circulation, and everyone knows it, and scarce y an article of food that is not adulter ated. We do not cry out in alarm.

There are many frauds-wolves in sheep's clothing, livery stolen from neaven in which to serve the devil, and no great outcry is made. Then why so much alarm manifested when fraud is practiced in Spiritualism, or rather its phenomena simulated? If its grand philosophy in advancement is depend ent on protection against fraud, it is in danger; in that case fraud is more pow erful than truth, for no one can prevent fraud. The right thing, it seems to me is to show the difference between fraud and the genuine manifestations, and when that is shown fraud will lose its influence.

Let those who disclaim so loudly against fraud, explain the phenomena of materialization, in order that it may be better understood: then the frauds pertaining to it will be better understood. A regretful feature in some who demand expurgation of fraud (and who does not?) is seen in a spirit more or less bitter after the manner of a prosecuting attorney in his eager desire to convict his victim. It is the fraud with which we should deal: this is the ground of protection against it. There is another thing in connection

with this subject that needs considers tion: that is, the part which spirits themselves take in producing the manifestations that seem fraudulent. have seen the materialization of substances in full view by spirit agency, the weaving of fabrics like beautiful lace from invisible substance. To illustrate: On one occasion I was called to the cabinet and my daughter appeared and said, "What have you in your pocket?" I said, "Nothing." She thrust her empty hand into the lett band side pocket of my coat, and began pulling out-lace. She then gathered it up and pressed it against my face. It felt like cobweb more than anything else I can think of. A sleight-of-hand trick? The medium in a profound trance, was sewed in such a manner that he could not get out of the caul-

PROGRESSIVE SPIRITUALISM.

From the Standpoint of a Christian Spiritualist.

To the Editor:-Having been an occasional reader of your valuable paper, and being deeply interested in the noble cause of Spiritualism, I thought to drop you a few lines which you can give to the public if you see fit.

Spirit return has been to me a fact since my rearly youth. Receiving no encouragement from my parents or any friends, born and raised in the Empire State, and my parents being strict orthodox people, my natural gift of mediumship was never cultivated, but was smothered as much as possible in my early life. Little was said about spirit return in

those days, and one who did espouse

the cause was looked upon as being unreliable or a fit subject for the asylum. However, as time passed on and my lot in life directed my footsteps toward the setting sun, and trouble and difficulties arose, no one on earth can tell the comfort and consolation it has been to me. In fact, true Spiritualism and true mediumship never die, and another great satisfaction is that the progres sion made by Spiritualists in the last quarter of a century has placed their noctrine on an equal footing with other churches of more ancient origin. Christian Spiritualism when rightly understood I believe to be the best light that was ever lit to guide our footsteps in the paths of life and secure to us a happy home in the spirit land; for our life is one of progression from our birth until we pass out from this body into the spiritual plane of existence, and the greater amount of light we can ac quire during that progression, from the spirit side of life, the better will be our enjoyment and the greater our happiness when the change comes and we are permitted to see our eternal home

The general belief that our friends do return under certain conditions and through certain persons is scarcely doubted. In fact the growing impres sion is becoming well settled in minds of the public that such is the fact, and Spiritualism is fast crystallizing itself into a religion of the purest character. We do not discard the Bi ble, but revere that Golden thread of divine light and truth that extends from the beginning to the end of that inspired book. My experience has been from my in-

fancy to the present time, and that experience has brought to me conclusive evidence of the continuity of life. The conclusion has been made apparent by the manifestation of our departed friends to me in person. While this may seem visionary to the skeptic, to me it's as plain as the noonday sun. And now as the time has come tha the divine revelation is being under-

stood, and the public is beginning to recognize a reasonable and spiritual interpretation theory, let us who have been convinced all our life not fail to aid in the great reformatory work of elminating from the mind of general readers the superstition of the orthodox faith. I am now doing all I can for true Spiritualism, and my earnest desire is for the advancement of the good work you so nobly advocate through the columns of your valuable paper. MRS. S. W. MARKS.

Portland, Oregon.

net without dragging the rug to which he was sewed, and chair on which he set with his hands full of oatmeal, all of which were found intact at the close of the seance; besides, the form was the exact likeness of my daughter. say this to show the fact that visible

material can be produced by spirits.

It is only necessary to say that spirits retain their earthly characteristics; and as many persons delight in practicing fraud and deception; and moreover there are spirits who antagonize all efforts to enlighten the world on this subject, it is reasonable to infer that such would take part the idea that materialization is a fraud; and this not being taken into consideration helps to perpetrate the idea that this phase is all a fraud.

And now I would ask all who take part in this Court of Inquiry (and I hope it will prove a drag-net, and bring out all the fraud operators) to be sure they have traversed the entire domain of this subject with the sole view of cliciting the truth, and without bias or prejudice-a thing very necessary, and yet very difficult to do.

Another point. Very few realize the force and persistence of early teaching. The common sentiment is averse to the existence of ghosts, witches, spooks, hobgoblins, and the like; and we are unconsciously influenced by our feelings on this subject, and inclined to goubt the verity of any manifestation claimed to have been produced by the spirits. Such feelings are so deeply rooted and interwoven into the mind as to give rise to the sense of reality in what is felt. I have heard many long-time Spirit-

nalists complain of lingering and tormenting doubts that they could not prevent; and yet did not know cause of them. This gives rise to suspicion in spite of reason and the tendency is to suspect, or at least, to fear fraud where fraud does not exist. It is quite a common characteristic of Spiritualists to seek tests when they have had tests beyond all possibility of fraud; but their early teachings persist: and they do not know what is the matter. The thing is too good to lose; and yet they do not know just how to hang on to it: hence their fear: and simulation alarms them, and they get uneasy. When we understand, all fear will

anish; and we can rest in full assur ance of the verity of this highest and most valuable, yet the most easily simulated phase of mediumship, inviting fraud because it brings in sight coveted prize-money-and there is no lack of those who eagerly seek this method of gaining it-fakers who have no interest in it but that of profit. We all alike ex-periences the ruthless sacrilege and heartless cruelty of violating the sacred feelings of our nature, and justly and promptly resist it; and this is a question of policy; for no sensible person can tolerate fraud. All feel the necessity of driving away this lowering cloud that so seriously impedes the ad vancement of the noblest cause of hu-E. J. SCHELLHOUS.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

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. 500 Pennsylvania avenue S. E., Washington, D. C.

SPECIAL NOTICE.

A Word of Warning From the National Spiritualists Association.

All Spiritualists are respectfully re quested to take notice that the MAR-TIN BAILEY, who real name is BA-KER, recently exposed in Los Angeles, California, is NOT ENDORSED by the N. S. A., and holds no papers of whatever character from said organization. Per order Trustees National Spiritnalists Association.

HARRISON D. BARRETT, President. Mary T. Longley, Secretary.

Planning for a Book of Prayers. The General Assembly of the Presbyterian church was late in session at Winona Lake, Ind., in which body many matters in the interest of that church were considered. That which most atve Thinker was the one pertaining to a "Book of Prayers," which it is proposed to adopt as a fixed form of religious service, for that church after the manner of Catholicism, save the latter is in

Latin. That act to us, seems eminently proper for Presbyterians, when we consider the rise and progress of lip-service, as distinguished from machine oraying.

Under the ancient order of sublunary affairs the menial approached his master on bended knees, assuming this attitude before imploring a favor. Without such humiliation and proof of servitude no clemency or indulgence of any sort could be expected.

The king required from his vassal or dependent similar service. The subject approaching him must kneel, ungirt himself, and uncovered, hold up both empty hands, promising fealty with "lige and limb and earthly honor." This humiliating procedure, coeval with history, is extended to the Pope at Rome. he extending his uncovered great toe to his courtiers to be kissed. The late Queen of England extended her hand to her favorites to be kissed. No one had a right to expect a kindness from royalty without first giving evidence of servility.

When a God was enthroned to secure his attention still greater humiliation was expected. No act of debasement was too degrading for divine worshipers. They often clothed themselves in sackcloth and ashes, then, to gratify his spiritual appetite, they fed him on the aroma of sacrificed doves, lambs, fat bullocks, and even tender which were placed on the burning altar. Forms of prayer used from five thousand to seven thousand years ago, in

scribed on earthen tablets are found in ancient ruins by late explorers. Scholars find the Lord's prayer. as used by Christians, was a Jewish production many centuries before our era according to popular chronology; and, stranger still, it is proved to have

in use in Babylon before the alleged Jews were slaves in that country. Saying nothing of the antiquity of the praying custom, will the good reader kindly tell wherein the advantage of mumbling prayers by human lips, over machine prayers, as practiced in Tonquin, Burmah, Tartary, anywhere the Buddhistic faith prevails? Prayers are written, attached to wheels, and are made to revolve by water, wind or wave. Each revolution a prayer has been addressed to the Universal Good. Sleeping or waking, toiling or resting, walking, running or leaping, the pray-ing goes continually on, and the owner of the wheel gains the credit. We like the idea. What a magnificent nower still remains at Niagara for propelling praying machines! It should be utilized, providing machine praying will gain as many favors as do the other

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Reebles, M. D.; M. A., Ph. D. Price 31.

Wonders of the Past-Hope for the Future.

Captain Cook, the distinguished navigator and explorer, during his voyages in the Pacific, in 1774, discovered upwards of 2,000 miles off the western coast of South America, what is now known as Easter Island. It is about eleven miles long, and six miles broad, rising 1,200 feet above the sea. It is of volcanic origin, with fertile valleys, but very deficient in water. A Dutch navigator first met with the island in 1722. but it remained for Cook to describe it. Remit by Postofice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 16 cents to got checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill. but seemingly of the Polynesian race and dark complexion. It is believed by many scientists to be all that remains of a submerged continent, itself a mountain peak that rose high above the nlain in some far off age.

Quoting from the Encyclopedia Brit-

"Here are formed immense plat-forms built of large cut stones fitted to-

annica, Vol. xix, p. 428:

gether without cement. They are generally built on headlands, and on the slope toward the sea. The wails on the sea-side are, in some of the platforms nearly 30 feet high and from 200 to 300 feet long and about 30 feet wide. Some of the squared stone are 6 feet long. On the land side there is a broad terrace with large stone pedestals on which once stood colossal stone images carved in the shape of the human trunk. On one of the platforms there are upwards of a dozen images now thrown from their pedestals, and scattered in all directions. Their usual height is from 14 to 16 feet, but the largest are 37 feet, while some are no more than The top of the heads are flat, as if to receive crowns. A number of these crowns still lie at the crater about miles distant where the images were

One of these statues has a place in the British Museum, weighing four tons, and one adorns the National Museum at Washington. The latter was acquired by the U.S. ship Mohican in the year 1886. Residents of the island have no traditions relating to these images, or of the people who made them

Knowing somewhat of the mighty convulsions which have marked the history of this old earth, there cannot be a doubt a vast continent was engulfed in some distant age, carrying down a dense population, and these images were probably the gods they worshiped All the early races of which we have any account, went upon the mountain tops to worship, their ambition to get as near heaven as possible so their priests could hold converse with their gods. Moses is represented to have re ceived the law from the hand of God through a cloud while on Mount Sinai It is believed the pyramids of Egypt and those of Babylonia had altars or their summits, where sacrifices were

If old Time would give up her ancient records, what a wonderful history would be given to humanity! We are hopeful the secrets of all the past will be unfolded to the denizens of the new world awaiting us on the other side of life, and that the employment of schol ars there will consist in researches in those majestic realms of Nature concealed from mortal vision. Such a heaven would be infinitely superior to "loafing 'round the throne" and singing Glory, glory, to God and the lamb for ever," such as our orthodox brother hood promise us.

An Interesting Citation of History. George Rawlinson, a clergyman of the Church of England, late Professor of Ancient History in the University of Oxford, and author of "The Seven Grea Monarchies of the Ancient Eastern World," in his "History of the Fourth Monarchy," closing Chapter 8, on the Babylonian Civilization, concludes as follows:

"To Babylonia, far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt, Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowldge\_in a word her intellectual life And Babylon was the source to which the entire stream of Eastern civilization may be turned. It is scarcely too much to say, but for Babylon, real civilization might not even yet have dawned on the earth. Mankind might never have advanced beyond that spurious and false form of it which in Egypt, India, China, Japan, Mexico, and Peru, contented the aspirations of the spe

This is a frank and truthful admission from one of the most learned of English scholars. Instead of giving credit to a Semitic tribe, with an almost inaccessible city in the Lebanon mountains of Palestine, as is the habit of churchmen, he relates a truth which the world should know.

If we can trust Bible history, it was during the seventy years the Jews were slaves in Babylon they acquired the religious ideas, and most of the history which now passes for "divine revelation." This is proved by the fact that much of what is called Jewish history is found on the lettered slabs which formed Assurbanipal's Library, from which it is evident the Jewish account

was transcribed. It is from Babylon we derive the idea

of winged angels. They who seem to suppose the Jews vere the inventors of a theocratic government will be surprised should they read Rawlinson to find this feature was borrowed from Babylonia. Quoting the author again:

"The architecture of the Babylonians seems to have culminated in the Temcle. While their palaces, their bridges. their walls, even their private houses were remarkable, their grandest works, their most elaborate efforts, were dedicated to the honor and service, not of man, but of God."

But to the religionist the most remarkable feature found in the ruins of Babylon, buried full 2,500 years beneath the sands of the desert, beyond the reach of the spoiler or the forger, was a madonna with a child, in her arms. We regret our lack of ability to copy an it lustration as given by Rawlinson in his "Fourth Monarchy." His letter-press description must supply the want:

"The mother is seated in a natural and not ungraceful attitude on a rough square pedestal. She is naked except for a hood, or mantilla, which covers the head, shoulders, and back, and n

the past, but they are defeated by mem-

hers of their own churches, who wish to

Let the joyous work go on. In the

and planks will give place to new ones,

# Breaking

the Methodist Church

## WHITTIER'S VIEWS OF GOD AND THE FUTURE LIFE.

et ∴d∈ Advocate, a Staunch Methodist Paper, the Leading Organ of the Church.

sacred experiences of countless human souls. He plays upon the heart- hope needs cheer. strings of humanity. He sings of great faith in God, in mankind, in Whittier's faith in God is tranquil; it is assured; it is unshakable. As the future.

Whittier is a seer. He catches the finer voice with which God's spirit whispers to the dull ear of the world. He puts that voice into words, interpreting it to the people. As a man standing upon a lofty mountain summit sees what those on the plain cannot see, even so it is with Whittier. He has brain and heart and soul to see great visions. He tells the visions and inspires faith in others. As a seer, he is worthy to stand with the glorious Hebrew bards.

Whittier believes in God as the inspiration and source of all love, as the love given to all humanity. No poet has ever sung of God's love with sweeter, stronger voice than John Greenleaf Whittier. This is his message :

> "Immortal love! forever full, Forever flowing free, Forever shared, forever whole, A never-ebbing sea,"

were not to work out for them the highest good; for God never does bright, beautiful ones who began life with us have passed into the great suffer to be done anything but that which we would do if we could see Shadow of Silence; or rather, let us hope, they have gone into the World the end of all events as well as he. God's love is so infinitely greater of Light, and we alone are lingering here in the shadow. Well, I shall than mine that I cannot fear for his children. And when I long to help soon follow them and I wait the call with a calm trust in the Eternal some poor, suffering, erring fellow-creature, I am consoled with the Goodness." His faith in man's immortality is invincible. He says: thought that his great heart of love is more than mine can be, and so I "I do not reason about it or try to prove it; but I perfectly trust that rest in peace." Whittier believes that God sees all, that God knows all, there is a life beyond more spiritual than this and of more perfect adthat all things are in God's hands; and therefore they must work for the justment, because I entirely believe that the Power which placed us good of all.

> "I wait in His good time to see That as my mother dealt with me, So with His children dealeth He.'

the darkness of night will come the splendors of morning; such is Whit-

Whittier cannot bear the injustice and the heavy cruelties of the old Calvinistic ideas about God and man. He rejects the crude and im- fort that they flash beautiful rainbows of hope across the showers of istic Puritan." Whittier answers: "Nay, thee is right. The world is his life on earth has made him. He says: "I shall have in the other much too beautiful and God far too good." As Burns kindles the souls life the same love and aspirations and occupations. If it were not so, of Scotchmen, palsied by the teachings of John Calvin, even so does I should not be myself; and surely I shall not lose my identity." To of Jonathan Edwards.

Whittier's personal friends, the members of the society to which he nificent reality; belongs, remonstrate with him for his poem on "The Two Angels." The ideas of tenderness and love and compassion set forth in this poem seem to his orthodox friends inconsistent with the creed which he is supposed to hold. His Quaker friends make a most acrimonious attack upon him on the ground that he is losing faith, that he is teaching dangerous doctrine. The poet replies to this attack by writing his poem entitled "The Eternal Goodness." In this poem he rebels against the Calvinistic conception of God and God's dealings with men as held by the Quakers. To them he says in substance; "God cannot be such a being as you think he is. God cannot so treat his children. I care not what your proofs may be, it cannot be so."

"O friends, with whom my feet have trod The quiet aisles of prayer, Glad witness to your zeal for God And love to man I bear.

"I trace your lines of argument, Your logic linked and strong. I weigh as one who dreads dissent And fears a doubt as wrong

"But still my human hands are weak To hold your iron creeds. Against the words you bid me speak My heart within me bleeds."

A song of sweeter trust than Whittier's "Eternal Goodness" has never been sung. It is a magnificent, cathedral-like poem. In it the poet puts his higher moral ideas of the love and tenderness of the All-Father. The poet teaches that though God be hidden in dark clouds. yet we can put our hand into his hand and walk by his side like a little 

in simple and natural taste, but the

limbs of the infant are somewhat too

Will some person be so kind as to

A Happy Simile.

thin and delicate."

dian avatar.

savs:

skill.

taking place?"

child beside his father in the dark. The thoughts of this poem have wrought mightily in shaping man's conception's of God's nature. They A Most Remarkable Article Taken From the Northwestern Christian reveal the doctrine of the Fatherhood of God so divine, so sweet that, like a sun shining above the chaos of earth and time, it sends down rebuking rays upon all who turn away from God. No confession of faith ever composed has been so widely read and has had so great an influence as this poem. It has reached a larger audience than the best ten John Greenleaf Whittier is the best loved of the American poets, thousand of modern sermons. Not in all the literature of the world is Bryant, Emerson, Longfellow, Lowell, and Holmes are great poets; but there a grander creed than what we have in "The Eternal Goodness." not one of them comes so near the American heart as does the magnifi- It is the most remarkable religious poem of the world, the sweetest recent Quaker poet. Through his poetry he has become a member of ligious lyiric that has been written since time began. It is immortal. countless households. Through his poetry he has entered into the most It will live so long as human life needs inspiration, so long as human

a child rests in its mother's arms, so he rests in the goodness of God.

"I see the wrong that round me lies, I feel the guilt within, I hear, with groans and travail-cries, The world confess its sin.

"Yet, in the maddening maze of things, And tossed by storm and flood, To one fixed stake my spirit clings; I know that God is good."

What is Whittier's belief as he looks out towards the future? To him this life is only the porch of the entrance-way of the real life. He looks upon death as only the shadow of life. He says: "The circumstance of death will make no difference with me." In conversation with Lowell. he says: "I feel that I am immortal. I cannot feel that there is any end to me." When Lowell dies, Whittier writes to Holmes in these words:

'Ever since I heard the sad news of Lowell's death, I have been think-He says: "Surely God would not permit his children to suffer if it ing of thee and longing to see thee; for we are now standing alone. The here and is over all life, is one of perfect justice and love." He sings:

> "That life is ever Lord of Death And love can never lose its own.'

The hope which Whittier thus expresses is older than any religion of Out of chaos will come order, out of discords will come music, out of earth. It is a hope born of human love. It is as a sweet flower that me darkness of night will come the splendors of morning; such is Whitgrows in the soil of love, and there it will grow and bloom as long as human tears fall on the white faces of the dead.

Whittier's teachings about the spirit world are so full of sweet commoral ideas of Calvin's theology. It is too heavy a weight for his brain falling human tears. He believes that beyond death man goes on with and heart. Sir Edwin Arnold at one time remarks to him: "You, sir, his power to think, to remember, to love, just as of old; that man begins born in the purple of the muses, never were and never could be a Calvin- the life hereafter just as he leaves it here, man being precisely what Whittier kindle the souls of New Englanders, palsied by the teachings Whittier the gates between the seen and the unseen are ajar. The nearness of unseen realms and of unseen spiritual presences is to him a mag-

> "O, sometimes comes to soul and A feeling that is evidence That very near about us lies The realm of spirit mysteries."

