

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

NO. 811

### A QUERY BY DR. GREER

**Dr. Greer, an Excellent Medium Himself, Has Something Suggestive to Say.**

• To the Editor:—According to certain recent press reports concerning Elsie Reynolds, a professional spirit medium, telling of her alleged spiritualistic work—for and against—and which press reports are so conflictory, that to many they would suggest the idea, that in the same Spiritualistic field and speciality there 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 and places, and under different circumstances, by different correspondents, greatly extolled.

The counterfeit, for her bold and brazen sham pretense, seen also at different times, and places, and under different circumstances, by different correspondents, 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 Chicago. There were 25 or 30 of us present, a woman was the alleged medium, and here I will relate some of the ludicrous features of that ever memorable dark seance, and for which we, each (except a few dead-heads) were made

A woman behind a curtain posing in oratory and song impersonating, there, cundry alleged spirits unknown and unseen to any excepting to the woman behind the curtain.

A woman, too, coming from behind the curtain on her bended knees, and in baby twaddle, personating a garrulous little girl tot called "Effie."

A woman, too, before the curtain, having removed from her mouth her artificial bicusps, personating for a lady present, her toothless old spirit mother; but the lady would not have it, declaring that her mother died when young.

Besides her mother was not toothless.

Other ludicrous features we will leave to pass; suffice it to say that this particular spiritualistic seance, advertised as Ghost Materializations was no ghost

show, for no ghost, great or small, did at any time put in an appearance; or, at least, it was transparent (except the materiality, it was simple, from beginning to end.

As I before said, there were in the seance 25 or 30 persons, mostly women. Including three reporters, two of whom were Spiritualists, all except the dead-heads expressed disgust. Next day the Chicago press denounced the workman an arrant impostor.

My friend, who had been claimed by Elsie Reynolds, the question is, was she the genuine, the one so greatly extolled? Or was she the counterfeit, so greatly berated? At any rate, she was ill and elderly, of dark complexion, and with face and voice and mienment like one who had more thought for

Spiritualistic counterfeits, we know have followed in the wake of all great mediums. Home, for instance; Slater and Schlatter, have had their counterfeits; the Fays, the Eddys and the Davenportes have had their counterfeits and why not Elsie Reynolds? It is remarkable, 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

not know. We might as well ask why 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 honest, intelligent

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 to the public as a purveyor of retributive  
justice. In this instance, the Newtonton  
transition of the celebrated Dr. Newton  
to several alleged healers claimed him to be  
in their spirit control, but many to my knowl-  
edge, failing to heal, as he did not know  
were called to time, turned down, and  
made to get out. Thus for a time, Dr.  
Newton's reputation suffered greatly.  
These spiritists were not the only ones.  
Even Dr. Newton's simple method, this  
method was not only simple but became  
difficult. He did not, like certain alleged  
healers, have to sweat over his patients  
by massage, or rubbings No Dr.  
Newton's method was simply a gentleness  
touch of the hand, a word of command

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 serviceable service from certain groups.

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 displeasure. But, Mr. Editor, such unwarranted

great psychological crimes of a great many mediums, and especially so of great many healing mediums, 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 spirits, lose their grip on the spirit world, become, like others, abandoned mediums and left to themselves severely alone.

Honest spiritual service, which lightens the way is all-important, and true

our spiritual viewpoint is of greater worth to the world of mind than all the gold of earth.

DR. R. GREER.

Chicago, Ill.

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ment creature and it is a fact that

The scholar who cherishes the love 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.







## PROGRESSIVE SPIRITUALISM.

It gives us great pleasure to announce the discovery of a positive cure for asthma, in the wonderful Kola plant, a new botanic product found in the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have even at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to its wonderful powers.

From the Standpoint of a Christian  
Spiritualist.

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 nearly 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

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 man 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 progression made by Spiritualists in the last quarter of a century has placed their doctrine 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 acquire 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 day is a time of transition and return under certain conditions and through certain persons is scarcely doubted. In fact the growing impression is becoming well settled in the 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 Bible, but revere that Golden thread of divine light and truth that extends from the beginning to the end of that inspired book.

ance to the present time, and the experience has brought me the 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 that the divine revelation is being understood, and the public is beginning to recognize a reasonable and spiritual interpretation theory, let us who have been convinced all our life not fell to aid in the great reformatory work of eliminating from the mind of generations the superstition of the orthodox.

feldt. 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.

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net without dragging the rug to which he was sewed, and chair on which he sat, with his hands full of oatmeal, of which he was fond and intact at the loss of the sauce. Besides, the form was the exact likeness of my daughter. I 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 spirits would take part in supporting 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 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 eliciting 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 child is so susceptible 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 doubt the verity of any manifestation claimed to have been produced by the spirits which are so deeply rooted, and interwoven into the mind as to give rise to the sense of reality if what is felt.

I have heard many long-time Spiritualists complain of lingering and tormenting doubts that they could not prevent; and yet did not know how to get rid of them. This gives rise to suspicion in spite of reason, and the

denity 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 simple for them. They do not know just how to handle it; hence their fear; and the simulation alarms them, and they grow uneasy.

When we understand, all fear vanishes; and we can rest in full assurance of the verity of this highest art, most valuable, yet the most easily simulated phase of mediumship, inviting fraud because it brings in sight coverings of 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 are

periences the ruthless sacrilege and heartless cruelty of violating the most sacred feelings of our nature, and justly and promptly resist it; and this is the 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 advancement of the noblest cause of Humanity.