He believes that we are moving now in a closely enfolding spirit world, a world so near to us that its wavelets lap the sands at our feet every day. He believes that our visible world is immersed, embosomed in a spirit world, as our earth is immersed and embosomed in the atmosphere. He believes that we are surrounded on every hand by the spirits of those who have lived here, but who have left us. He sings of the spirit world as the real home land. There friends and loved ones find each other. He believes that we shall recognize in the future state those we have known and loved on earth. He says:

"I have friends in spirit land, Not shadows in a shadowy land; Not others, but themselves, are they.

The loss of Whittier's beautiful sister is to him unspeakable. She is gifted with fine poetic tastes. She adores her brother. Their home life forms one of the sweet pictures in literature. She is his loving and constant companion. Death takes her, and then of her he writes:

> "I cannot feel that thou art far Since near at hand the angels are; And when the sunset gates unbar Shall I not see thee waiting stand? And, white against the evening star,

The welcome of thy beckoning hand?"

REV. JOHN REID SHANNON.

MY PHANTOM SHIP. On a sea-girt shore, where the sea-gulls

O'er the ships-port and the ocean wide. gaze and dream of the days now no more.

And list to the billowy tide. To that land of pleasure where many treasure Were stored in the heart of Truth,

In the voice of the sea, come back to The days of my happy youth.

Pearls and rubies, amber and gold, Were the cargo hidden away In the hull of my bark, with youth's

trademark. When Dreamland held its sway. sailed away gaily, nightly and daily For my heart was aglow with pride My ship held its treasures of innocent

pleasures, As it floated on a sunlit tide. My ship is still sailing, the day-beams

As I near the Infinite shore. Her treasures are the dear ones faith ful, unfalling Dwellers where time is no more. 've seen their white hands in the lu-

minous shadows. Outstretched across the wide sea. and their faces were tender, radiant with splendor.

As they fondly beckoned to me. wait in the gloaming love's light bestowing Star-gleams of the soul's inner sight,

Where are gardens of flowers and vineclad bowers, Far from earth's chilling blight. wait and harken as the night shadows darken

The mystical star-aisles of night, My lone ship is drifting the new dawn is lifting Where gleams the fair City of Light. BISHOP A. BEALS.

Summerland, Cal.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrate: futility and inadequacy of Hudson's explanations of

spiritual phenomena. Price 25 cents. "The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world. the revelation of reserve power, etc. Price 30 cents.

A SWORN STATEMENT.

Wonderful Manifestations Occurring in Bright Daylight-The Whole Family/ Clairaudient and Clairvoyant-The Spirits in This Family Prefer the Bright Light of Day in Which to Do

Their Work. This is to certify that I, Mrs. Rey nolds, of Puyallup, Wash., went to Mr. John A. Kinton's on Friday afternoon, April 14, 1905, to make a call and to gather a mess of greens. When I got there, I found Mr. and Mrs. Kinton were in Puyallup.

I found Ollie Kinton, their niece, at

home, in the summer kitchen alone; Jennie L. Kinton and her little boy vere out in the barnyard feeding chick ens, and such work.

Ollie asked me to lay off my wraps and stay, as she expected the folks home soon. I took off my cape and hat, and laid my handbag on a chair; then folded my cape, it being large, heavy beaver cloth, and laid it on top of handhag, placing my hat on top of it; no one handling my things except myself.

Some time previous Mrs. Kinton had told me the spirits of the so-called dead had the power to move or take clothing or money and carry them off and hide them, and sometimes they would bring them back, and sometimes not, and that it had caused them, the family, a great deal of annoyance.
Sometimes the spirits would tell her

daughter Jennie where to find them.
I thought of this when I placed my wraps and pocketbook on There was no one on the place at that ime except the ones I have mentioned. Ollie and I took my basket and went out to gather my greens, and when we

the little boy joined us without going into the house.

When we had gathered enough we reurned to the kitchen, it being six feet

went out through the yard Jennie and

from the house. I walked over to my things, and 1 know no one had touched them, for they lay just as I had placed them. I picked up my handbag, and looked in. I had one five and one ten-dollar gold piece in the bag before I went out, and

now the ten was gone. I do solemnly swear I know they knew nothing of my money in my purse, and only Ollie knew I had any handbag ly person had moved them. I could have detected the same, as it was a test case

with me. Just then Mr. Kinton drove up, and Mrs. K. came in and greeted me very kindly, and asked me to stay to supper as the girls were getting it ready, and regretted that she was not at home, as I had not been to see her for some time.

I concluded to stay and see if the spirits would bring my money back, but I did not lay my purse down again. kept it in my hand. I dreaded very much to tell Mrs. Kinton about it, for I knew she would feel badly about it but I knew no earthly hands had robbed

After supper Mrs. Kinton and I went into the house and I said: "I must go home as it is getting late." While she and I were alone I told her

of my loss. She was very much troubled, and said: "Mrs. Reynolds, you shall not lose your money. If I cannot make the spirits bring it back, I will borrow it and pay you.

Then Mr. Kinton came into the house, and we told him. By this time Jennie came in to tell me not to go and forget my greens, as I had left them on the back porch. We told her about the loss. "Oh!" she said, "I believe they will bring it back."

Mrs. Kinton suggested that we go back into the kitchen and all be still, and perhaps they would bring it back or maybe it was hidden out there where the purse was left. She then told the invisibles they must bring my money back, or tell where it was. went out to the kitchen, and were quiet a few minutes, when Jennie, her daughter, said. "A spirit tells me your money is upstairs under the carpet in the house. Come with me and see

We all followed her, and when she got to the top of the stairs in the hall, she stood still a moment, then turned to her right, and opened a door into a large room, and said, "Rip up the car-pet on the far side, under the window." Her father pulled out the tacks, and sure enough there was my ten-dollar gold piece.

I know no one had been unstairs since I went there. The spirit claimed it was taken to prove what could be done by spirit power, and that spirits of the so-called dead do return, and do many strange things innocent people are blamed for, and that it is strictly essential to the world that this must be proved, and they had found mediums in

this family to prove it. Mr. and Mrs. Kinton said they had known this to be true for twenty years, but could not be brave enough to publish it to the world, to make their family a target for people to talk about, but are forced at last to publish it for the good of humanity.
I will say I have been well acquaint-

ed with them for two years, and know them to be honest, truth-loving people with no desire to do anything but right All the family can see and hear spirits when conditions are right. Nearly all the demonstrations are done in daylight when the sun is shining.

MRS. S. A. REYNOLDS.

Subscribed and sworn to before me, this 10th day of May, 1905. ROBERT WILSON. Notary Public in and for the state of

Washington; residing in Puyallup. (SEAL.) Mrs. A. J. Kinton, Mr. John A. Kinton,

Witnesses.

Spirits Gave the Victory.

A press report from Tokio, Japan, states that Admiral Togo, responding to the imperial rescript commending the admiral and his sailors, expresses his appreciation and says:

"That we gained a success beyond our expectation is due to the brilliant virtue of your majesty and to the protection of the spirits of your imperial ancestors, and not to the action of any human being.
"We shall be faithful and answer to

the imperial will. Altogether, thus far, the "virtue" of the Japanese emperor, and the "protection of the spirits" of his ancestors, seem to be more powerful than the God for whom the Russians hurrah.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates. For sale at this office. Price, postpaid.

35. It is a wonderful work and you will The Commandments Analyzed, price

be delighted with it.

25 cents. Big Bible Stories, cloth 59 cents. For sale at this office.

higher planes of thought.

babyhood of the race.

Not Original With Jesus. "Jesus' golden rule," said a clergyman in his discourse the other day relating to the Chicago strike, "is that Babylonian madonna and child; those one shall place himself in the place of

show the relation, if any, between this Buddha and mother; that of Isis and and should be observed by all, whether child Horus in Egypt, to whom temples Christian or heathen. Practiced by all were built in Rome; and that of Mary we should have a most excellent world some mystic relationship between all these characters, as also with Jes Crishna and his mother, the eighth In-

But why give Jesus, God, man or myth, credit for this rule of conduct Are we naught but dupes of fakirs and which every scholar and every preacher should know, was in existence ages before the period credited to Jesus. Of course we can't know who was its in Though granted all this thing we see A correspondent of the Truth Seeker ventor, for it is a self-evident proposihas happily illustrated in the following tion, and was probably coeval with civparagraph, which we quote with pleas. illization. So soon as the race began to ure, just what is going on quietly, almost noiselessly, in the churches. He who died 479 years before our era. It "There is a railroad near the Hudson was reiterated by Grecian sages only

which has for some years been rebuilding the bridges over the many deep graily current with all cultivated nagorges on its line. Without the least tions at the period it is ascribed to cessation of traffic these skeleton-like Jesus. Is it just to truth, and does it add adstructures have been replaced beam by beam, a marvel of modern engineering ditional luster to the name of Jesus, to skill. Will not some such change take heap upon him all the virtues and the place in the churches, or it is not now good teachings in existence ages before his time, and give him credit with orig-Most certainly the removal of rotten inating them, at the same time falsifydogmas on which the churches were ing and ignoring the culture of the long centuries which preceded him? Inscripfounded are being removed as fast as tions in cunciform characters on earth perhaps it is desirable. Those of us in en plates buried more San 2,500 years the sere and yellow leaf have noticed under the sands of the waert at Baby these changes, little dreamed of by the lon, which neither friends nor enemie younger generation. Churches widely could alter, ulately iresurrected, contain separated fifty years ago are now unit- as good merals as Jesus taught. And the Egyptiani Book of the Dead found ing, and are working harmoniously towrapped around the mummified dead, gether. Demagogues have always lose nothing in moral force when comteen laboring to tie themselves back to pared with the best thought of even

present day divines. Let us be just to antiquity, and not get away from the teachings of the attempt to rob them of the glory their Tis a shame, disgrace, a monster of the

good time nearing all the rotten timbers "How to Train Children and Pa-Mrs. Elizabeth Towne takes rents. rendered indestructible by scientific the position that in many cases it is the methods, then the ages can advance to parents that need the training more iront. She wears earrings and a bracelet. The child which sleeps on her left
shoulder, wears a shirt open in front,
and a short but full tunic, which is
gathered into plaits. Both figures are

iront. She wears earrings and a bracelet. The child which sleeps on her left
shoulder, wears a shirt open in front,
and a short but full tunic, which is
gathered into plaits. Both figures are

inan the children, and advises parents
to look to, themselves. Twenty-five
cents could not be better, spent than
buying this little book. Anyone that
gathered into plaits. Both figures are

inan the children, and advises parents
to look to, themselves. Twenty-five
cents could not be better, spent than
buying this little book. Anyone that
gathered into plaits. Both figures are
little work. Price 30 cents.

Price 15 cents. than the children, and advises parents

THE FILTERED FALSE-THE GOOD Do the spirits of our kindred e'er to

earth again return? Are these faces but deceptions of the eve that we discern? found in India, representing the infant another." The "rule" is a noble one Are they all the masks of mortals and prepared to make believe They are sacred, to enchant the human

spirit and deceive? light to worship with the title of Queen of Heaven and Child? There seems and but little wrong.

Are these loved ones we are touching and oft kissing made of paste, attentions merest waste?

> a gang of sharks on earth? Be it so; then have we nothing in our cause of greater worth? be fraud before our eyes Beneath the very shameful act a sa-

cred precept lies: Naught e'er defrauded or defiled, if of good shall perish, though Oft it seems as dead and crushed by an almighty final blow.

But the truth can never perish or be smothered by a lie. For it is a law eternal; it can never - fail or die. Though all the ghosts and goblins may be proved of human make, We will rise from all these ashes if we

hold the truth at stake.

Though there-floats upon the surface s pretentious, nasty scum. Down within the rushing torrent there are voices never dumb: They are ever, ever speaking to our spirits, and declare, That though all may seem delusion our

dear friends are living there.

Out upon the human passion comes hunger and a greed. That can hold no precept sacred which will not that hunger feed: Greed is vicious; greed is cruel; greed is heartless, callous, cold; Human greed has but one idol, that a shining god of go.d.

-darkest blackest kind:

Tis a crime against the sacred and the pure in soul and mind; But there is within the llly just-the filtered filth-its food: So within the truth eternal is the filtered false—the good. DR. T. WILKINS.

# General Survey.

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

llows this freedom of expression, believing that the cause of truth can be hest subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the ).on-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, quirements being favorable, should be ne side of the paper. Please bear this

ITEMS.—Bear in mind that items for the General Survey will in all cases be djusted to the space we have to occuoy, and in order to do that they will ers; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may 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 or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPART-DIUMS. A REPORT OF WHAT THE NOT BE PUBLISHED, AS WE HAVE JOT SPACE SUFFICIENT FOR THAT JURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL held at 33 Upton street every month as ENDORSEMENT OF THE ILLINOIS USUAL! STATE SPIRITUALIST ASSOCIA-TION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFI- The Progressive Thinker to let the CIALS TO BE EXCEEDINGLY CARE-FUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER such an extent that we shall hever feel CAMP-MEETINGS, WHEN PURE IN settled again. Some damage was done, SOCIAL CONDITIONS, ELEVATED IN but thus far we have found nothing MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWER-FUL AIDS IN SPREADING THE California, and is much better than TRUTHS OF SPIRITUALISM. IT when she went away. I have been serv-HUST NOT BE FORGOTTEN THAT Serving the Spiritual Science Society of THEY ARE ALSO THE HARVEST THEY COME TO THE RALLYING clety, and the engagement has been suc-CENTERS FOR NUMBERS OF PEO- cessful and most pleasing. I shall be PLE, MANY OF WHOM ARE HUN- found at my home, 114 President street, GERING FOR PHENOMENA ALL Wheaton, Ill., where I will respond to THE REST OF THE YEAR AND on. Our little society in Wheaton in-READY THERE TO PART WITH tends holding a grove meeting either THEIR MONEY WITHOUT PRU- the third or last Sunday in June, at DENCE. SPIRITUALISTS AND THE Glen Ellyn, where we shall be more PUBLIC AT LARGE LOOK TO EVERY than glad to welcome all of the Spirit-ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, and when the meeting is to be, and the ELIMINATE TRICKERY AND RECOG-NIZE ONLY HONEST MEDIUMS. in a short time to be out of my hurry, THEY SHOULD PROTECT THE NOV-ICE AND THE GULLIBLE FROM IM-POSITION AND ROBBERY. THEY AGE AND DISCERNMENT ARE RE-QUIRED BY THESE OFFICERS.

At the Engineers' Arms, at Nelson, in Lancashire, Eng., the ghost of Robert grove. Adams, a former landlord who was buried at Aberdeen, is said to have been behaving most disgracefully of iate. "He" is heard in the dead of night drinking behind the bar-one man declares he looked through a window and saw "him"-but when the present landlord and his friends and guests descend to eject the intruder its intangible form flits upstairs to the bedrooms and disports itself there with much noise and riot. The latest report from Nelson is that a former friend, secreted in the bar, saw Robert Adams' burly figare at the beer engine, but naturally failed to seize it.

Sunday, May 21, being the teast of St. Helen, the inhabitants of the vil- body make up your minds to go to lage of Lozen Grad, in Roumania, cel- our Fourth of July picnic, to be held at "Nistinares," priest of a special sect, danced barefoot upon live coals, a ceremony which will continue every day till the end of the month. After mass celebrated by the Bishop, a large pile of wood was set on fire, and toward evening the "Nistinares" took turns at vored by having our Sister Briggs give dancing over the scattered embers, ut us a grand inspirational talk. It being tering prophecies as to the happenings conference Sunday, quite a few took adof the coming year most closely affect vantage of same and added their mite to the remarks of the parish. While ing the members of the parish. While the ceremony was going on bands gant talk upon the continuity of life, played and people surrounded the burning embers. The people believe the "Nistinares" inherit the power of walking unscathed over the fire and that even they could not enjoy the privilege except during this month, on the occasion of this special celebration. This rite has been celebrated from time immemorial in this particular locality, and attracts a large number of visitors. How did they withstand the burning embers? Were they mediums?

D. S. Dewey writes: "I had rather lose my dinner and supper than to lose turn. Our choir, as usual, rendered a copy of The Progressive Thinker. I beautiful music, which all claim is do think it is the best paper on God's equal to any heard in the churches. We green earth."

J. W. Buchanan has removed to 520 Thomas avenue, Dallas Texas, where Hall, People's Institute, Van Buren and his friends will please address him.

Mrs. Powderly writes: "The meet classes for dancing every Saturday ings at 6603 Halsted street are growing night in Pleasure Hall and regular June ings at 6603 Haisted street are growing in numbers and are very interesting dance, June 17. Plenic at Reissig's Mrs. Orm will lecture for us Sunday evening. Ladies. Aid meets every leveling. Ladies. Aid meets every Letters will reach Oscar A. Edgerly, the noted trance lecturer. at 42 Smith pear to be just what we real. needn't go to thinkin' that Sp.

CONTRIBUTORS.—Each contributor | Take due notice that items for this is alone responsible for any assertions page in order to insure insertion must or statements he may make. The editor contain the full name and address of the writer. Otherwise they may be cast 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 WASTE BASKET.

E. R. Fielding writes from Washington, D. C.: "The auxiliary of the First Association has discontinued their meetings until October. Meetings are held at Mrs. W. Bocman's every Thursday afternoon at 2 p. m., during the summer. The Temple League met at and it is essential that all copy, to in-sure insertion in the paper, all other re-quirements being favorable, should be Sunday meetings are held at the home written plainly with ink on white of the president, Mrs. W. Farrow, every paper, or with a typewriter, and only on other Sunday. Sunday, May 28, the Benevolent Spiritualists met at Mrs. Farrow, every other Sunday. Sunday, May 28, the Benevolent Spiritualists met at Mrs. Farrow rows'. Mrs. Congdon gave the opening address, followed with addresses by

Mr. and Mrs. Walter Williams. Miss Farrow rendered several selections on the violin. Mr. and Mrs. Emil Nablie cherally have to be abridged more or hold meetings as usual at Woons' Hall: Mrs. M. Price, every Sunday at No. 423 First street N. E.; Mrs. Leese at 720 Tenth N. W.; Mrs. Julia Warnekie, 122 I street N. W." Dr. S. Weir Mitchell's avowal of his

belief in "mind reading" is of much more consequence to the world than all of the great Osler's lucubrations on the decline of mental powers after the age of forty. If it is true, as this eminent neurologist and clear seeing author says it is, that a knowledge of facts and occurrences may be gained without vision, touch or hearing, it is plain that physical science as it is now authoritatively needs revision.—Tribune, La Salle, Ill.

W. Hassman writes: "The closing meeting of the North Star Spiritual was held May 28, at 1546 Milwankee avenue, with a large attend-MENT IS ONLY INTENDED TO ance, especially from the Society Light More Light. The lecture was given by CHRONICLE THE ENGAGEMENTS Dr. P. M. Esser, a noted teacher and healer residing at 82 Willow street, 2nd flat. The second speaker was Dr. VARIOUS SPEAKERS SAY WILL Koehler of North avenue. Tests were given by Mrs. Johanna Rennau, 1812 Ashland avenue. The president gave thanks to all who attended the meetings and invited them back again at the opening gathering the first of Septembusiness meetings will G. H. Brooks writes: "I have been so

busy since my return home from Phila-

delphia after a very pleasant month's engagement with Mr. Locke's society that I have not had time to write to many readers of the same, as well as my friends know of my work, or where I am. During our absence from home our house had been broken into, and everything scattered about the house, to missing. I arrived home the second of May, and wife and Raymond from Los Angeles, Cal., the next week. Wife has been greatly benefited by her trip ualists who may teel to attend. In next week's issue I will tell how to get there kind of talent we are to have. I trust and give more time to my friends."

The nineteenth great picnic will be given by the First German Spiritualist ARE LARGELY EDUCATORS OF THE Grove. Riverside, Ill., on Sunday, June PUBLIC. CAUTION, CANDOR, COUR- 18, 1905. Tickets, sold in advance, 25 cents. At the grove, 30 cents each. Take the Metropolitan Elevated (Garfield Park Line) to 52nd avenue, from there take LaGrange car to the

Mrs. H. A. Cross writes: "I wish to express my appreciation and thanks through the columns of The Progress ive Thinker to Mrs. Geo. S. Lincoln and Mrs. C. Kirchner for opening their homes for the test circles held for the benefit of the Illinois Sunflower Club auxiliary to the I. S. S. A., and also to the mediums who assisted them in the message giving; and also to thank the committee at the entertainment held at the Hyde Park Occult Society's Hall, for their good work, and the society for the use of its hall for our business meeting and the entertainment, and last but not least, our Sister Francis, who is always ready to offer her home for our little gatherings. Now every rated their annual feast, when the Lake Bluff, Ill. Round trip tickets on the Chicago and Northwestern railroad, 75 cents. Basket lunch. Coffee and ice

cream served. Chocolate set to be raffled that day." Mrs. Kirchner writes: "On Sunday afternoon, May 28, we were again fafrom a scientific standpoint. Brother Lawrance also gave out some good thoughts, which carried considerable weight. Brother Thompson and Sister Weaver gave some grand demonstrations of spirit return, all of which were recognized. In the evening, owing to the absence of our president. Sister Trafton conducted the services. The speaker, Mrs. V. Darby, gave one of her eloquent discourses. After the lecture Sister Thompson and Brother Thomp-son and Sister Trafton gave some remarkable demonstrations of spirit reextend a cordial invitation to all to at-

street, Lynn, Mass.

tend our services every Sunday after-

noon at 3, and evening at 8, at Mission

Leavitt street. We have our regular

use a pen or typewriter.

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

Our correspondent at Sandusky, O., writes: "Mrs. M. E. Jenkins, of Windsor, Ontario, served the Psychic Research Society of this city, May 21 and 28, as lecturer and message bearer, She quickly endeared herself to the audiences by the joyous messages she gave from the loved ones who have passed out of physical view. While here, she responded to a call from Put

in-Bay Island, where she held a parlor meeting, bringing comfort and consola tion to many who had not had an oppor tunity to attend Spiritualist meetings It is hoped that she will again visit this vicinity."

President writes from Rockford Mich.: "The Rockford Spiritualists will hold their regular June meeting on Sunday, the 11th. Mrs. Abbie E. Sheets o Grand Ledge has promised to be with us. Mrs. Sheets is a favorite with the Rockford people, but has been unable to accept engagements for a long time by. reason of illness. We are glad to learn that she is again able to go on with the good work.' H. Smith writes: "On Sunday even

ing, May 28, a large and appreciative audience congregated at the hall of the Students of Nature, 1565 Milwaukee avenue. The hall was crowded. Each person was given a red carnation. The platform was surrounded with Prof. S. Hunt's juvenile orchestra of 20 young musicians. Their instruments were violins, guitars and mandolins. The pastor in charge eloquently gave the history of the birth and growth of the so clety which she so cheerfully cradled for eleven years. Sister Kusserow and Sister McIntire gave much encourage ment for the future. Rev. Dr. Koehler an ex-minister of the Lutheran church spoke on Decoration, which was appropriate for this occasion, he being a true teacher of Spiritualism, Brother J. Coe, our old veteran, spoke of the growth and unfoldment, like a flower, of the pastor, as he has watched her, as a florist would. W. Lynn gave twenty tests. All were recognized. This sohas lived eleven years, and will open the doors at Van Buren Opera House in September, with the pastor as the leader and teacher. It is located at the corner of Madison street and California avenue."

Mrs. Laura Crawford writes from Detroit, Mich.: "The First Church of the Soul, 46 Grand River avenue., held its closing and memorial services May 28. A fine program was rendered. The hall was nicely decorated with flowers and flags, and crowded to the doors. Lec ture by Mrs. L. Crawford. She was as sisted in messages by Mrs. Nellie Med-calf and others, who did well in demon strating the continuity of life. Thurs day, the first day of June the Harmony Club will hold a social and prize draw ing at the home of Mrs. Crawford, 198 Fourth street. This society has been organized two months; membership numbers 24. We will resume our meetings again Sept. 1. Allow me to say in regard to your valuable paper, which we have for sale at our meetings, it is the best exponent of the Spiritual truth known. Long may it live to carry the messages of truth to the starving children of humanity."

Mrs. B. Sidwell writes: "A very interesting trumpet seance was held at Sisters Montgomery and Brooks, 24 Jackson Place, Monday evening, May 29, for the benefit of the Ladies Auxiliary of the Rising Sun Mission. Quite a snug sum was realized which was donated to the Auxiliary to aid in their relief work. Our sisters give very fine trumpet manifestations, and are worthy serving the Spiritual Science Society of Rockford, Ill., during the month of May, leave for Winslow, Ill., for two weeks, ARE ALSO THE HARVEST and am to serve one Sunday in June. I where they are to give trumpet manifind a very pleasant and successful so serve they are to give trumpet manifold a very pleasant and successful so serve they are to give trumpet manifold a very pleasant and successful so serve they are to give the given they are to give the given they are they a festations to quite a number of profes sional people who are investigating. The Ladies' Auxiliary is assisting all who are needy. Seances to raise funds to carry on its work are held every Thursday evening at Sister Bigden's 90 Warren avenue-always a number of good mediums present. Come help us

Jerry Robinson, a prominent Spiritualist and a wealthy Mississippi planter owning property on Lookout Mountain. where he had spent the summer for years, dropped dead of heart trouble in Chattanooga, Tenn., May 30. He was stricken as he started to board an electric car in front of Jo Anderson's drug ctore to go to the Central station wher he intended to catch the Memphis train at 10:20 o'clock. He was the owner of the Natural Bridge property and a fine residence near it on Lookout Mountain. He bought this property for about \$5,000 after the Natural Bridge Hotel suspended business some twenty years ago. Later he turned it over to the Spiritualists, who held meetings of different kinds on the property for a long time. The Spiritualists allowed the property to get in the chancery court, where Mr. Robinson secured possession

of it again a short time ago. Dr. H. A. Cross writes: "If the majority of materializing mediums do keep artificial toggery handy at their sences-which I hope is not true-I want by truthful statements of my own peronal experiences. There is the false, the fake, but the genuine does in reality exist also. One trumpet medium of Chicago, Mrs. Celia Hughes, has given her word of consent and willingness to oin with any or all congenial members of the League Board, for a sitting once week for the phase of trumpet manifestation in the light. It was my suggestion, and she willingly acquiesced if we can get trumpet manifestation in the light, sitting the same as is the custom when sitting in the dark, the medium not touching the trumpet, and every one present seeing the trumpet lifted by unseen hands, and hearing the voice from unseen vocal organs, or even if the spirit hands were to be seen lifting the trumpet, what a glorious accomdishment for the cause of Spiritualism that would be. and to have it here in our city. Such a result is worth working for. Mrs. Celia Hughes is willing to join us in the effort. The idea is my suggestion. I hope to see it realized.

Dr. G. Lester Lane of Boston, writes: 'A letter just received from Dr. Peebles informs me that he sailed for Boston last Saturday. He will be my guest while here. Queen Victoria's message given through me regarding Russo-Japanese war has now been fulfilled to the letter."

illed to the letter."

Dr. Louis H. Freedman, the noted Australian healer and physician, began a series of Sunday evening meetings, commencing June 4, in St. George's Hall, No. 3337 State street. The Doctor intends to make these meetings a continuous pleasure to come to; delightful singers will take part, and a variety of mediums will give messages. Various lecturers each Sunday and at every meeting. Dr. Freedman demonstrates his renowned faculty of exten poraneous diagnosis and healing the sick; he has removed to his old location. 3030 Indiana avenue, corner 31st street. Phone Douglas 108.

When writing for this paper TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 11, 1905, S. E. 58: "Birde."

Gem of Thought: "He is in ignoble business who steals from his defenseless little friends, the birds; they cannot bar their homes, nor conquer their enemics."

For information concerning The Progressive Lyceums authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spirit ualist Temple, Galveston, Texas, Begethe Sidwell writes: "The Ladies'

Auxiliary of the Rising Sun Spiritua Mission has changed its meeting place from 54 N. Ashland avenue to 90 Warren avenue, where they will continue to give their regular test meetings on Thursday evenings at 8 p. m. sharp. All are cordially invited. Admission to these meetings will be 15 cents, the proceeds to go to the poor and needy. During the winter months we have been able, with the assistance of our numerous friends and co-workers, to supply provisions, fuel, rent and medical attendance whenever needed.
While we expected to give up our meetings during the summer months, we are able by the assistance of our sister, Mrs. Bigden, wno has given us the use of her commodious parlors free, to continue to hold meetings as heretofore. President Mrs. Etta White-Foote, will give dancing lessons every Saturday evening at the People's Institute, Van Buren and Leavitt streets. The proceeds of such lessons will go to help us in our work."

Fred D. Dunakin, one of the most efficient workers in our ranks, and who stands for pure Spiritualism and honest mediumship, has lately been elected as president of the Ohio State Spiritualist Association. He writes: "Our state convention was pronounced a perfect success from start to finish by all who were there, and I beg for the privilege to say a word in regard to Miss Edna Grant of Conneaut, Ohio. She is the sweetest and most inspirational and charming singer I ever heard. She sang at nearly every session of the conven-tion and her smilling face and musical voice did more to imbue the large audiences who congregated there from time to time, with the spirit of truth, and expansion of soul than any discourse that was presented or delivered at great convention. The work has a fair start in Ohio. We are on a good, substantial basis and all that is requisite for a successful year's work is a united effort on the part of all true workers to push the work so nobly begun on towards perfection."

John D. Severance writes from Grand Rapids, Mich.: I wish to say a few words in regard to a young speaker of whom Grand Rapids Spiritualists are justly proud. I refer to Mrs. D. A. Mor-A little over two years ago she made her debut as a speaker, and from that time she has been going steadily onward, meeting with success wherever she goes and to-day she ranks with our best speakers. She of herself is a bright, intelligent woman, but when un der the control of her powerful guides it seems that the fields of wisdom are opened to her. She speaks rapidly, but very distinctly, clear, logical, forceful and eloquent. Last Sunday evening the New Thought society that Mrs. Morrill has served for the last two months, held memorial services and her closing lecture was indeed a wonder. She should be kept busy the year around. for such mediums will build up the Spiritualist movement, and lead humanity to higher conditions."

Irene Gay writes as follows af the

Ohio State Spiritualist Association convention, paying a high tribute of respect to the retiring president, Mrs. Curran: "It was one of the most enjoy-able spiritual gatherings I ever attended, that of the O. S. A. convention recently held in Ashtabula, Ohio. Fine weather, good speakers, soul-inspiring music, handsomely decorated halls and large audiences produced such favorable conditions that everyone was infected by it, and a general epidemic of harmony resulted therefrom. cal society at Ashtabula has long been noted for the harmonious and social element which pervaded its ranks, and during the recent convention, it was proven beyond all doubt that its reputa-tion had been justly, earned. Never were people better received or more warmly welcomed, and the kindly treatment accorded them will long be pleasantly remembered. It is not my intention to give the proceedings of the convention, as a full statement will be made by the state secretary, C. A. Sollinger, but will say the election of officers seemed to give uniform satisfac-tion, and I believe good and efficient service will be rendered by them. wish to speak a few words of our retiring president, Carrie Firth Curran, of Toledo, Ohio. For two years she has faithfully served the O. S. A., and TOO MUCH PRAISE CANNOT BE GIVEN THIS NOBLE WOMAN WHO HAS SPARED NEITHER TIME, STRENGTH NOR MONEY IN ADVANCING THE CAUSE AND PRESENTING IT THE PUBLIC IN A TRULY 'SPIRIT-UAL LIGHT. I but voice the sentiment of all when I say that the O. S. A. is better spiritually and financially for having had Mrs. Curran as its presi to assure you that spirit materialization is a fact in nature, and I can prove it that ill health compelled her to decline accepting the office with its many on-erous duties. The honest medium, as well as all seekers after truth have ever found in her a staunch friend, and that she may be restored to health and enabled to go on in the work wherein she has achieved such great success, is is the prayer of those who know and

G. W. C. writes from LaGrange, Ind.: I am well pleased with The Progress ve Thinker; don't know where I could better spend one dollar. I hope you will continue your grand thoughts and stirring discussions, and expose the fakers wherever they may be found, for they certainly are a menace to true Spiritualism stand for the truth and right, and all honest men and women will stand by yourto the end."

Mrs. L. AleGriffillC the English psychic and message bearer, who has been serving the First Church of Hamilton, and now with the Progressive Spiritual So ciety of Toronto,3 Canada, is open for engagement for July, August, September and October of this year, with camp meetings, societies, etc. Address her in care of Mrs., Hobson, 28 Taylor street, Toronto, Chanda.

Maggie Henry Writes: "At old 77, the Universal Octult Society as usual had a very interesting meeting. Our pastor, F. M. Stoller, took for the scripture lesson a part of the 12th chapter of L.

lesson a part of the 12th chapter of I. Corinthians. Some of the answers to the philosophical questions and especially one pertaining to psychometry as he is a fine psychometric reader himself, he is well qualified to answer it as well as all other questions pertaining to the spiritual philosophy, and all who are interested along this line of thought could not find a more interesting or in structive place to spend a couple of hours Sunday) evening. We always have good spirit messages from Madame Lucille DeLoux and others. All are cordially invited to attend meetings." 

The Excelsior Daily Call says: "Human personality and its survival of bodily death, was demonstrated in a very striking manner by Mrs. McHenry, the trance medium and psychic expert, at the Saratoga Hotel, Excelsior Springs, Mo., one Sunday evening lately. The filled, and the ladies and gentlemen present were given individual readings from personal articles placed upon a The readings were universally satisfactory and showed Mrs. McHenry to be a deep student of psychic re-search. Vocal selections of a high order rounded out an exceptionally entertaining and instructive program."

A. R. McDonald writes: "The Psychic Research Society of Toronto desires to make engagements for the ensuing year, with the best lecturers and test mediums. Kindly bear in mind, court only the very best as the best are not too good for us. Address me with full particulars at No. 124 Victoria Street, Toronto, Canada."

table

W. J. Elmo writes: "The Spiritual Alliance Society, 3514 Vincennes avenue, near corner Cottage Grove and 35th street, holds its next social and dance Saturday evening, June 10. All wel-

D. G. Hill writes: "Sunday, May 28,

the Golden Rule Spiritualist Society was especially favored by large attendance at both services, and great interest was manifested in the lectures given by Mrs. Nellie Kusserow in the afternoon, and Dr. C. A. Burgess in the evening. Both of these speakers were at their very best; surrounded as they were by the splendid condition of the hall, they seemed to outdo themselves, if such could be possible, holding the til the last words were said, followed by mediums with messages and tests that carried comfort and conviction to the recipients. The speakers for June 11 will be for the afternoon, Mrs. M. Schumacher, pastor of the Society Students of Nature, and for the evening, that brilliant orator and talented man. Chas. Hughes, ex-state's attorney, who has entertained us on former occasions. Don't forget the grand entertainment and prize drawing, Saturday evening, June 17,, at O'Donnell College Hall, So. Paulina street, between Washington Blvd and Park avenue."

Answering the inquiry of a subscriber as to how and why the words "In God We Trust" were put on the silver dollar, we would say that for this pious lie the country is indebted to a man named Pollock, who, a generation ago, was superintendent of the Philadelphia mint. Pollock was almost insane, Ingersoll said, about having God in the Constitu-tion. He placed the inscription on our coins without authority, but the act was approved by the government. In religion, as Shakspeare remarks, what damned error but some sober brow will bless it and approve it.-Truth Seeker.

Mrs. Ella Totten of Fort Worth, Texas, writes: "I read in The Progressive Thinker of a Mr. Burdette, who says he has proof positive that the Peoria trumpet and materializing mediums are There may be fakes there all right, but there is one genuine trumpet medium I know. Her name is Mrs. S. E. Pemberton, as fine a lady as ever lived and who gives you the truth and nothing but the truth. I think it is very wrong to paint all mediums the same, just because there are fakes in the town. If this man would call on this lady I think he would change his mind. Because we find frauds in the work it is no sign they are all frauds, and it shows a very weak place in any one saying so."

C. A. Sollinger, the secretary of the Ohio State Spiritualist Association, writes: "With pleasure we send you greetings from the O. S. A., who by risng vote send their heartfelt thanks to he spiritual press, especially to J. R. Francis, for the kind and generous help in keeping the work of the O. S. A. before the public."

W. J. W. writes from Los Angeles, Cal.: "A prophetic message from the spirit of George Washington is right in line with what the guides of Mrs. Cora L. V. Richmond predict: Spirit Washington foretold through a trance medium of this city at the beginning of the war between Russia and Japan, that the Japanese would come out victorious. The Japanese are the most spiritual people hence the progressive forces on the spirit side could work with and

nfluence them. Many advance military spirits from America were with the Japanese; also the great Confu-

cius.' George B. Ferris writes from Grand Rapids, Mich.: "On the last Sunday in May, the New Thought Spiritual ciety concluded its meetings until after the summer is past, and will hold no more meetings until October, when the work will again be taken up, with greater zeal than ever, after the rest. On Sunday, the 28th, Memorial Day was observed with fitting exercises, which included brilliant addresses by Mrs. D. A. Morrill and Dr. J. C. Batdorf. The society during the past year has been very successful: the meetings have been well attended, and there is no indebtedness. The future of the society, too, seems to be assured. Plans are being considered to make the society more useful and more successful than ever before. We are in correspondence with a number of prominent speakers in regard to engagements for the coming season, and though no definite an nouncements can yet be made, it is certain that we will have on our rostrum some of the most talented, and most widely known speakers now before the public. The Holland Unitarian church. where the meetings have been held for the past few months, is one of the most suitable meeting places that Grand Rapids Spiritualists have ever had; and it has been leased for another year." Word comes from London, Eng., that

a clock which is expected to run for 30.000 years or more is the latest result of the discovery of radium. This instrument has been invented by the Hon. H. G. Strutt, who is a son of Lord Rayleigh, the discoverer of argon, and re-cent winner of the Nobel prize for physics. In the clock one-twelfth of a grain of radium is suspended over a small electroscope consisting of two thin strips of silver. These, being charged with electricity from the radium, move apart, till they touch the sides of the vacuum tube in which they are fixed. There they communicate their charge to an aluminum wire which rings a hell. and, being discharged, fall together again, to repeat the process indefinite This extraordinary timepiece has just been placed on the market in Lon-

I. R. Armstrong of Vermont, writes: "The camp-meeting season again draws near, and as a former interested at tendant and a present reader of Spiritualist literature, I wish to make a sug gestion to those in authority at such summer gatherings. Of the transient visitors, many are excursionists of a class unable to go at other times, perhaps ignorant of what is taught there and in numerous instances—as any camper can attest—eager to learn some-thing in the brief interval usually afforded. In consideration of such circumstances it seems it would be well for management, mediums and officials transportation companies concerned, to effect some arrangement-

better than any I have witnessedwhereby the little time at their disposal may be spent by the sober-minded in listening to an enlightening discourse, or perhaps in a first consultation with a medium; further as an additional aid to the dissemination of a rational beparlors of the hotel were comfortably lief, I think it would be well for managers and editors of Spiritualist periodi cals to distribute gratuitously at such times circulars containing directions for organizing house circles, a list of standard Spiritualist publications, information regarding the camps, Comparatively, few visitors, it tactfully approached and politely requested would refuse to accept them for examination at home, and new ideas first gained at the camp might thus be profitably developed and much good result.

Choice Poems by Mr. Edmiston.

To the Editor and Readers of The Progressive Thinker:-The N. S. A. has been presented with fifty copies of the handsome cloth-bound book of choice poems, the same to be sold for the benefit of our relief fund. The author has generously allowed us to sell these volumes for the exceedingly low price of fifty cents per copy. We trust the lovers of good poetry will hasten to secure a copy and thus help to swell our pen-sion fund. We are in receipt of our portion of the funds raised on the Barrett quilt made by Mesdames Gott and Skogland; the amount will appear in our closing list: our grateful and sincere thanks are extended to all helpers in our good work. With cordial greetings to all.

MARY T. LONGLEY, N'S. A. Secretary.

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

To German Spiritualists.

As there are many Germans interested in Spiritualism, who are often not able to understand the English language sufficiently to investigate through English meetings and English mediums, they will have opportunity to attend meetings in their own, the German language, at Lily Dale, during the camp season this summer. We will hold daily meetings there in German, aside from the regular meetings, which are of course in English, this German work being only a branch of all the good work that is done there.

The writer of this, with the assist ance of other German mediums, will do this work. We hope a large number of German friends will attend the camp here, who would like to spend a summer vacation in the most delightful spot of the country, for rest and recreation, and get spiritual food and knowledge from their loved ones on the other side of the veil.

The railroad company has recognized the beauty and attraction of the place and has placed it among the summer resorts, making special rates; anyone wishing to come may ask their ticket agents for rates of excursion tickets good from June 1 until October 31.

We hope that mediums speaking the German language will wend their way to Lily Dale to assist in this work, which I think is needed in the camp and during summer season as well as at home in the winter; we hope that the readers having German friends will inform them, that they may consider Lily Dale when making their plans for the summer, that we may be able to make this a success and add to the good of the cause.

I will conduct developing classes and also hold seances and give private sittings for clairvoyant spiritual commu-

MRS. ELSIE STUMPF.

ROCHESTER, IND.

Spiritual Meetings of Interest and Profit Are Held There.

On May 15, those faithful, untiring workers in the vineyard of Spiritualism, Mr. and Mrs. E. W. Sprague, paid a visit to Rochester friends to rest for a short period and incidentally to speak and give a comforting message to those of the fold. Many and loyal are the friends of these good people who are pleased to have them come among us. The meeting held at First Spiritualists Church was not so largely attended as on previous occasions, owing to the meeting being mid-week, when people are busy with material cares, nevertheless, all said and done at this one meeting was helpful and appreciated, and the weary pilgrims went on their way

refreshed and happy for their visit. May 21, Dr. George B. Warne conducted two splendid services in our city. The coming of this genial gentleman is always fruitful in good results. Therefore, every word he uttered was gratefully received. With Dr. Warne at the helm of Spiritualism. is no wonder the fake element trembles. He is one of the saviors of Spiritualism and will be the means of wash ing its skirts from the filth so long be smirching it. Dr. Warne will always find a welcome among Rochester Spir Aualists who believe in his methods and admire his manly courage to stand for the pure and honest in our cause May 30, a day of ideal beauty in na-

ture, was also a day of spiritual feasting to the Spiritualists of our little city. Will V. Nicum, the apostle of Spiritual Spiritualism, delivered two lectures to fine audiences. By invitation of the officers of the church, Fredonia Lodge, Knights of Pythias attended services at First Spiritualist church to listen to this gifted and eloquent exponent of our philosophy. To say his effort was ap preciated by the order and all listeners is putting it mildly. We have engaged on our rostrum some of the best talent before the public in our our ranks, but it is safe to say no speaker has touched the responsive chord of sympathy and produced better results than this Dayton, Ohio, young man. Spiritualism means more than demonstrated immortality, it means the growth and development of the real man and woman His plea for spiritualized Spiritualists will eventually bring about different conditions among the people and here and there will be found those who wil reflect the radiance of the pure white light-seen and experienced by this gentle teacher. If I was an orthodox would pray the Lord to send more Will V. Nicums into Spiritualism to help us find the Christ within, and the good in everyone and everything. nake a strong effort to have Mr. Nicum with us again in the fall as it is plainly to be seen he is the one to put life and new blood into the cause at Rochester. MARGUERITE MILLER.

Rochester, Ind.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and approriate wedding souvenir. Contains mar riage ceremony, marriage certificate, etc., with choice matter in poetry and pross. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

"Poems of Frogress," By Lizzie Doten. In this volume, this peerless love genuine poetry, and especially by thor's entreplace. Cloth, 560 pages, ilspiritualists. The volume is testily kestrated \$1.25. love genuine poetry, and especially by

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# What Is Clairvoyance?

This question is one of great interest, for it opens be looked upon as the revelation of anything omniscient, for that is far from the door that exists between the material and spiritual true; indeed, charrandients often near realms. The following communication from Clara S. itself plane, fust as we do on the physical plane. And there is no occasion to pride oneself on account of growing consciousness on this plane, for it is will attract general attention among Spiritualists.

the "awfulness."

makes no comment; he simply satis fies himself with the statement.

In "Sir Richard Calmady," is a beau

sees her dead husband in his hunting

costume, slowly pacing up and down

in one of his favorite walks, just as she

had often seen him during his life-time

many years before. The author de-

scribes the incident so naturally that

we realize that people are much more

at the period when "Jane Eyre" ap-

Different Conditions.

Clairvoyance may-be attained under

different conditions. Its first appearance in a person supposed to be nor-

maily healthy is often cause for anxie-

y. Although this explains some cases.

t would be an unfair way of disposing

Quite often, too, there is a disorgan-

ized nervous system responsible for

such happenings, which may be reme-

died by medical care. If, after careful

medical treatment, howeve, the hap-

penings still occur, and the individual

seems to retain his mental balance in

other ways, we must look further for a

Turning aside for a moment, let us

consider the different physical condi-

tions under which clairvoyance may be

tained in this way is generally discov-

Another method of reaching clairvoy-

ance is by means of crystal gazing, and

this amusement has, of late years, been

There is also the clairvoyance at-

teresting cases in his "Varieties of Re-

Astral Plane Clairvovance.

The astral plane has been called the

scene of kaleidoscopic changes some-

what discomposing to nerves not of the

tance, to see a woman diminish in the

frightened beholder with angry face

and menacing gesture. It takes some

will power to stand one's ground and

strong will carries us over obstacles

And any experiences of this nature only

give one an opportunity to use fudg-

type of clairvoyance.

very popular in England.

ligious Experiences.'

tioned at present.

more satisfactory explanation.

ing aspect.

Clairvoyance [as set forth in the In the latter portion of "Jane Eyre," Chicago inter Ocean] means literally, when St. John is proposing marriage "clear seeing,", or, as the dictionary to the heroine, she is suddenly roused puts it, "the ability to discern objects to a memory of Rochester by hearing is often taken of this fact. not within reach of the eye under nor als voice calling her name in accents mal conditions." And what clairvoy of agonized love. She dashes out into one morning, was startled to hear a mal conditions." And what clairvoyance is to the eye, clairaudience is to the ear. The ability to perceive what others do not see is often linked to the power to hear what others do not hear and they will be treated together, al though it should not be understood that these two faculties are invariably united. It may be said of both of them, however, that they are an extension of the ordinary senses, due, if we could frace back the history of the ego who enjoys such privileges, to special training received either in former lives or in the present incarnation.

There are men who are able to state approximately how many bushels of apples will be gathered from any par ticular orchard by looking at the fruit-laden trees. There are other men who earn large salaries because of the extremely fine development of the sense of taste, which qualifies them to become efficient judges of tea. In the same way clairvoyance and clairaudience bring to those possessing them knowledge which it would otherwise be

impossible to gain. Clairvoyance, like many other things in life, is largely a matter of vibrations. Above and below the colors we are able to discern in the spectrum are many others, and of the entire gamut of sound ibrations, we hear, through the physical ear, only a very small portion; so that, in reality, undiscovered worlds are before man, and with them he is slowly-in what is now termed abnormal ways, but which is really only normal development, becoming acquainted.

And yet the word itself-clairvoysince—is viewed with suspicion by the majority of intelligent people, for it is frequently the synonym of charlatanism, fraud and chicanery. Under its guise vast sums of money are annually gathered in by those who often adver-tise as "natural psychics." They are surprisingly accurate at times, and quite as inaccurate at others.

Those who are pursuing the investigation of this interesting subject for altruistic motives alone, under the guidance of careful instructors, make no effort to attract the attention of the public; consequently, clairvoyance is usually judged by those possessing the faculty in an uncertain and untrained manner, rather than by the highest type of investigators, who are able, by means of it, to know at any time what is occurring or has occurred on any por

The fitful powers of the "natural psychic" are ample proof that something unexplained does exist in man. In some races this faculty is frequently found, although erratic in its manifestations. The Irish, for instance, with their innumerable tales of fairles, trixies, elves, are not indulging their storytelling faculty solely in such narrations They are naturally psychic, and possessed in former years the ability to see these tiny denizens of the astral plane. and to this day in Ireland one is shown the fairy rings-or rings where the grass is trodden down-as proof that

the fairies frequent some favored spot. by means of hypnotism. This is now Their neighbors, the Highlanders, with so common that all are familiar with less of romance and more of conscious the amusing performances of a hypno-fied teachers do not advertise themond sight and many a Scottish story has on this subject. for one of its exciting incidents the appearance of a loved one wrapped in a shroud as a warning of his approaching narcotics. The fact that it can be at ent as to whether the world, generally

In our own country the increase in psychic faculty is noticeable west of stimulant is purposely pursued, with their guidance and seeks it in vain, if the Rocky mountains, and audiences on the Pacific Coast need no demonstration that it exists, but they eagerly listen to the lecturer who is able to tell why it exists, and how it may be at-

## Historical Instances.

If we turn to history for confirmation of these faculties, we find two of its greatest characters are chronicled as being clairaudient.

What was that made Joan of Arc, a psychology at Harvard, gives many insimple little peasant maid, take upon herself the deliverance of her nation? It was the voice, she said, that spoke to her in the field and by the fireside How did she gain knowledge to gain touches the subject of dreams, which reach it, since at the present stage of and courageous enemy? It was the voices that gave her clear and explicit instructions. From whom did she learn how to plead her cause before a most august tribunal in a manner at once able and convincing? It was the voice audient experiences when in possession which taught her in the lonely night, of his normal faculties, and who conshe lay in her loathsome dungeon. sults his physician and faithfully fol-Nothing of herself alone—naught but lows his advice with no results what which resulted in his present condian ignorant, healthy little girl; posever; he finds, on the contrary, that sessed of no gifts of intellect or learn-with the passage of time, his experiing, but dowered with the purity of ences increase and grow more definite as well as the astral plane, is the ultiheart which enabled her to hear those and clear-cut. Under such circumstan mate possibility in store for everyone which led her to give up her life in gradual quickening of some one of his time in which it is to be attained. It

but there is a greater wisdom which bodies, and his experiences would thus for the highest interest of those around recognizes that more exalted beings fall under different classes. may excel us in profundity; and this By far the most common type results we drift aimlessly through life with no was the wisdom which made a saint of from the gradual awakening of the as- set purpose, idly seeking the amuse Joan of Arc. The Lombroso School of tral body upon the astral plane. A man ment the hour affords; and acons upon medicine speak of her as a most intermay have had for years a longing to seems may transpire before this gloriesting neuropath; perhaps that is what visit some city; suppose it to be Lonous possibility is achieved, if a man dethe world needs today-a few more don. On some particular occasion, when the conditions are advantageous,

neuropaths. The other case is that of Socrates; he may close his eyes for a moment a character so great that his biographer and find himself in London; he beholds Plato, devoted a long life to promulgat- the heavy fog with his inner vision, he ing his teachings. Socrates had a fa- sees the street-lights made dim and red miliar, a demon, he termed it, who by it, and he feels the damp air around stood guard over him in all the trans- him. No importance is attached to an actions of his daily life. It never told occurrence of the sort, it is merely, as him what to do, but always advised him said before, a quickening of the desirewhen he was about to make a mistake. body on the astral plane. And it was after years of such advice, always heeded, that Socrates went to "plane of illusion," and a man may realmake the speech which resulted in his ize this in some of his experiences. being sentenced to death. The voice On this plane are many malicious en checked him not. As he delivered the tities, who are anxious to frighten the sentences which most infuriated those newcomer, and he may be treated to a in power, the voice remained mute. 'And his conclusion from this silence is nothing less than magnificent, for strongest. It is not pleasant, for he said that since he had not been prevented in doing that which resulted in twinkling of an eye to a fairy of eight his death, he believed that death was or ten inches, and in another instant not an evil; that it was the next step grow to an enormous giantess of as for him in the course of evolution, and many feet in height, towering over the he did not fear nor dread its approach.

## Cases in Literature.

In literature, for we can find many not cry for mercy, but that is the only witnesses in this field, concerning clair way to get rid of such disagreeable at-royance, we shall cite but three examinentions. In this domain of man, a ples. Taken as they are, from books written within the last sixty years, they | quite the same as in the physical world. may sorve to show us that general opinion is changing, and that we are appaching the time when this subject ment and common sense. will be seriously investigated.

possible, unless accompanied by spiritual growth, to get into serious trouble through such faculties. Our latent weaknesses are all discovered on this plane, for our emotions are like an open book to its inhabitants, and advantage

he garden, thinking he must be in the voice right behind him say: "Cut you ricinity, and calling as she runs, "Yes, throat; do it now." He turned to see am coming." But he is not to be who had come into his room uninvited, found. Later he tells her that at that but found no one. This occurrence precise time he did call to her from repeated itself for many weeks. He there he was, many miles away, and grew fearful at longth lest he might, in hat he heard her answer. She decides a moment of folly, yield to the terrible not to tell him her own experience, and suggestion, but, realizing that it was this is the reason she gives for such dea a test between his own will power and cision: "The coincidence struck me as something with which he was not fatoo awful and too inexplicable to be miliar, he fought bravely for his freecommunicated or discussed." Fortun-dom, and gradually the voice grew ately, we have passed that period of weaker until he heard it no more. mental growth. There is nothing "too Some time after this a friend who was awful" now to be investigated and class- mediumistic said she had a message for ified—there's no better way to remove him from a man who had committed suicide some years before. The suicide In "David Copperfield," Dickens gives said he had, after his own rash act, an instance of clairaudience occurring been seized with a strong desire to in the conversation between David and force some one else to do the same Dan'l Peggotty a year or two after thing; that he had worked for a long

Dan'i's niece Emily has eloped with time to persuade Mr. K—to kill himself Steerforth's people, that Emily has and that he felt grateful because Mr. run away from him, and the question K- had not done so, inasmuch as he arises, whether, in her shame and de-spair she might not have committed sui-his unboly desire, and had never since cide. Dan'i finally says: "My niece, Em tried to persuade anyone to follow his ily, is alive, sir; I don't know where it example. comes from, or how 'tis, but I am told as she's alive." Dickens, whose orig-This case has been given at some

ength for the reason that there seems inality is one of his perennial charms, to be an increase of such experiences aow apparent; and we may ere long often be forced to decide whether such a case is to be roughly classed as orditiful description of an evening scene in nary insanity or as an increase of psy the garden at Catherine's home, when she becomes clairvoyant for a time. She

### How Attained.

Some of the possible dangers in store or the person seeking clairvoyant lowers have been mentioned, and now remains for us to learn how they may be avoided. The only safe method of attaining these higher faculties is through concentration and meditation.

willing to believe such happenings than To begin with, concentration should pe practiced in all the details of life. Let us do with our might what our It is worthy of comment that in each hands find to do," is a good epitome of astance these unusual powers were the attitude one should hold in all he undertakes. If it is only writing a letattained by some one who loved in the ideal manner—purely, unselfishly, and devotedly. And authorities on the subter, he should think of nothing else but that at the time, and put his whole ect of clairvoyance tell us that in life mind to making that letter fill the exact these powers often spring from this purpose for which it was written, whether of a social or a business na ture.

And then one comes next to meditation, to setting aside a little portion of each day—if only a few moments—to training the mind to act quickly and readily, quite as the draughtsman, by infinite practice, trains his hand to be

At the same time control of the desire might be sought. This is an effective method of subduing those troublesome astral entities which lie in wait for one when he begins to visit

the astral plane consciously. No definite time can be set for accomplishing certain results, for the reason that each student may have accomplished much or little in former lives along this line. All that has been mentioned must be achieved by the patient and unceasing effort of the stureached. First, is that which is gained dent himself, and when he is ready for regular training it will be given him.
It is perhaps well to add that quali-

of section of section of tized person as exhibited by lecturers selves in flashy literature, nor in any public manner. They do not teach for Then we have the clairvoyance that the material benefits to be derived comes from the use of stimulants or therefrom and they are quite indifferspeaking, even knows of their existered accidentally, and the use of some ence. But of a certainty, no man seeks the inevitable result that the normal his purpose be earnest, honest, and unpowers of intellectual achievement are selfish. Be his creed, caste, or color eventually weakened. De Quincey and what it may, when he is ready to assim-Coleridge are famous examples of this liate definite training it will be given tim; or, as has been said, "when the pupil is ready the teacher is waiting."

Mental Plane Clairvoyance.

The mental plane, as stated in a former theosophical article, is the plane tained through religious ecstasy. Of next higher than the astral plane in the this kind, William James, professor of course of evolution. Brief and fragmentary glimpses of its indescribable beauties are sometimes caught by the purest and lcftiest minds.. Cases of clairvoyance on this plane are rare

There is also the clairvoyance which is sometimes reached in sleep, but this Only the trained clairvoyant is able to man's evolution definite training is is too complex to be more than mennecessary in order to learn to function consciously the mental body, which is the body used on the lower levels of the mental plane. Let us now return to the individual who begins to have clairvoyant or ciair-

On the higher levels of this plane where man functions in the casual body, one becomes conscious of his past lives and the causes therein set going

Clairvoyance at will on the mental voices, and that absolute devotion ces we may assume that there is a but each must choose for himself the bodies other than the physical one. It may be reached quickly, if we work in We may think ourselves profound, may be one or more of several different liarmony with the law of evolution, and us; many incarnations may pass by if

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desires.

tre one an opportunity to use judg-ment and common sense. "new thought." Excellent in tone and Astral plane experiences should not tendencies. Price, cloth, \$1.

liberately sets himself to oppose the

interests of others and work solely for

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The life of earth is but a school. In which we learn to read The holy laws of nature, In a book that has no creed. It has the rocks, the trees, the birds; The sun the moon and stars. The grand old sea, flushed with glee,

'Neath the golden sunset bars. And the tiny blade of grass Doth a sermon to us preach, The odor of a flower Oft our inner souls can reach: The ripple of a brooklet.

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THE JUDGMENT OF THE SOUL.

Within the deep recesses of an inky Writhing and groping, lay a human Securely fettered by the chains of retri-

Which bound it to a past as yet unredeemed. And as companion to the awful dark-

Was a stillness, so intense, That the most terrific thunder Or the battle's most discordant clash In comparison were mild. And how long thus tangelstated cannot

But let it be known that a numb ignorance of all That ever had transpired burdened this zoul, apparently dead,

Taking the first step. Suddenly a gleam of light broke through

the awful horror; Removed the penetrating darts of igno-rance and bewilderment, And Memory stood before it. Sharp were the stings of conscience

And deep the scars of hate. withal, a lingering brought Memory For it led the soul to onward trend.

Spake the soul: Why this intensity of darkness? Can it be that destruction I have met? Nay, 'tis not so, for still I feel and

move, It seems but now since I beheld the

Thus it pondered for a time While Memory grew stronger, Till fully recognized it stood before the

Then deep was the angulsh, And the struggle for supremacy was fearful, For the soul as its opponent had a dark and ill-spent past:

And to decide stood Justice, an arbitrator firm, Yet mild. Then spake the Records of the Past:

in the pages of the life-book Appear to thine undoing, deeds vile and

A dissipated youth has been the foundation of a mad career. These are the charges laid Thy boyhood's days were reckless and

disobedience thy score, While small thefts and little untruths broadened into wider paths. Then, when upon the verge of manhood the records show a deed.

For very shame of which thou shouldst desire annihilation. Couldst thou not find a better pastime than a woman's heart? Her death to thee is laid.

To the widows and the orphans thou hast not been a friend.
To swell the increase of thy treasury, Thou didst employ their improtected

And thy workings at the gaming table are not to be passed o'er. Pitiable cries of hungry mouths waiting to be fed. Thou hast helped to raise.

As a towering oak thou shouldst have stood To receive the clinging weaknesses of these near and dear.

A bold and rejentless tyranhy was all

thou hadst to give. And to all these may be added deceit and cruel slander.— While hypocrisy stands foremost.

With such a record of the past, what sayest thou in mitigation?

Writhing and groans in answer, And Justice raises her hand.

Then spake the soul: Judge not harshly.-Mine were but the deeds of thousands

gone before, And thousands to come after. My early inspiration was my mother's. As in solicitude o'er me her form was

bent. Then came boyhood days. Vain were the prayers and pleadings of

my mother, My companions' taunts and jeers I Nor bethought me of the counsel

A wise and kind parent so fondly had bestowed: And thus I took the first step.

Which, followed by a second was my undoing. I dare not ask for justice: But I would pray for mercy.

Then spake Justice: A damaging evidence against thee are the records of thy past. I hold the balance thine iniquities so

heavily have weighted. If to the realms of harmony and bliss thou wouldst proceed A duty falls to thee, 'tis this: to counterpoise the scales.

Thou hast been weighed and found wanting, And to repair thine insolvency I compel thee, Soul, to labor and dis-

Each wrong by deed of good. This is law and unimpeached.

Therefore, for greater leniency implore Tis fruitless and of no effect.

There looms before in grim horror my misshapen past: The threads of my ill-woven destiny

must undo Again to live in the beginning. The seeming impossibility of my voluminous task Overwhelms me and I shrink.

My weakness, it is great. Justice: Part of thy punishment shall be spent

The remainder shall consist " In mingling with the souls of earth the accomplishment of his own selfish As thou hast trod the paths of selfish ness and greed By sympathetic deed alone thy spiritual

state is gained. 11, 1111 Since then,-a thousand centuries and more di iro Suns, moons and stara their courses have continued, it is its And strong minds, swayed with opposi tion, devoid of alon, ans:

Have drifted with the tide lon While the streets of ismorance and in And night prevailed o'er alk: When hope seemed lost, there came gleam in From inspiration's sun,

It broke the night, and brought the day— The soul's work has begun! M. ADELE THIEMAN. Milwaukee, Wis.

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MATERIALIZATION.

An Old and Forgotten System for Spir ualists to Consider.

(Continued from No. 810.) At this point the expected result depends largely upon the skill and knowl-edge of the spirit chemist or operator manipulating the power resulting from the blending process of primary forces and elements. This power we have computed from actual measurement of the emanations from each individual comprising the circle on the lower oc-tave, and by mathematical processes obtained the measurement of the invisble circle three octaves higher up, and he result represents a lifting power of 2,000 to 3,000 pounds weight in one hour. That is the energy and power that has been generated and expended in one hour would equal the power nec essary to lift from 2,000 pounds. This of course varies according to the level or octaves upon which the two circles are organized. This is the same power manifested when you tion, a result from concentrated vital

force, which is the motive power. Here should be noted the close relation existing between the terms, reduce. also remember that a force does not exhibit any power unless concentrated or confined. Each member of the two circles being at their post on their respective notes on the chromatic scale with the two mediums blended at the focal point on F sharp, the vital electro-magnetic forces will lightning-like flash along both arms of the human and spirit horseshoe magnets to the focal point of concentration along lines of least resistance, where they are converted into energy and power to be mapipulated by the skillful operator.

A spirit being wishing to be material ized and for a few moments at least be come visible to earth friends, steps into the electro-magnetic field of the human horseshoe magnet where the reduction process—the process of "bringing back to a former state of matter"—is made to play upon the spirit or ethereal form, and the lowering of the high rate of vibration culminates in condensation under the law of transmutation, and an invisible substance is "reduced or brought back to a former state of matter," in a few moments of time, and is now ready for the augmentary or finishing-up process, which for the want of a better name we will call electro magnetic atomic plating,—a process similar to your commercial electro-magnetic

silver and gold plating.
This is a process under the law of transmutation by which matter is converted into its co-related force at the positive pole and transferred by the electro-magnetic currents to the negative pole where it is re-converted into ing a veritable shell of solid matter on that part of the spirit body whose vibrations had been "reduced to a former state of matter." These processes may be applied to any part or to the whole spirit organism, and external organs of the five physical senses.

These atomic and molecular material elements, come largely from the physical medium, but also from members of the physical circle, but are only borrowed for the time being, and are by a reversal of the processes after each manifestation returned to the original owner under the law of harmony which causes each atom to seek its natural polarization.

Now, let it be understood that spiritual clothing and all things of a spiritual nature, can by these processes be "reduced to a former state of matter" for the time being, and the length of time it will hold intact under red or orange colored light or twilight depends upon the thickness of the electro-magnetic atomic plating. A thick piece of ice will hold a solid form longer under the application of heat than a thin piece

Remember that heat and light are only manifestations of certain rates of motion, and the white light or actinic ray with its multiple relation to high C on the scale, affects a materialized form just as a correspondingly high degree of heat would affect a thin piece of ce, which would melt instantly and be converted into vapor and at last disappear entirely under continued application of heat. But the slow-going motion of light reflected from red on C and orange on D have a lesser effect on newly-reduced matter with texture superfine, and colors far surpassing any of our chemical pigments, and are more like rainbow tints, or the colors exhibited in a newly opened rose bud. The white seems to be whiter than new fallen snow; it is here where coloring matter comes direct from nature's store house.

Now we will make the prediction and assert advisedly that when materializing circles are formed on the plan here outlined, it will become possible for human beings on the earth plane to walk with angels and gods at high noon, and entertain such visitors from the higher realms not unawares under cover of darkness, but under full light will we meet spirit friends face to face.

Now suppose a physical human being should desire to dematerialize, and "be an angel and with the angels stand" for a few minutes at least, the modus operandi would be for a sensitive to take a position on the other side of the cabinet in the electro-magnetic field of the spirit horse-shoe magnet where the spirit operator could manipulate the same powers with a reversal of the processes, and in a twinkling of an eve almost, the rates of your material vibrations would be increased to the state of spirit substance, and the subject would no longer be visible to physical sight and as a visitor from the visible realm of nature in turn be entertained by lovng angel friends, manifesting life the higher octaves of existence: and by a reversal of the processes our inquisitive friend would be returned to former normal state of matter, wiser but perhaps not happier.
While we think of it we will intro-

duce a statement from Prof. M. Faralay, from spirit side of life, in which he says that the spiritual body consists of body, and only differs in atomic rates of Do we not daily observe these same

processes in nature all around us when an invisible substance under the law of transmutation becomes visible, tangible matter, which is a result of the manipulation of vital electromagnetic force by a soul entity striving to build a physical structure for the purpose of manifesting as life on the great highway of progressive unfoldment with its cyclic spirals leading from octave to octave to ultimate realms of infinitude. own normal conditions is slow and lasting, and the manifesting entity need not be afraid of being light(ning) struck at every whip stick of the road and seemingly dashed into nothingness

in the twinkling of an eye.

Why should Spiritualists repeatedly assert in print and otherwise that ma terialization cannot and does not take

scientist living in equatorial regions deny the fact that vapor under favorable conditions is reduced to a former state of orystallization, and falls from the clouds in the form of snowflakes, or that water congeals into a solid state under a certain degree of cold, because

he has never seen it. No, he has studied and understands the law that governs these things just as well as his brother scientist in a northern latitude where such phenomena frequently oc-Brother and sister Spiritualists, why

not study the law that governs and processes involved in materialization? You can do that in full broad daylight, and become competent to judge between the false and the true, and be able to distinguish the difference between an arisen brother or sister and a P. PEARSON. scarecrow. Ponca City, O. T.

WHAT IS LIFE?

As Comprehended by a Noted Call-

San Francisco Chronicle) with which we are familiar in its ordinary sense, but the fullness of its meaning is apt to stagger us. For life is everything! Objections to such a definition are ready to hand, but can it not be proved true? Truth is frequently established by proofs that are largely speculative. When that eminent scientist, Bir Oliver Lodge, tells us that atoms are verifiable which are so little that a million millions of them massed together are bare ly visible with the highest power of a microscope, we accept the fact, al though we feel that proof of it must be partly inferential. But what, in this connection, interests us most in Sir Oliver's tiny atoms is the fact that they are alive; they move—and move with a purpose. They build up other forms of

ere term life. But what reason have we to claim that the inherent activity of infinitesi mal bits of substance is, properly, a phenomena of life? We do so simply because life is the energetic principlethe primary basis—the nitimate something of universal existence, whose incessant activity not only sustains its own being, but creates and sustains everything else that exists.

being, just as they themselves are built

up by and of the ultimate something we

Hence, life is eternal; these condi tions of its existence prove that it could have had no beginning and can have no end. They also prove that life has in-telligence that is inherent and supreme; none other could control its purposefu

Therefore life is all-powerful and all-comprehensive; it is omniscient, omnipresent and omnipresent. But these are attributes which we can only as-cribe to God himself, as the supreme uler of the universe.

Therefore life is God and God is life. And the dictum is true that man is reated in the (intellectual) image of his maker; for he is apparently the superlative output of the constructive processes of life. For human life, as e epecific determination and individualzation of universal life, differs essentially from the lower forms in that it acquires consciousness of its existence and memory of its experience. These go to constitute human personality which as an uncomplicated condition of eternal life, can never be destroyed. Self-consciousness in any form of being that is strictly elementary could by no cossibility be lost.

Man, therefore, is destined to live rever as a miniature production and ntegral part of creative intelligence. In conclusion, we claim that here are facts that go to establish the truth of the definition that life is that intel ligent creative energy whose activity accounts for universal existence. Life is everything.

O. O. BURGESS, M. D.

## FORGOTTEN.

Do your dear eyes look down from the heavens above Where now you are happy, dear friends

that we love, With scorn or with pity for those who The lives that you gave without fear or

regret. The wounds and the pains that for their sakes you bore. n the days when the blue of our coun-

try you wore? Dear voices long silent, dear eyes that are closed.

Dear forms bent with sorrows by treason imposed. Whose blood flowed like rivers, whose

lives were laid down
That the country you loved might go on The country you bled for, and writhed

in your pain, Can it ever forget you? Would not God disdain The people who ceased to remember with pride

And devotion the heroes who for them had died? Yet now forty years have scarce faded

away, But who speaks or thinks of those heroes to-day?
The glorious hearts that were strangers

When danger assaulted the land they Who sprang like a torrent from work-

shops and farms.

Till the very earth shook with shock of their arms! Yet who now remembers or trembles with pride And tears for our glorious heroes who

Our heroes, who were · they? Bright boys who with all Life's joys opening for them sprang

quick to the call
Of their country in need, and their gallant hearts burned, And, oh, God, what they bore! what hosts ne'er returned! They gave us our blessings! they were bought!

freedom they fought.

They suffered and died! forgot must Oh, when I forget them, may God forget

For our country, our homes and

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Progressive Thinker. Now is the time to extend the circula. tion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this sarth contains such a vast amount

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# REMARKABLE IVNENTION

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Spectacles Can Be Abandoned. This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Ac-

ina," a word which is their trade mark and owned by them. In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease.

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WITH BOOTHING, BALMY OILS. DR. BYE, Gor. Oth & Kansas City, Mn.

I Turned Out \$30127

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The above is the number of the presant issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

# In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the wellknown author, scientist and reformer.

by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement. He says: "This book will give us

This book has a brilliant introduction

courage to pass through the shadow of death to the sunlit clime of the world celestial." Rev. M. J. Savage says: "It is in-

tensely interesting, and gives a picture of the future life that one cannot help wishing may be true." The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his conscious-

Hon. C. A. Windle says: "It is inexpressibly delightful." President Bowles of the National Liberal League, says: "It is one of choicest pieces of literature of this mar-

relous age of books." Everybody will be charmed with it. for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price \$1. For sale at this office.

# A Study of Elizabeth Barrett Browning.

By Lilian Whiting, Anthor of "The World Beauticht," "Kate Field."
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writer of this "Study of Elizabeth Barrett Browning"
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Browning's Death.
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MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is cone of the behistorically correct; and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

# BODY AND SOUL.

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

ANCIENT INDIA

# General Survey.

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

·llows this freedom of expression, believing that the cause of truth can be hest subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the lon-appearance of YOUR article.

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four; one side of the paper. Please bear this

ITEMS .- Bear in mind that items for the General Survey will in all cases be Enerally have to be abridged more or 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. Correspondent writes so and so, with of forty. If it is true, as this eminent out giving the full name and address of neurologist and clear seeing author It will not do to say that Secretary or the writer. The items of those who do says it is, that a knowledge or facts and 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.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL held at 33 Upton street every month as ENDORSEMENT OF THE ILLINOIS usual. STATE SPIRITUALIST ASSOCIA- G. H. Brooks writes: "I have been so WHETHER ORDAINED OR busy since my return home from Phila-AND CONDUCTED ON STRICTLY THEY SHOULD PROTECT THE NOV. and give more time to my friends." ICE AND THE GULLIBLE FROM IM-POSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE Grove. Riverside, Ill., on Sunday, June PUBLIC. CAUTION, CANDOR, COUR- 18, 1905. Tickets, sold in advance, 25 AGE AND DISCERNMENT ARE RE-QUIRED BY THESE OFFICERS.

At the Engineers' Arms, at Nelson, in Lancashire, Eng., the ghost of Robert Adams a former landlord who was buried at Aberdeen, is said to have been behaving most disgracefully of late. "He" is heard in the dead of night drinking behind the bar-one man declares he looked through a window and saw "him"-but when the present landlord and his friends and guests descend to eject the intruder its intangible form flits upstairs to the bedrooms and disports itself there with much noise and riot. The latest report from Nelson is that a former friend, secreted in the bar, saw Robert Adams' burly figare at the beer engine, but naturally failed to seize it.

Sunday, May 21, being the teast of St. Helen, the inhabitants of the village of Lozen Grad, in Roumania, celebrated their annual feast, when the 'Nistinares," priest of a special sect danced barefoot upon live coals, a ceremony which will continue every day till the end of the month. After mass, celebrated by the Bishop, a large pile of wood was set on fire, and toward evening the "Nistinares" took turns at vored by having our Sister Briggs give dancing over the scattered embers, ut us a grand inspirational talk. It being tering prophecies as to the happenings conference Sunday, quite a few took adof the coming year most closely affecting the members of the parish. While to the cause. Dr. Hager gave an elethe ceremony was going on bands gant talk upon the continuity of life, played and people surrounded the burning embers. The people believe the "Nistinares" inherit the power of walking unscathed over the fire and that even they could not enjoy the privilege except during this month, on the occasion of this special celebration. This rite has been celebrated from time immemorial in this particular locality, and attracts a large number of visitors. How did they withstand the burning embers? Were they mediums?

lose my dinner and supper than to lose turn. Our choir, as usual, rendered a copy of The Progressive Thinker. I beautiful music, which all claim is

J. W. Buchanan has removed to 520 Thomas avenue, Dallas Texas, where his friends will please address him.

Mrs. Powderly writes: "The meetings at 6003 Halsted street are growing night in Pleasure Hall and regular June in numbers and are very interesting. dance, June 17. Picule at Reissig's Mrs. Orm will lecture for us Sunday Grove, July 1. All are welcome." Ladies Aid meets every

CONTRIBUTORS.—Each contributor Take due notice that Items for this is alone responsible for any assertions | page in order to insure insertion must or statements he may make. The editor contain the full name and address of the writer. Otherwise they may be cast 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 WASTE BASKET.

E. R. Fielding writes from Washington, D. C.: "The auxiliary of the First Association has discontinued their meetings until October. Meetings are held at Mrs. W. Bocman's every Thursday afternoon at 2 p. m., during the and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be Sunday meetings are held at the hole. written plainly with lnk on white of the president, Mrs. W. Farrow, every paper, or with a typewriter, and only on other Sunday. Sunday, May 28, the Benevolent Spiritualists met at Mrs. Farrows'. Mrs. Congdon gave the opening address, followed with addresses by Mr. and Mrs. Walter Williams. djusted to the space we have to occu-oy, and in order to do that they will the violin. Mr. and Mrs. Emil Nablie hold meetings as usual at Woons' Hall; ecs; otherwise many items would be Mrs. M. Price, every Sunday at No. 423 crowded out. Sometimes a thirty-line First street N. E.; Mrs. Leese at 720 item is cut down to ten lines, and ten Tenth N. W.; Mrs. Julia Warnekie, 122 Tenth N. W.; Mrs. Julia Warnekie, 122 I street N. W."

Dr. S. Weir Mitchell's avowal of his belief in "mind reading" is of much more consequence to the world than all of the great Osler's lucubrations on the decline of mental powers after the age occurrences may be gained without vision, touch or hearing, it is plain that physical science as it is now authoritatively needs revision .- Tribune, La Salle, Ill.

W. Hassman writes: "The closing neeting of the North Star Spiritual Union was held May 28, at 1546 Milwaukee avenue, with a large attend-MENT IS ONLY INTENDED TO More Light. The lecture was given by CHRONICLE THE ENGAGEMENTS Dr. P. M. Esser, a noted teacher and healer residing at 82 Willow street, 2nd DIUMS. A REPORT OF WHAT THE flat. The second speaker was Dr. VARIOUS SPEAKERS SAY WILL Koehler of North avenue. Tests were NOT BE PUBLISHED, AS WE HAVE given by Mrs. Johanna Rennau, 1812 OT SPACE SUFFICIENT FOR THAT | Ashland avenue. The president gave ings and invited them back again at the opening gathering the first of September. The business meetings will

AS THERE ARE NUMEROUS delphia after a very pleasant month's NOT. AS THERE ARE NUMEROUS engagement with Mr. Locke's society, FRAUDS IN THE CITY, IT WOULD that I have not had time to write to BE WELL FOR ALL CAMP OFFI- The Progressive Thinker to let the CIALS TO BE EXCEEDINGLY CARE- many readers of the same, as well as FUL AND WRITE TO DR. GEO. B. my friends know of my work, or where WARNE, 4203 EVANS AVENUE, FOR I am. During our absence from home WARNE, 4203 EVANS AVENUE, FOR our house had been broken into, and ev-INFORMATION, IF THEY DESIRE erything scattered about the house, to PARTICULARS. SUMMER such an extent that we shall hever feel CAMP-MEETINGS, WHEN PURE IN settled again. Some damage was done. SOCIAL CONDITIONS, ELEVATED IN but thus far we have found nothing MENTAL AND SPIRITUAL TONE missing. I arrived home the second of May, and wife and Raymond from Los Angeles, Cal., the next week. Wife has BUSINESS METHODS ARE POWER. been greatly benefited by her trip to FUL AIDS IN SPREADING THE California, and is much better than TRUTHS OF SPIRITUALISM. IT when she went away. I have been serv-LIUST NOT BE FORGOTTEN THAT serving the Spiritual Science Society of HUST NOT BE FORGOTTEN THAT Rockford, III., during the month of May, and am to serve one Sunday in June. I stime for the fakirs, BECAUSE find a very pleasant and successful so-THEY COME TO THE RALLYING ciety, and the engagement has been successful so centers for numbers of PEO cessful and most pleasing. I shall be PLE, MANY OF WHOM ARE
GERING FOR PHENOMENA ALL
THE REST OF THE YEAR AND
READY THERE TO PART WITH
REST OF THE YEAR AND THEIR MONEY WITHOUT PRU- the third or last Sunday in June, at DENCE. SPIRITUALISTS AND THE Glen Ellyn, where we shall be more PUBLIC AT LARGE LOOK TO EVERY than glad to welcome all of the Spirit-ONE OF OUR CAMP OFFICIAL week's issue I will tell how to get there, ualists who may teel to attend. In next BOARDS TO PROMOTE DECENCY, and when the meeting is to be, and the ELIMINATE TRICKERY AND RECOG- kind of talent we are to have. I trust NIZE ONLY HONEST MEDIUMS. in a short time to be out of my hurry,

The nineteenth great picnic will be given by the First German Spiritualist Society of the West Side in Reisig's cents. At the grove, 30 cents each. Take the Metropolitan Elevated (Garfield Park Line) to 52nd avenue, and from there take LaGrange car to the

Mrs. H. A. Cross writes: "I wish to express my appreciation and thanks through the columns of The Progress ive Thinker to Mrs. Geo. S. Lincoln and Mrs. C. Kirchner for opening their homes for the test circles held for the benefit of the Illinois Sunflower Club auxiliary to the I. S. S. A., and also to the mediums who assisted them in the message giving; and also to thank the committee at the entertainment held at the Hyde Park Occult Society's Hall, for their good work, and the society for the use of its hall for our busines meeting and the entertainment, and last but not least, our Sister Francis, who is always ready to offer her home for our little gatherings. Now every body make up your minds to go to our Fourth of July picnic, to be held at Lake Bluff, Ill. Round trip tickets on the Chicago and Northwestern railroad, 75 cents. Basket lunch. Coffee and ice

cream served. Chocolate set to be raf-fled that day." Mrs. Kirchner writes: "On Sunday afternoon. May 28, we were again fa vantage of same and added their mite from a scientific standpoint. Brother Lawrance also gave out some good thoughts, which carried considerable weight. Brother Thompson and Sister Weaver gave some grand demonstrations of spirit return, all of which were recognized. In the evening, owing to the absence of our president, Sister Trafton conducted the services. The spenker. Mrs. V. Darby, gave one of her loquent discourses. After the lecture Sister Thompson and Brother Thompson and Sister Trafton gave some re D. S. Dewey writes: "I had rather markable demonstrations of spirit re do think it is the best paper on God's equal to any heard in the churches. We green earth." extend a cordial invitation to all to at-tend our services every Sunday after-Hall, People's Institute. Van Buren and Leavitt street. We have our regular

classes for dancing every Saturday

Letters will reach Oscar A. Edgerly,

When writing for this paper TOPIC FOR THE PROGRESSIVE 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 Satur-day morning. Bear this in mind.

Our correspondent at Sandusky, O. writes: "Mrs. M. E. Jenkins, of Windsor, Ontario, served the Psychic Research Society of this city, May 21 and 28, as lecturer and message bearer She quickly endeared herself to the audiences by the joyous messages she gave from the loved ones who have passed out of physical view. While here, she responded to a call from Putn-Bay Island, where she held a parlor meeting, bringing comfort and consola tion to many who had not had an oppor tunity to attend Spiritualist meetings. It is hoped that she will again visit this vicinity."

President writes from Rockford Mich.: "The Rockford Spiritualists will hold their regular June meeting on Sunday, the 11th. Mrs. Abbie E. Sheets of Grand Ledge has promised to be with us. Mrs. Sheets is a favorite with the Rockford people, but has been unable to accept engagements for a long time by reason of illness. We are glad to learn that she is again able to go on with the good work." H. Smith writes: "On Sunday even

ing. May 28, a large and appreciative audience congregated at the hall of the Students of Nature, 1565 Milwaukee avenue. The hall was crowded. Each person was given a red carnation, The platform was surrounded with Prof. S. Hunt's juvenile orchestra of 20 young musicians. Their instruments were violins, guitars and mandolins. The pastor in charge eloquently gave the history of the birth and growth of the society which she so cheerfully cradled for eleven years. Sister Kusserow and Sister McIntire gave much encourage ment for the future. Rev. Dr. Koehler an ex-minister of the Lutheran church spoke on Decoration, which was approteacher of Spiritualism. Brother J. Coe, our old veteran, spoke of the growth and unfoldment, like a flower, of the pastor, as he has watched her, as a florist would. W. Lynn gave twenty tests. All were recognized. This society has lived eleven years, and will open the doors at Van Buren Opera House in September, with the pastor as the leader and teacher. It is located at the corner of Madison street and California avenue."

Mrs. Laura Crawford writes from Detroit, Mich.: "The First Church of the Soul. 46 Grand River avenue., held its closing and memorial services May 28. A fine program was rendered. The hall was nicely decorated with flowers and flags, and crowded to the doors. Lecture by Mrs. L. Crawford. She was assisted in messages by Mrs. Nellie Medcalf and others, who did well in demonstrating the continuity of life. day, the first day of June the Harmony Club will hold a social and prize draw ing at the home of Mrs. Crawford, 198 Fourth street. This society has been organized two months; membership numbers 24. We will resume our meetings again Sept. 1. Allow me to say in regard to your valuable paper, which we have for sale at our meetings, it is the best exponent of the Spiritual truth known. Long may it live to carry the messages of truth to the starving children of humanity."

Mrs. B. Sidwell writes: "A very teresting trumpet seance was held at Sisters Montgomery and Brooks, 24 Jackson Place, Monday evening, May 29, for the benefit of the Ladies Auxiliary of the Rising Sun Mission. Quite a snug sum was realized which was donated to the Auxiliary to aid in their relief work. Our sisters give very fine trumpet manifestations, and are worthy of the support of all Spiritualists. They leave for Winslow, Ill., for two weeks, where they are to give trumpet manifestations to quite a number of profespre invest The Ladies' Auxiliary is assisting all who are needy. Seances to raise funds to carry on its work are held every Thursday evening at Sister Bigden's, 90 Warren avenue—always a number of good mediums present. Come help us

Jerry Robinson, a prominent Spiritualist and a wealthy Mississippi planter owning property on Lookout Mountain, where he had spent the summer for years, dropped dead of heart trouble in Chattanooga, Tenn., May 30. He was stricken as he started to board an electric car in front of Jo Anderson's drug store to go to the Central station where he intended to catch the Memphis train at 10:20 o'clock. He was the owner of the Natural Bridge property and a fine residence near it on Lookout Mountain. He bought this property for about \$5,000 after the Natural Bridge Hotel suspended business some twenty years ago. Later he turned it over to the Spiritualists, who held meetings of different kinds on the property for a long time. The Spiritualists allowed the property to get in the chancery court, where Mr. Robinson secured possession

of it again a short time ago. Dr. H. A. Cross writes: "If the majority of materializing mediums do keep artificial toggery handy at their ances-which I hope is not true-I want to assure you that spirit materialization a fact in nature, and I can prove it by truthful statements of my own personal experiences. There is the false the fake, but the genuine does in realty exist also. One trumpet medium of Chicago, Mrs. Celia Hughes, has given her word of consent and willingness to join with any or all congenial members of the League Board, for a sitting once week for the phase of trumpet manifestation in the light. It was my sug gestion, and she willingly acquiesced. If we can get trumpet manifestation in the light, sitting the same as is the custom when sitting in the dark, the medium not touching the trumpet, and every one present seeing the trumpet lifted by unseen hands, and hearing the voice from unseen vocal organs, or even if the spirit hands were to be seen lifting the trumpet, what a glorious accomplishment for the cause of Spiritualism that would be, and to have it here in our city. Such a result is worth work ing for. Mrs. Celia Hughes is willing to join us in the effort. The idea is my suggestion. I hope to see it realized.

Dr. G. Lester Lane of Boston, writes: "A letter just received from Dr Peebles informs me that he sailed for Boston last Saturday. He will be my guest while here. Queen Victoria' message given through me regarding Russo-Japanese war has now been ful filled to the letter."

Dr. Louis H. Freedman, the noted Australian healer and physician, began a series of Sunday evening meetings, commencing June 4, in St. George' Hall, No. 3337 State street. The Doctor intends to make these meetings a continuous pleasure to come to: delightful singers will take part, and a variety of mediums will give messages. Various lecturers each Sunday and at every meeting. Dr. Freedman demonstrates his renowned faculty of extemporqueous diagnosis and healing the sick; he has removed to his old location, 3036 Indiana avenue, corner 31st street. Phone Douglas 108. meetings."

\_\_ LYCEUM.

Sunday, June 11, 1905, S. E. 58: "Birds."

Gem of Thought: 3-"He is in ignoble business who steals from his defenseless little friends, the birds; they than of bar their homes, nor conquer their enemies."

For information concerning The Progressive Loceums authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas,

Begethe Sidwell writes: "The Ladies"

Auxiliary of the Rising Sun Spiritual Mission has changed its meeting place from 54 N. Ashland avenue to 90 War-ren avenue, where they will continue to ive their regular test meetings on Thursday evenings at 8 p. m. sharp. All are cordially invited. Admission to these meetings will be 15 cents, the proceeds to go to the poor and needy. During the winter months we have been able, with the assistance of our numerous friends and co-workers, to supply provisions, tuel, rent and mediwhenever needed. While we expected to give up our meetings during the summer months, we are able by the assistance of our sister, Mrs. Bigden, who has given us the use f her commodious parlors free, to continue to hold meetings as heretofore. President Mrs. Etta White-Foote, will give dancing lessons every Saturday evening at the People's Institute, Van Buren and Leavitt streets. The proceeds of such lessons will go to help us

in our work," Fred D. Dunakin, one of the most effielent workers in our ranks, and who stands for pure Spiritualism and honest mediumship, has lately been elected as president of the Ohio State Spiritualist Association. He writes: "Our state convention was pronounced a perfect success from start to finish by all who were there, and I beg for the privilege to say a word in regard to Miss Edna Grant of Conneaut, Ohio. She is the sweetest and most inspirational and charming singer I ever heard. She sang at nearly every session of the convention and her snilling face and musical voice did more to imbue the large audiences who congregated there from time to time, with the spirit of truth, and expansion of soul than any discourse that was presented or delivered at that great convention. The work has a fair start in Ohio. We are on a good, substantial basis and all that is requisite for a successful year's work is a united effort on the part of all true workers to push the work so nobly begun on to wards perfection."

John D. Severance writes from Grand Rapids, Mich.: I wish to say a few words in regard to a young speaker of whom Grand Rapids Spiritualists are justly proud. I refer to Mrs. D. A. Morrill. A little overlitwo years ago she made her debut as a speaker, and from that time she has been going steadily onward, meeting with success wherever she goes and to-day she ranks with our best speakers. She of herself is a bright, intelligent woman, but when un der the control of her powerful guides it seems that the fields of wisdom are

opened to her. She speaks rapidly, but very distinctly, clear, logical, forceful and eloquent.:Last Sunday evening the New Thought: society that Mrs. Morrill has served for the last two months held memorial services and her closing lecture was indeed a wonder. She should be kept busy the year around, for such mediums will build up the Spiritualist movement, and lead humanity to higher conditions." Irene Gay writes as follows af the

Ohio State Spiritualist Association convention, paying a high tribute of respect to the retiring president, Mrs. Curran: "It was one of the most enjoyable spiritual gatherings I ever attended, that of the O. S. A. convention recently held in Ashtabula, Ohio. Fine weather, good speakers, soul-inspiring music, handsomely decorated halls and large englences produced such favor. ed, that of the O. S. A. convention relarge audiences produced such favorable conditions that everyone was infected by it, and a general epidemic of harmony resulted therefrom. The local society at Ashtabula has long been noted for the harmonious and social element which pervaded its ranks, and during the recent convention, it was proven beyond all doubt that its reputation had been justly earned. Never were neonle better received or more warmly welcomed, and the kindly treatment accorded them will long be pleas antly remembered. It is not my intention to give the proceedings of the convention, as a full statement will be made by the state secretary, C. A. Sollinger, but will say the election of officers seemed to give uniform satisfac tion, and I believe good and efficient service will be rendered by them. I ing president, Carrie Firth Curran, of foledo, Ohio. For two years she has faithfully served the O. S. A., and TOO MUCH PRAISE CANNOT BE GIVEN THIS NOBLE WOMAN WHO HAS SPARED NEITHER TIME, STRENGTH NOR MONEY IN ADVANCING THE CAUSE AND PRESENTING IT TO THE PUBLIC IN A TRULY SPIRIT-UAL LIGHT. I but voice the sentiment of all when I say that the O. S. A. s better spiritually and financially for having had Mrs. Curran as its presiient, and it was with regret we learned that ill health compelled her to decline accepting the office with its many onerous duties. The honest medium, as well as all seekers after truth have ever found in her a staunch friend, and that she may be restored to health and

enabled to go on in the work wherein she has achieved such great success, is is the prayer of those who know and G. W. C. writes from LaGrange, Ind.: 'I am well pleased with The Progress ive Thinker; don't know where I could better spend one dollar. I hope you will continue your grand thoughts and stirring discussions, and expose the fakers wherever they may be found, for they certainly are a menace to true Spiritualismo Estand for the truth and

right, and all honest men and women will stand by you'to the end." Mrs. L. AlaGriffiff, the English psychic and message bearer, who has been serving the First Church of Hamilton, and now with the Progressive Spiritual Society of Toronto, Canada, is open for engagement for July, August, September and October of this year, with camp meetings, societies, etc. Address her

in care of Mrs. Hobson, 28 Taylor street, Toronto, Canada. Maggie Henry Writes: "At old 77, the Universal Occult Society as usual had a very interesting meeting. Our pastor, F. M. Stoller, took for the scripture esson a part of the 12th chapter of I. Corinthians. Some of the answers to the philosophical questions and especione pertaining to psychometry as he is a fine psychometric reader himself, he is well qualified to answer it as well as all other questions pertaining to the spiritual philosophy, and all who are interested along this line of thought could not find a more interesting or instructive place to spend a couple of hours Sunday evening. We always have good spirit messages from Madame Lucille DeLoux and others. All are cordially invited to attend our

1113

The Excelsior Daily Call says: "Human personality and its survival of bodily death, was demonstrated in a very striking manner by Mrs. McHenry, the trance medium and psychic expert, at the Saratoga Hotel, Excelsior Springs, Mo., one Sunday evening lately. The parlors of the hotel were comfortably filled, and the ladles and gentlemen present were given individual readings from personal articles placed upon a The readings were universally satisfactory and showed Mrs. McHenry to be a deep student of psychic re-search. Vocal selections of a high order rounded out an exceptionally enter taining and instructive program."

A. R. McDonald writes: "The Psychic Research Society of Toronto desires to make engagements for the ensuing year, with the best lecturers and test mediums. Kindly bear in mind, court only the very best as the best are not too good for us. Address me with full particulars at No. 124 Victoria Street, Toronto, Canada."

W. J. Elmo writes: "The Spiritual Alliance Society, 3514 Vincennes avenue near corner Cottage Grove and 35th street, holds its next social and dance Saturday evening, June 10. All wel-

D. G. Hill writes: "Sunday, May 28 the Golden Rule Spiritualist Society was especially favored by large attendance at both services, and great interest was manifested in the lectures give en by Mrs. Nellie Kusserow in the atternoon, and Dr. C. A. Burgess in the evening. Both of these speakers were at their very best; surrounded as they were by the splendid condition or the hall, they seemed to outdo themselves if such could be possible, holding the closest attention of their audience un til the last words were said, followed by mediums with messages and tests that carried comfort and conviction to the recipients. The speakers for June 11 will be for the afternoon, Mrs. M. Schumacher, pastor of the Society Students of Nature, and for the evening, that brilliant orator and talented man Chas. Hughes, ex-state's attorney, who has entertained us on former occasions. Don't forget the grand entertainment and prize drawing, Saturday evening, June 17,, at O'Donnell College Hall, So. Paulina street, between Washington Blvd and Park avenue."

Answering the inquiry of a subscriber as to how and why the words "In God We Trust" were put on the silver dollar, we would say that for this pious lie the country is indebted to a man named Pollock, who, a generation ago, was su-perintendent of the Philadelphia mint. Pollock was almost insane, Ingersoll said, about having God in the Constitu-tion. He placed the inscription on our coins without authority, but the act was approved by the government. In religion, as Shakspeare remarks, what damned error but some sober brow will bless it and approve it.-Truth Seeker.

Mrs. Ella Totten of Fort Worth, Texas, writes: "I read in The Progress ive Thinker of a Mr. Burdette, who says he has proof positive that the Peoria trumpet and materializing mediums are fakes. There may be fakes there all right, but there is one genuine trumpet medium I know. Her name is Mrs. S. E. Pemberton, as fine a lady as ever lived and who gives you the truth and nothing but the truth. I think it is very wrong to paint all mediums the same, just because there are fakes in the town. If this man would call on this lady I think he would change his mind. Because we find frauds in the work it is no sign they are all frauds, and it shows a very weak place in any one saying so."

C. A. Sollinger, the secretary of the Ohio State Spiritualist Association, writes: "With pleasure we send you greetings from the O. S. A., who by rising vote send their heartfelt thanks to the spiritual press, especially to J. R. Francis, for the kind and generous help in keeping the work of the O. S. A. be

fore the public." L. V. Richmond predict: Spirit Washington foretold through a trance medium of this city at the beginning of the war between Russia and Japan, that the Japanese would come out victori ous. The Japanese are the most spiritual people hence the progressive forces on the spirit side could work with and influence them. Many advance military spirits from America were with the Japanese; also the great Confu-

George B. Ferris writes from Grand Rapids, Mich.: "On the last Sunday in May the New Thought Spiritual Socifty concluded its meetings until after he summer is past, and will hold no more meetings until October, when the work will again be taken up, with greater zeal than ever, after the rest. On Sunday, the 28th, Memorial Day was observed with fitting exercises, which included brilliant addresses by Mrs. D. A. Morrill and Dr. J. C. Batdorf. society during the past year has been very successful; the meetings have been well attended, and there is no indebtedness. The future of the society, too, seems to be assured. Plans ar being considered to make the society more useful and more successful than ever before. We are in correspondence with a number of prominent speakers in regard to engagements for the coming season, and though no definite an councements can yet be made, it is cer tain that we will have on our rostrum some of the most talented and most widely known speakers now before the public. The Holiand Unitarian church, where the meetings have been held for the past few months, is one of the most suitable meeting places that Grand Rapids Spiritualists have ever

nad; and it has been leased for another year." Word comes from London, Eng., that clock which is expected to run for 30,000 years or more is the latest result of the discovery of radium. This instrument has been invented by the Hon. H. G. Strutt, who is a son of Lord Ray-leigh, the discoverer of argon, and recent winner of the Nobel prize for phys ics. In the clock one-twelfth of a grain of radium is suspended over a small electroscope consisting of two thin strips of silver. These, being charged with electricity from the radium, move apart, till they touch the sides of the vacuum tube in which they are fixed. There they communicate their charge to an aluminum wire which rings a bell and, being discharged, fall together again, to repeat the process indefinite ly. This extraordinary timepiece has just been placed on the market in Lon-

I. R. Armstrong of Vermont, writes: "The camp-meeting season again draws tendant and a present reader of Spiritualist literature, I wish to make a suggestion to those in authority at such summer gatherings. Of the transient visitors, many are excursionists of class unable to go at other times, perhaps ignorant of what is taught there, Price 75 cents. and in numerous instances—as any camper can attest—eager to learn something in the brief interval usually afforded. In consideration of such circumstances it seems it would be well for management, mediums and officials of transportation companies con-

cerned, to effect some arrangement-

better than any I have witnessedwhereby the little time at their disposal may be spent by the sober-minded in listening to an enlightening discourse, or perhaps in a first consultation with a medium; further as an additional aid to the dissemination of a rational belief. I think it would be well for managers and editors of Spiritualist periodicals to distribute gratuitously at such times circulars containing directions for organizing house circles, a list of standard Spiritualist publications, information regarding the camps, Comparatively, few visitors, it tactfully approached and politely requested, would refuse to accept them for examination at home, and new ideas first gained at the camp might thus be profitably developed and much good result.'

Choice Poems by Mr. Edmiston.

To the Editor and Renders of The Progressive Thinker:—The N. S. A. has een presented with fifty copies of the handsome cloth-bound book of choice poems, the same to be sold for the benefit of our relief fund. The author has generously allowed us to sell these volimes for the exceedingly low price of fifty cents per copy. We trust the lovers of good poetry will hasten to secure a copy and thus help to swell our pension fund. We are in receipt of our portion of the funds raised on the Barrett quilt made by Mesdames Gott and Skogland; the amount will appear in our closing list: our grateful and sineere thanks are extended to all helpers in our good work. With cordial greetings to all.

MARY T. LONGLEY, N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

To German Spiritualists.

As there are many Germans interested in Spiritualism, who are often not able to understand the English lan sufficiently to guage through English meetings and English mediums, they will have opportunity to attend meetings in their own, the Ger man language, at Lily Dale, during the camp season this summer. We will hold daily nicetings there in German, aside from the regular meetings, which are of course in English, this German work being only a branch of all the good work that is done there.

The writer of this, with the assistince of other German mediums, will do his work. We hope a large number of German friends will attend the camp here, who would like to spend a summer vacation in the most delightfu spot of the country, for rest and recreaion, and get spiritual food and knowledge from their loved ones on the other side of the veil.

The railroad company has recognized the beauty and attraction of the place and has placed it among the summer resorts, making special rates; anyone wishing to come may ask their ticket agents for rates of excursion tickets good from June 1 until October 31.

We hope that mediums speaking the German language will wend their way to Lily Dale to assist in this work which I think is needed in the camp and during summer season as well as at home in the winter; we hope that the readers having German friends will inform them, that they may consider Lily Dale when making their plans for the summer, that we may be able to make this a success and add to the good of the cause.

I will conduct developing classes and also hold seances and give private sit-tings for clairvoyant spiritual commu-

MRS. ELSIE STUMPF.

ROCHESTER, IND.

Spiritual Meetings of Interest and Profit Are Held There.

On May 15, those faithful, untiring workers in the vineyard of Spiritualism, Mr. and Mrs. E. W. Sprague, paid a visit to Rochester friends to rest for a short period and incidentally to speak and give a comforting message to those of the fold. Many and loyal are the friends of these good people who are pleased to have them come among us. The meeting held at First Spiritualists Church was not so largely attended as on previous occasions, owing to the meeting being mid-week, when people are busy with material cares, nevertheless, all said and done at this one meeting was helpful and appreciated, and the weary pilgrims went on their way refreshed and happy for their visit.

May 21, Dr. George B. Warne conducted two splendid services in our city. The coming of this genial gentleman is always fruitful in good results. Therefore, every word he uttered was gratefully received. Dr. Warne at the helm of Spiritualism, it is no wonder the fake element trem bles. He is one of the saviors of Spirit ualism and will be the means of washing its skirts from the filth so long besmirching it. Dr. Warne will always find a welcome among Rochester Spir Aualists who believe in his methods and admire his manly courage to stand for the pure and honest in our cause.

May 30, a day of ideal beauty in na ture, was also a day of spiritual feasting to the Spiritualists of our little city. Will V. Nicum, the apostle of Spiritual Spiritualism, delivered two lectures to fine audiences. By invitation of the officers of the church, Fredonia Lodge Knights of Pythias attended services at First Spiritualist church to listen to this gifted and eloquent exponent of our philosophy. To say his effort was appreciated by the order and all listeners is putting it mildly. We have engaged on our rostrum some of the best talent before the public in our our ranks, but it is safe to say no speaker has touched the responsive chord of sympathy and produced better results than this Dayton, Ohio, young man. Spiritualism means more than demonstrated immortality, it means the growth and devel opment of the real man and woman His plea for spiritualized Spiritualists will eventually bring about different conditions among the people and here and there will be found those who will reflect the radiance of the pure white light seen and experienced by this gentle teacher. If I was an orthodox yould pray the Lord to send more Will V. Nicums into Spiritualism to help us find the Christ within, and the good in everyone and everything. We will make a strong effort to have Mr. Nicum with us again in the fall as it is plainly to be seen he is the one to put life and new blood into the cause at Rochester MARGUERITE MILLER.

Rochester, Ind.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appro priate wedding souvenir. Contain riage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

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# WHAT SHALL WE EAT?

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tween the covers of this practical volume. It opens with a consideration of the purposes for which we eat, and how food material is converted to our needs, and is used in sustaining life. A very important feature of the work is found in the numerous tables given, showing the results of some 1,500 analvses of food products to determine the constituent elements, comparative food values, time required for diges-

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resolves." D. W. Hull.

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J. G. HINDERER. Anderson, Ind.

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This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio. NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often the recipient's mind been favorably orclearness is perhaps sacrificed to this ganized. It was like his father's and of forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will for a woman more attractive, leaving not be read. If the request be made, the mother to rear them with hardest the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Robert Ingersoll's lecture on "The as their portraits showed, had more Gods"? It can be obtained through the

office of The Progressive Thinker. C. H. Doty: Q. It has been proven dying in the year 98 A. D. was a rare of the same nature and office, at the same place and time? It has been as-Apollonius has been attributed to that f Jesus. What is the probable truth?

as obscure and mythical as that of stant reversion to the original type. Jesus, and it might be contended with The dog reverts to his wolf or fox proplausibility that either one was a substitute for the other, or that both were with corresponding mental 'reversion. reflections of more ancient persons. So well established is this fact of off-That part of history which touches religion has been so enwoven with fraud, interpolated and changed to suit the belifefs of copyists, that there is scarcely anything reliable. It is a fogland, with poses evolutionary progress, holding pleasing mirage conjured by the imagpleasing mirage conjured by the imagination of the travelers.

Our correspondent is too precise in his date of the birth of Apollonius. It is variously stated, showing that it is His birth was in not exactly known. the years of the first century and his life covered the greater part of the

He was a Pythagorian philosopher, traveled in India to learn the wisdom of the Brahmins, and returned to teach. As the Brahmins have not changed, we fnow what he learned of them and He was thought by his disciples to be divine, and performed, it is

platitudes, or word juggling, where them into the waste basket. words were taken for real things. The questions are answere They were compelled to perform mirage no other record was made except by ties and with him. those interested, and in a generation all evidence for or against disappeared.

Was not H. H. Budington: Q. No doubt many of his plays were ex- 8 p. m. tant before his time, yet ignorant as he was, could he have written with such ship which he has developed consists in exalted wisdom, had he not been im the fact that he does not touch the rressed by wise spirits? He was, I bequestions after they are hand-lieve, under the influence of Greek ed to him in plain sight of the lieve, under the influence of Greek ed spirits.

Mr. H. H. Budington has published a pamphlet with a good showing sight in a bright light. He leaves them of evidence as to the spiritual origin of there until after the opening hymn is Shakspeare's works. If this be admit- sung, the invocation, and the address ted the answer recently given in The upon the Philosophy of Spiritualism, Progressive Thinker does not require when he places himself in a receptive modification. We all have the evidence of spirits that it is correct. As for Bacon we do not understand why table, about four or five inches above he should be connected with Shakspeare at all. There is no allusion to him in the plays, and at Shakspeare's friends of the questioners commence time no mention is made that he was not the author, or that Bacon was in any way concerned.

O. Merrill: Q. What is the origin of man, and at what time does the spirit take possession of the body?

A. It is the unanimous opinion of all scientists, that man came by evolution from lower forms of animal life; that he was not created, but evolved. This question has been treated at length by spirit intelligences in the book I pub their own paper at home, and place in lished, "Origin and Antiquity of Man." Taking this theory as correct, the

The body does not form the spirit, or the spirit the body. The two grow to netism necessary for him to get in rap-

For the individual preservation of the spirit a certain progress must be home, but his friends were so anxious reached, and hence embryonic life does to communicate with him that they death of the body.

Hon. R. A. Dague: Q. The San spirit who came answered the question Francisco Examiner has the following just the same. news item: "Former Councilman Bernard C. Cuvellier shot himself yester-Spiritualists are very wonderful and nnnews item: "Former Councilman Berday on the roof of the eleven-story explainable—to us who know whereor building of the Union Savings Bank, at we speak and why we believe, they Thirteenth street and Broadway, it become to be a matter of course. ing the anniversary of his father's suicide many years ago in New Orleans. Chicago, Ili.

Not only was it the same day of the week and month, but his father ployed the same means to end his earthly cares and at the same hour of son were also the same age when they invited death at their own hands. Was this "obsession," coincidence, or brooding over his trouble real or imagnary, did the knowledge that his father committed suicide influence the son?

A. From a previous, somewhat exbaustive study of this question, I think he law of heredity fully explains it. Perhaps the knowledge of his father's act may have been suggestive and produced that state of mind when one idea dominates, known as the hypnotic, but this would not have occurred had not necessity pursued the same career. An unlimited number of instances illustrating and paralleling this case of suicide might be collected. I will relate one which came under my own observation. their questions and write letters of in- A young man, a leader in business in a western city, deserted a wife and two children, for a paramour. He was in his 28th year and after a few years of profligacy, renounced his ways for a more correct life. There is nothing extraordinary about this, but on investigation it was found that his father at 28 deserted his wife who had two children. for a woman more attractive, leaving labor. After a few years of dissipation, he returned to her and until his death twenty years thereafter, was a model husband.

Continuing this line of research it was found that the grandfather had exactly the same career, leaving his wife at the same age, returning and living an exemplary life thereafter. The S. P. LeRoy: Q. Where can I get three, grandfather, son and grandson, actuated by the same motives, there is no mystery in the fact that their actions were the same. We see instances every day where children folhy Damus and others that Apollonius of low the foolsteps of their parents in Tyana, born in the year 2 A. D., and noble deeds. Children are expected, at low the footsteps of their parents in proper age, to reproduce the characterhis his part of the control of the c similar to our gospels from India. Al- times mental and physical peculiarities dowing the personality of Jesus, what pass over a generation to re-appear in was the necessity for two individuals, striking isolation in the character of some offspring.

The same law holds in the entire terted that the life and character of range of the animal world. The horse has been cultivated from immemorial time away from the wild stock and yet A. The life of Apollonius is almost in the purest bred strains there is congenitors. The physical is accompanied spring taking back to more or less remote ancestors, that it has received a name, atavism, under which the facts are collected. It is the force which onobliterating the changes brought by ac cidents or conditions.

"Blood will tell," and this hereditary tendency often proves stronger than educational training, and the savage appears through the highest culture of civilization.

### A New Phase of Mediumship.

R. S. Ray has recently developed an advanced phase of mediumship in the line of answering questions sent up by those in his audience. Mr. Ray passes recorded, astonishing miracles. Oth-through the aisles before the meeting is ers regarded him as an impostor. It opened, giving each person a slip of is probable that he, like all the ancient paper and a pencil; they write one 'philosophers," used the smattering of question, fold the paper and return to knowledge of nature he had gained to him. He places the papers, when they awe the ignorant masses with a show of are all gathered, on the table in front of "divine power." Every soul of them him, in plain sight of the audience, and was a charlatan and pretender. Their does not touch them again until they wisdom" was either a reiteration of have been answered, when he throws

The questions are answered in detail. names being given, and particulars in acles, for that was the only evidence of regard to the questions, the spirit their superiority the people would receive. Their wisdom was of small modescribed, and even private conversament if they could not heal the sick and tions held by the questioners before raise the dead. Miracles were com- leaving their homes, and other things mon to all prophets, messiahs and which could not be known by a teachers. If they did not occur during stranger (as Mr. Ray most assuredly is their lives, their tollowers introduce to most of those present) unless in-them after the master's death. In that formed by spirits in touch with the par-

Mr. Ray's meetings are held in his large parlors, three connecting rooms, all brightly lighted, at 207 Lincoln avenue, between Garfield and Webster, ev-Shakspeare a medium, loftily inspired? ery Sunday, Wednesday and Friday at

The wonderful new phase of medium-

audience, and then laid together in a nile on the table, all the time in plain condition, passes his hands over the questions as they lay piled up on the them, but not touching the papers, and immediately his spirit guide and the giving him their answers, which he repeats to those in the audience whose satisfaction and often astonishment are unbounded. He often answers more than a hundred questions upon all possible subjects in an evening. coming from as far as Austin and Maywood on the west, and Ravenswood and Evanston on the North and from the far South Side, a party of six came last Sunday in their automobile.

People may write their questions on sealed envelopes if they like, it makes no difference, the only stipulation being spirit is the last link in the chain. It is that no one but themselves and the the product, the fruitage of all this Professor must touch the paper. Even Mrs. Ray does not touch a paper, be cause it would spoil the personal maggether, mutually dependent until death port with spirit friends of the ques

tioner. The other evening a man forgot to hand in his question written at Lot carry with it prolongation after the came and told the Professor that the man had his question in his pocket but had forgotten to send it up, and the

FRANCES MARIE NORTON.

Given Through the Mediumship of Justin Hulburd.

MESSAGE FROM JOE JEFFERSON.

Good morning, brother; one in faith, one in fact, one in a soul's desire. We can drink the libation of Truth together, calling that great divine power to bless our ministrations through life. The cup that will hold the seventh libation creates in man a brotherhood

through eternity.
I have entered Searchlight Bower this morning to ask in all kindness that you will do me the favor to take down a communication and see that the same is conveyed through the mail to that lorious sheet of information, through the law of progression called The Progressive Thinker. Such is the prominent headline of that educational pa-

Before I go any further it is my desire to tliank a lady whose soul is generosity. She says her name when in he physical life was Mrs. Mary Morse, the wife of Ephraim Weed Morse, one of San Diego's old citizens Southern California, Her spirit name is Lovelight. She gave way to allow me to give this communication, as this was the day she was going to send a letter to her husband and spirit mate who still lives in the physical body.

Do you know, Brother Hulburd, woman's nature—bless them—is a con-stitution of love and generosity? I care not how low any female may fall below the law of morality, in that individual still lies a flame that can be kindled into love for a fellow-being. believe it was woman that gave to the soul of man one of nature's laws called Generosity. I am willing to be convinced to the opposite. I would like to see the individual who had the power to convince me it was not so. Woman—bless her—is the mother, the wife and

I hope Brother Francis, the editor of The Progressive Thinker, will permit me space in his glorious paper to send my soul love and spiritual greeting to those loved ones I left in the physical body and to all who call me their friend. Now, brother, I wish to describe my entrance into spirit life through the

new birth. After I had made my exit from the physical body, when I opened my eyes and had taken in the visual condition called spiritual sight. I beheld my mother and father, and with them was my first female companion.

After I had received that joyful greeting, I looked upon my loved brother and professional companion, William Florence. He held by the hand one of my offspring. After I had received the greetings accorded me by my spirit friends, Billy Florence said: "Joe, you look like you had come from a hard rehearsal, and the long and tedious work has its effect upon your condition." I said, "Dear Billy, when the curtain

descended on the last act I was tired, that is all."

On his left stood Edwin Booth, John Spear, the astrologer, and wife on the right. Many happy days I passed in John's company. As I looked to the east I saw Edwin Forrest and Charlotte Cushman approaching, holding each-other's hands with that great smile of affection called brother and sister love. Many of my professional sisters and brothers were in attendance with a host of other friends.

There came forward one loved from boyhood-N. M. Higgins. fils soul and life was that of music. When we clasped hands the echo of an orchestra was heard in the distance. The sound of each instrument showed to me they were in perfect tune. The tone was heavenly and I cried for joy. Brother Higgins said, "Joseph, I had in preparation this orchestra for your

joy to know we were going to welcome an old friend to spirit life." Oh, it was such a glorious meeting I cannot describe it to you. No pen or pencil can portray that blissful scene. Mediums in the physical body erred when they described my spiritual home. Human nature is weak in many cases and I found it so in those who were

playing the role of public mediums.

I was conducted to the home of my

oved ones in spirit life. While enjoying that beautiful expression called soul friendship, Charotte Cushman approached me and said, Brother Joseph, do you not want to go his organ of speech. Here are two guides waiting to conduct us to his home in the mountains. Come, they will lead the way. It is in their power o attach your force and will power to his organ of speech; through that channel you can convey your thoughts to the people living on the earth plane.

They led and we followed, that is why when I made you that other visit the attempt at producing a communication for the reading public was so

Perhaps you would like to know who gave that little Justin the name of Puss. It was I, Joseph Jefferson. When quite a lad. at rehearsal one morning in Washington, D. C., he was sitting on my knee, a little mite of a creature as I thought then. I thought I had grown to be quite a lad, and felt my superior condition over him, he being so small. I forgot then that he was a number of months older than I was. Edwin Forrest was playing a star engagement at the theatre. He came to where we were sitting and said, "Joe, let me take my little one; he appears in this scene. Do you not think we cught to give him a nickname?"
I said, "Yes, let's call him Puss, he's

so little for his age. He held up a stick of candy and said, "Joe, hold this until I get through; don't you take too many licks now, be cause I can tell, you can lick down to here," pointing his little finger down on the stick of candy.

Brother that is a sweet memory to

me. I treasured that as long as I lived in the physical body. Now in my spiritual existence the memory is sweeter than ever. I am today speaking through the organ of that little one that I loved so much on earth. was looked upon by the professional sisters and brothers as a little queer individual, sensitive to all influences that he came in rapport with

I remember on one occasion Edwin Forrest said to Edwin Booth, world will hear from that little one vet hope it will not come to pass until he has closed his professional career." The spirit world understood what they required. While under the guardianship of

Brother Warren his mediumship was

put into full force between the North and South, during the civil war. He obeyed the commands of a spirit voice. and many papers reached Abraham Lincoin's hands through a force called Mind. The action was physical. The higher element was spiritual. He was horne on that force and gave into the hands of Abraham Lincoln that which was valuable. Abraham Lincoln tells

"I AIN'T LOST MY RELIGION."

Some people remining me of the old African who, in a moment of plous en-thusiasm, arose in a meeting and delivered himself as follows: therethers and those who have known of her work all sisters, you know and I know I ain't been what I oughtembeem I've robbed interest in all worthy reforms. In an hen-roosts and stole bogs and told lies address not long ago, after reviewing and got drunk and venssed and swore; but I thank God there's one thing I ain't never done-I ain't never lost my relig-

I do not insinuate that these persons have lied or sworn of stolen or got drunk, but use this case to illustrate another point. They have passed through many changes and have been obliged to modify or drop some points of old religious beller to agree with their knowledge of Spiritualism: nevertheless, they still hold some points of old faith acquired in early life, and will cling to these until they land "on the other side of Jordan." They have not lost their religion.

I want to analyze some of the saying statements and mistakes of this class, and do it so as to avoid person-

ality.
"Men are made in the image of God,"
"Delata leads common expression of Theists, leads us to inquire which men and which god? Some men are black, some white, some yellow; so there should be black, white and yellow gods to correspond. There are many gods and many men in endless variety; but let us suppose there is but one god and men in his image, as alleged; we want to know which man or men are the best likeness of him? As we may get a true idea of a thing by seeing its image, we should perceive exactly what a god is in ap-

We would transpose the statement so as to read: Gods are made in the image of men. All gods are man-made; and it is very uncertain what men mean by

The argument that man is the image. the offspring, the counterpart of a god proves that the said god is one of bad character, because humanity has been and is bad, for the most part; and the bad qualities must have been transmitted to them from the creator.

But we are told that man is the counterpart of God only in his good quali-ties; while in all things bad, wrong, evil, he is the image and child of Satan. That does not help the matter any.

for this god, they say, made Satan also, who derived his natural attributes from this maker the same as other individuals. However, leaving Satan out of view, the wrong doing and evil in men prove a bad creator, on the hypothesis of offspring, image and counterpart. The water in the atream is like that

n the fountain. A thing made is attributable to its maker. Like produces like in all nature; and there is no fair or logical reason why, a good should naturally be better than shis, offspring and

Some Spiritualists, have repudiated Jehovah, yet believe in and recognize the Christian god of popular religion. We have understood that the god of the bible is one and theisame god all the way through; but now it seems there are two-one, the Christian god: the other, god of the Jews. When they assert "the Bible is theyworded God" they should state definitely which god. They often quote "None inigoodebut one, and that is God." That is the Christian god-worst and mostcabominable of all gods-well proven in history.

Dr. Blank says: "When I speak of Christianity I have no reference to the Jewish Jehovah—when I use the word God I do not refer to Jehovah." The god that Christians worship is declared to be "the God of Abraham, Isaac and Jacob," which is the Jewish Jehovah. Father of an only Son Jesus" by a virgin, according to the fable.

At another time Blank affirms, "God did not speak his last words to Moses on Sinai nor to John in the rugged Isle of Patmos. He speaks to us in every true soul thought today." It is evident that the god he recognizes is the one that spoke to Moses and to John, the Apostle, (Jehovah)

If any god speaks to us in the soul thoughts expressed by Blank, it says some crooked, contradictory things. impossible to understand. His godwebs-onthe-brain is built upon the shifting sands of Christian ignorance, pa-Dr. Blank's latest definition-"God is

spirit-the infinite consciousness. life. purpose, will, wisdom of the universe This God I believe in trust and rev

If he will confine his averments to this world, it will be big enough for all purposes. know of the infinite and the universe? and of a god that he avers is "undefinable, incomprehensible, unknowable? His proof is assertion, assumption, in ference of what he believes.

He says, "We might as well attempt to blot the immortality idea out of human beings as the God idea. They are innate ideas."

There is nothing he claims to know so much about as his ideal god. Innate ideas, facts, principles are well sustained by science, nature, reason, demonstration. The god idea is a thing of faith and education, and god deas are as different as the various god believers - doctrines assumed taught, believed-fabrications without support of science or nature.

Blank claims to have held conversations with Jesus Christ, but says others who claimed this were obsessed; and he proved certain persons, obsessed or insane because they claimed to be God or servants of God to deliver his message; notwithstanding, he says of himself: "I am a conscious individual, a germ of divinity, a portion of God." He eems to be "a chippef the old block." May not this prove him; insane or obsessed by the phantom of an imaginary god-measured by his own rule?

He makes the charge of the blasphemy against persons opposed to prayers to his unknown god or "speakdrreverently of sacred prayer"-says,1 "they write manus militarios

still lives a monument of his past life. Those that loved him in his professional career have passed on to a higher life, the real world of thought. I send my love and blessing to the

riends that were kind to me, and may

the higher angels bless my dear ones. I thank you for taking down this com munication, and hope the editor of The Progressive Thinker will find space for it in his valuable paper. It is the only channel at present through which I can convey my thoughts to the friends still living in the physical body. I am on the look-out for another medium nearer home through whom I can reach my loved ones and speak to them through

A GREAT WOMAN GONE.

Commentary and Criticism—Theism Mrs. Livermore's Interest in Woman and Atheism. Suffrage.

> Mrs. Mary A. Livermore, whose recent death has called forth words of appreciation, love and admiration from over the civilized world, never lost her the good work that women are now doing in a multitude of lines formerly thought impossible to them, she said:

"The ballot is the synonym and symbol of equality in a republic. We must have this symbol of equality before women'can do their best work in any department of life. Now, they are most of the time trying to undo the mischief done by others, or by the law. "Women are allowed to look after the

defectives and unfortunates, but they want to get back behind the causes of pauperism and insanity, and in nineenths of the cases these result from bad laws. "Women have no antagonism toward

men. We love men quite as well as we ought to, and often better. They only need to beckon at any moment, and we are ready to rush to the uttermost. It is this very wish to help that makes us long for the ballot.

"During the civil war, the major of the 20th Indiana Regiment was brought to my house in Chicago, with seven partly healed wounds, received at Gettysburg. He told me that in the be ginning of the battle his regiment was stationed on a hill among the reserves. The smoke hid the battlefield; they could not see what was going on, and the screaming of the shells was so terrible that he found himself trembling with fear. After awhile the smoke blew away, and they could see, on a hill opposite, other reserves, including the 18th Indiana. Presently the other reserves were ordered down, and the major cried, 'Boys there goes the 18th Indiana into the fight!' The grape and canister tore through them mowing great swaths. On they went, keeping tep and time, making their way around the great mounds of dead. And the 20th indiana watched in agony the slaughter of their comrades and friends, and the major cried, 'O, God, why don't they call us reserves into action? We could charge down the hill and spike those guns!' I think of this as I read the papers, and as I go among the slums. say to myself, 'O, God, why do not these beloved men, the halves of ourselves, call on us, their reserves? We could save them!

"The same tesson came to us from our sick and wounded soldiers during the Spanish war; it comes to us in al charitable and philanthropic work. It is this that makes me-now facing my 84th birthday-still keep asking that we women may be classed not politically with state prison convicts, but with the men of our own households. whom we have helped to make and

with pens dipped in the gall of demonism and exhibit the froth of hell." He may frighten some people with his hell and blasphemy, but those free from religious bondage will not be disturbed. Denunciations of "the infidels and atheists" do not settle anything in argument.

We do not recognize any such thing as blasphemy, have no reverence for sacred things, and we perceive the erfor and folly of prayers to imaginary gods. No prayer was ever heard and answered by any god. We worship no person or thing-we reverence nobody -nothing.

It is queer how some folks affirm so much of a thing that is incomprehen-The pedigree of Christ runs back through the genealogies of Jewish his tory. He was a Jew and his father a god is the name—all else is myth, faith, fancy: Men worship a monster of their own creation. "The Omnipotent God" is an omnipotent tyrant and criminal.

Spiritualism meets the whole Christian gospel of salvation and damnation with square denial and proves it utterly

The Bible is the great compendium of errors, fables, myths; and it takes one error to prove another all the way through theology. Theism is mystery of the unknown, the worst of all delusions, involving man in a maze of blast ing contradictions, of no importance to humanity. What we believe is not as important as what we know. The log ical mind demands facts in proof of the ory. We are no longer dependent upon imaginary idealism.

A. H. NICHOLAS.

PASSED TO SPIRIT LIFE.

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

On Monday May 22, Rev. G. C. Love delivered the funeral discourse of Har-riet Susan Parmenter, near the town of Barlow, Oregon. Miss Parmenter was nearly 15 years old, and had been an invalid for eight years; for five years was helpless, yet was ever patient in her sufferings. The flowers brought by loving friends completely covered her grave, showing she had many friends to miss her in this life.

Henry Upsall passed to the higher life, May 26, at the home of his daughter, Mrs. Ballou, Chicago, aged 74. Th funeral was held at Watseka at the home of his son, and conducted by Dr. H. H. Alter of Watseka, and Margaret E. Skeels of Onarga. Mr. Upsail was a devout Spiritualist, a Mason, Odd Fellow and G. A. R. The Odd Fellows conducted the services at the grave, MARGARET E. SKEELS.

Passed to spirit life, Mrs. Rose Bracher, age 34, Sunday, May 21, at her late residence, 431 North Harrison ave Canton. Ohio. She leaves a hus band, one son and one brother; also her parents. Mrs. Bracher and her hus band were Spiritualists, she having passed away in that belief. It was he request that Mrs. Nina D. Challen should take charge of her funeral which she did most beautifully.

MR. B. LINT.

Released from earthly hondage, Harry Price, youngest son of Mrs. E. B. Price of St. Louis, Mo., the well-known trance lecturer and clairvoyant, after long slege of suffering and pain, under which the young man bore up with great fortitude. He was 19 years old and was a dutiful son and beloved brother. The change called "Death" held no terrors for him and his last re quest was that he be given a Spiritualistic funeral, which took place. May 29 and was conducted by the Society fo Spiritual Research, among which the young man nad a host of friends. Servloss were held at the house by Mrs. K T. Harry of St. Lonis and at the grave by Mr. W. J. Erwood of Wisconsin.
OSCAR F. EVERTZ. St. Louis, Mo.

"Love-See-landering;" By Dr. " There's The Sees

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The De watched for the country of a mother for her child, expecting to hear every day that he had been about down.

He stall lives in his shyrical body. After matrix we may seat a supposed body. After matrix we may seat.

# Leaves From the Diary of a Spiritualist Medium

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

some time I have felt a drawing toward than any church creed you ever see. Steelville, and when I got a letter ask-

came to the place several months ago and held circles in various private her money to home missions, and by houses every week for some time. By that we ought to know it was the devil what I have heard of him he must be a and not Flida's brother, seein' he was a fine medium but he is not a speaker. missionary to foreigners.

He succeeded in waking up the sleepy "If the report was true, Jabez Rich

railed to reach.

by investigators and his seances were ular church in the place preached a sermade a good many statements that will money to the church?

were requested to choose a spokesman folks live after death or not. and meet at a certain time and state they could not calm the tempest.

taken violently ill and was helped to a happy.' nearby house by his alarmed family. out-of-town elder got up and commented briefly upon Deacon Broaden's ill-kinder wobbly and far away, and I want ness and inquired if there was any one to know my Malviny still lives.' present who felt equal to filling his place. For a moment there was solemn

is so old and worn-out it ain't fit to put in a rag bag.

Spiritualist feller Strong is no sort of a holt of something that makes you h Very likely, folks who don't believe as say that Mr. Strong is a pretty straight where you got it. man, for if he had disclosed a vice as big as a chickadee's eye the Deacon would have made a cloak out of it that would have covered him out of sight.

'The first real charge seems to be that this man Strong is leadin' the peothat being didn't want folks to pick thing to do with such a god he is followin' the example set by Jesus Christ. enthority was way above it and just

to prove it he told us that a spirit came into one of his meetin's one night and said his name was Dudley Price and he advised his brother Andy to make a trade he was thinkin' about and Andy made the trade and lost all his property. If Deacon Foggy should meet a man who said he was my brother and the man should ask him to tell me to buy a certain thing and I should do it and lose my money, would Deacon Foggy want everybody to hold him and his religion accountable for it? Why can't you use a little sense, if you've got any? Everybody knows that Dudlev Price was a poor shiftless critter on the steps of the post-office tellin' ought to be run, while his poor wife took in washin' to keep his from starvin'. Andy Price wouldn't have paid one mite of attention to any advice his brother might have given him before he died, so why should he now?

heads that death is goin' to make you that the children will leave the door all over, but your bible tells you plainly open-of course they will-and let the that he that is holy shall be holy still light of truth illumine her darkness and and he that is filthy shall be filthy disclose her cobwebs and ragged furni still, and it stands to reason that a per- ture, that she can't take a minute's son who is a fool before he dies will be peace when they are around; and when a fool afterward until he has had a they get to lookin' over the relics hand chance to grow wise, and I wouldn't ed down to her from long ago she will trust him for quite a spell, for folks that sit stiff-backed and mutter-not very won't learn anything here, won't be low—'Drat them young ones!' forget-likely to learn very fast there. You are tin' that He whom they profess to foller spirits now just as much as you ever said, Except ye become as little chil will be, and the quicker you get that dren, ye can in no wise enter the king-idea in your heads the better off you'll dom of heaven."

be.

"It does beat all how old ideas will ment there was silonce and then the ktick in a body's head! The most of house rang with applause. The elders the Spiritualists seem to think that said they were sorry the people had death is bound to do a little contoggling been kept so late and closed the meetfor them and the ones they love best, but it won't. Death will take away Broaden who was as well as ever, wrote from us all our conceit and wealth and for me to come to them, and every hypocrisy and show and we shall ap where I have been among the farmers I to be just what we really are. You needn't go to thinkin' that Spiritualism up."

will devote to day's pages to an account such thing—it just gets right down to of the Rising Up of Betsey Jane. For the bottom of things and it cuts closer

ing me to come over as soon as possible spirits that come are deceivin' spirits and hold a meeting in the hall, I came. and to prove it he tells us that Aunt It seems that a medium, Mr. Strong, Flida Rich's brother came into the seance one night and advised her to give

church members in the place, not to was eaten by the cannibals-I don't see mention the "sinners" the church had how they ever stomached him, but perhaps his religion bein' hot and peppery Steelville was thoroughly roused at made him set well-and judgin' by Dea lost and Mr. Strong was fairly besieged | con Foggy's remarks to-night I don't be crowded, but personal affairs called him to folks that had eaten him. If it was to a distant state and the meetings had the devil in Mr. Strong that gave that to be discontinued. After Mr. Strong's advice to Flida Rich, I would like to departure the minister of the most pop- know if it was the devil in Deacon Foggy that made him persuade old man mon denouncing Spiritualism and he Hogg when he was dyin' to give his

not make his record look pretty in the day of judgment." Many of the church is entirely contrary to the teachin's of members, including one of the deacons, the church. Well, so much the worse were very angry and remarks anything for the church then. The religion but Christ-like were hurled from one taught by Jesus Christ was entirely party to the other, until it looked as if contrary to the teachin's of the church the "temple would be rent in twain," as in them days, and I might say in these the minister expressed it. To stay days too. Christ taught us that God is the storm a minister from another town love and it is the love in us folks that was sent for and the opposing parties makes us want to know whether our

"Aunt Hannah Goodno was the chief their grievances, and the two elders pillar of this church for years and would arrive at some decision provided years. I was in to see her after her girl Malviny died, and she says to me, The two deacons were chosen to rep- Betsey Jane, you don't know how I resent the two parties, and at the time miss Malviny, and it seems as if my appointed the church was so crowded heart would break for want of her. If there was hardly standing room. Be I could only know that she still lives fore Deacon Foggy, who represented and loves me I could bear it better. If the church, got through with his accu- some one I could trust could see her or sations Deacon Broaden, who represent get one word from her, even if I ed the Spiritualistic dissenters was couldn't, it seems to me I would be

"Here the poor old lady began to sob, This circumstance seemed to afford and says she, 'My religion has always much satisfaction to Deacon Foggy and been a great comfort to me before, and his party who hailed it as a sign that it's been a mighty power to soothe and the Lord was on their side. At the uplift when I've helped bury other wo close of Deacon Foggy's remarks the men's girls, but some way now I can't get holt of it as I use to, and it seems

every soul that has ever loved and lost. stillness and then a woman plainly You church folks will yell yourselves dressed, with gray hair and a kind boarse declaring folks live after they motherly face, rose to her feet and surdie, but the minute somebody tries to veyed the gathering. "I will take his prove it, you'll have a conniption fit. Now don't you Spiritualists get rousted A murmur of astonishment ran up and go to twittin and callin names, through the house, but above it a man's if you've got somethin worth having, voice was heard to exclaim, "I vum, if let your words and your acts prove it Betsey Jane hain't riz up!" The woman and keep holt of it, and let them howl waited until quiet was restored and then in a steady voice began to speak. to die sooner or later, and neither you you took to make it by, but in the

in,' and the proof of religion ain't in the "Next the Deacon told us that this preachin' but the livin." If you've got man, but queer in his talk and ways. est and kind and clean and happy, folks won't be long in findin' it out and wantwe do always are queer, but it's safe to in' to know what it is and how and

she is a dreadful nice, particular house keeper, and her parlor is fixed up so ice and prim and she's that choice of it that she never opens it only on spe ple into infidelity because he don't take cial occasions. Well, I hadn't been much stock in the Jewish God. Well, if there a great while afore the minister came and so this woman asked us to go flaws in his character, why didn't he into the parlor. It was close and dark hold himself above reproach, I'd like to and everything looked as spick-span know? If Mr. Strong won't have any- clean as a new hat. We hadn't been in there but a little while when Liddy Perkins and her three children come along, Moses told his folks that God said so and of course they had to be taken into and so, but Christ told his folks that the parlor too. I knew it was goin' to Moses said it and then he asserted his make dreadful riley feelin's and lots of 'em, and it did. The children didn't pushed Moses and his god right one want to stay there in the dark, and l side, and we haven't any reason to didn't blame 'em if they didn't, and so think that he ever acknowledged him. they kept runnin out doors and leavin' You church folks want to look out, or the door open after them and that let a you'll find some folks that don't pre- whole lot of sunshine in and if you'll tend are His closest followers after all. believe it as soon as the sun got in good "Next the Deacon told us that spirit messages work ruin and mischief, and spider's webs right across some of the best pictures-Bible pictures they were, too-and we saw also that there were holes in the stuffin' to the sofa and the floor was real poor and didn't look a mite safe. The woman that owned these things was all worked up and set on the edge of a slippery hair-cloth

"Poor woman, she just ached all over with the misery them children gave whose chief business in life was settin' her, and when they begun to to look at ber relics and keepsakes and make re United States government marks about 'em-children are master hands at makin' discoveries-I heard her mutter, real loud for a mutter, Drat them young ones!' but they didn't do a mite of narm, not one bit.

chair with her back as stiff and straight

as a board, and never took a bit of com-

fort; I don't believe she heard half the

"Now the church is like that woman and these Spiritualists are like them "You church folks have got it in your children, and the church is so afraid

Betsey Jane sat down and for a moing at once. The next day Deacon have had to hear how Betsey Jane "riz

# 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

# 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 here 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.

avenue, every Sunday at 7:30 Mrs. Johanna Roennaw, test medium. Central Spiritual Church holds serv ces 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 meetng Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

The Englewood Spiritual Union now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Aux liary 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 wel-

come. Services at 3 and 8 p. m. Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R.

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. Aitken, pastor and test medium. Come and bring your friends.

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, ever Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. 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 noon meetings, free; evening service. 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist... These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 81st

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and must it every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 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 Sunday in room 309 Masonic Temple. Service Sunday-school 10 a. m. perintendent of Sunday-school, Mrs. S. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at

home, Friday. 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 The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The

Rising Sun Lyceum meets at 2 p. m. German-English Society 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 er Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, mes sages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good peakers 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, 870 Wabangia avenue, near Robey street and North avenue. Sunday-school 10:30 a. 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 evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent 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 corresponding secretary, 543 .E. 55th street. Entrance to hall, 319 E. 55th

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Varne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist soci-ety of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary. R. Readings by mail, \$1.06. 207 Lincoln ave., Chicago, Illinols.

Dearfiends, you can creatly help me care for my blind sister, Jennie L. Webb; one of the earliest mediums now in the form, by writing a letter to a spirif friend. Send it to me with it, and I will lry and get reply by independent writing or whis-pers. Address Mrs. Aunie Lord Chamberlain, Mil-lord Mass.

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meets every Sunday at Alberta Hall 6922. Hon, D. Gilmour will address the meeting at 7:30 p. m. Conference at

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie

Mrs. Virginia Bryan, one of our most eloquent trance mediums, will lecture at Star Lodge Hall, 378 South Western

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# LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secfetary 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, formerly the summer home of Ex-President Cleveland, and at the head of the

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 prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs.

### CHESTERFIELD, CAMP.

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 Campmeeting 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 Wor then, Hillsboro Br., N. H.

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particuars 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. Nettle Howell is the

### dress her for programmes. NEW ERA CAMP-MEETING.

head of the executive committee. Ad-

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 campneeting 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 welfare 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 camp grounds 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 conven-tion 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. 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 the park. Many talented speakers engaged. All are welcome. Officers: H. E. Boerstler, president; L. M. Lydy, vice-president; A. W. Dennis, treas-urer; Hattie G. Webster, secretary. For further particulars, address the sec retary, 55 McDowell street, Columbus,

GRAND LEDGE CAMP, MICH. The Grand Ledge Spiritualist Campmeeting 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 Spirit-Camp-meeting will open at Mineral Park, June 25, and close July 25.

THE ASHLEY, OHIO, CAMP. This camp opens August 6 and closes August 27. For further particulars ad-

OCEAN GROVE CAMP. This camp is located at Harwich

Mass., and opens July 9, and closes 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-

### UNITY CAMP, MASS.

field, Kansas.

The season's work at Unity Camp, Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. Good speakers and mediums will be present. Electric cars going direct to camp gate, without change, leave Scolley Sq. subway, Boston every

LOS ANGELES CAMP, CAL. To be held at Mineral Park, commencing June 25 and ending July 25.

Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, Secretary, Man-

Sunday, June 4, 1905.

LAKE BRADY, OHIO. The fourteenth annual session of this camp will be held during the months of July and August. For full particulars

address A. G. Keck, Akron, Ohio.

ing begins July 30, and closes Aug. 20. Any person never having been in cottages will be erected the coming month, and the public will be well taken care of. For full particulars address the secretary, Mrs. Ruth Eastman, P. O.

9, the day's program being in charge of the Cleveland lyceums, which will unite and celebrate Children's Day.

On Sunday, July 16, the exercises will be in charge of the veteran workers in Spiritualism, Moses and Mattie Hull. Monday, July 24, and

will be the principal speaker from that time until July 30. July 31, Mrs. Cora L. V. Richmond has charge of the work, and will remain to August 7, giving a course of

expected to be with us. Aug. 13 is Cleveland Day, when the different Cleveland societies will uit the program with good mediums, speak

Aug. 26-27 will be set aside for a convention. This will be the closing meeting of the camp session. D. M. KING, President.

# F. H. Sherwood, Secretary.

To the Editor: -As camp-meeting time draws near, allow me through your columns to ask the friends not to orget to send in donations for the

the 16th of June, they may send them to my present address, 354 College street, Portland, Oregon. After that date, direct to me at New Era (Camp Ground) Oregon, as I chall go there to clean up and arrange the camp ground and hotel, so that everything will be in readiness for the first meeting on Sunday, July 9. Articles of fancy work of any design that can be turned into cash will be thankfully received and duly ap-

ing camp-meeting the largest and best ever held on the New Era camp

grounds. Don't forget the Lewis and Clarke Exposition in the city of Portland, which is only 22 miles north of the camp ground, and all attending the Exposition are cordially invited to come to the camp-meeting where they will find a beautiful camp ground, pure water, good accommodations, grand lecturers,

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lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Plan-

April 20. "Nothing much," as Aunt gives folks leave to act like the Old Sue says, has come to me to-day, so I Nick all their present lives, for it's no

"The Deacon's next charge is that the

"That is the cry that goes out from

"My friends, I ain't no orator nor schol- nor they can help it no matter how ar, but just a hard workin' farmer's hard you hug it. Truth will grow wife, as you know; but what's in a per-stronger and brighter all the time so son is bound to come out sooner or there ain't any call for anybody whose later, and my time has come to-night, and I'm going to stand up for what I for it will keep first rate. If you get know is the truth if the heavens fall. all rousted up you will say and do lots Deacon Foggy says Spiritualism is the of foolish things, but if you keep cool devil's doings. Well, that is his per- and sweet you'll be in a condition to see sonal opinion, and don't prove anything | what's right and what's wrong. The but his ignorance, besides the remarks proof of the puddin' ain't in the receipt

" Afew days ago I called on a neighor-I'm not going to call names-and

minister said when he tried to explain to us how that old infidel Joe Honest happened to die happy.

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