E. J. SCHELLHAUS.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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The PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year, \$1.00  
Six Months, .60  
Three Months, .35  
Single Copy, 10c

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SATURDAY, JUNE 10, 1905.

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SPECIAL NOTICE.

A Word of Warning From the National Spiritualists Association.

All Spiritualists are respectfully requested to take notice of the MARTIN BAILY, who real name is BAKER, 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 Spiritualists 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 Wilkes Lake, Ind., in which body many matters in the interest of that church were considered. That which most attracted the attention of The Progressive 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 praying.

Under the ancient order of sublimity affairs the mental 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 "eye 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 offered and leaping, the priest in sackcloth and ashes, then to gratify his spiritual appetite, he fed him on the aroma of sacrificed doves, lambs, fat bullocks, and even tender babies, which were placed on the burning altar.

Forms of prayer used from five thousand to seven thousand years ago, inscribed 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 been 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 rambling prayers by human lips, over machine prayers, as practiced in Tongkin, Burma, Tartary, anywhere the Buddhist 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 prayer is made continually on, and the owner of the wheel gains the credit. We like the idea. What a magnificent power still remains at Niagara for propelling praying machines! It should be utilized, providing machine praying will gain as many favors as do the other kind.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peckles, M. D., M. A., Ph. D. Price \$1.00.

## 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. There is no other land within 2,000 miles, yet it has a population variously estimated from 400 to 1,000. They are tall and robust, with regular features, 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 plain in some far off age.

Quoting from the Encyclopedia Britannica, Vol. xix, p. 428:

"Here are formed immense platforms built of large stones fitted together without cement. They are generally built on headlands, and on the slope toward the sea. The walls 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 stones 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. 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 27 feet, while some are no more than 4 feet. The top of the heads are flat, as if to receive crowns. A number of these crowns still lie at the crater about 8 miles distant where the images were cut."

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 worshipped. 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 received the law from the hand of God, through a cloud, while on Mount Sinai. It is believed the pyramids of Egypt and those of Babylon had altars on their summits, where sacrifices were made.

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 scholars 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 forever," such as our orthodox brotherhood 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 Great Monarchies of the Ancient Eastern World," in his "History of the Fourth Monarchy," closing Chapter 8, on the Babylonian Civilization, concludes as follows:

"To Babylon, 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 knowledge—in a word, her intellectual life. And Babylon was the source to which the entire stream of Eastern civilization may be traced. 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 species."

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 were the inventors of a theocratic government will be surprised should they read Rawlinson to find this feature was borrowed from Babylon. Quoting the author again:

"The architecture of the Babylonians seems to have culminated in the Temple. 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 illustration 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 a narrow apron which hangs down in front. 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

## Light Breaking In the Methodist Church

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

A Most Remarkable Article Taken From the Northwestern Christian Advocate, a Staunch Methodist Paper, the Leading Organ of the Church.

John Greenleaf Whittier is the best loved of the American poets. Bryant, Emerson, Longfellow, Lowell, and Holmes are great poets; but not one of them comes so near the American heart as does the magnificent Quaker poet. Through his poetry he has become a member of countless households. Through his poetry he has entered into the most sacred experiences of countless human souls. He plays upon the heart-strings of humanity. He sings of great faith in God, in mankind, in 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."

He says: "Surely God would not permit his children to suffer if it were not to work out for them the highest good; for God never does suffer to be done anything but that which we would do if we could see the end of all events as well as he. God's love is so infinitely greater than mine that I cannot fear for his children. And when I long to help some poor, suffering, erring fellow-creature, I am consoled with the thought that his great heart of love is more than mine can be, and so I rest in peace." Whittier believes that God sees all, that God knows all, that all things are in God's hands; and therefore they must work for the good of all.

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

Out of chaos will come order, out of discords will come music, out of the darkness of night will come the splendors of morning; such is Whittier's faith.

Whittier cannot bear the injustice and the heavy cruelties of the old Calvinistic ideas about God and man. He rejects the crude and immoral ideas of Calvin's theology. It is too heavy a weight for his brain and heart. Sir Edwin Arnold at one time remarks to him: "You, sir, born in the purple of the muses, never were and never could be a Calvinistic Puritan." Whittier answers: "Nay, that is right. The world is much too beautiful and God far too good." As Burns kindles the souls of Scotchmen, palsied by the teachings of John Calvin, even so does Whittier kindle the souls of New Englanders, palsied by the teachings of Jonathan Edwards.

Whittier's personal friends, the members of the society to which he 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 thin and delicate."

Will some person be so kind as to show the relation, if any, between this Babylonian madonna and child; those found in India, representing the infant Buddha and mother; that of Isis and child Horus in Egypt, to whom temples were built in Rome; and that of Mary and Jesus, which Roman Catholics delight to worship with the title of Queen of Heaven and Child? There seems some mystic relationship between all these characters, as also with Jesus and his mother, the eighth Indian avatar.

A Happy Simile.

A correspondent of the Truth Seeker has happily illustrated in the following paragraph, which we quote with pleasure, just what is going on quietly, almost noiselessly, in the churches. He says:

"There is a railroad near the Hudson which for some years been rebuilding the bridges over the many deep gorges on its line. Without the least cessation of traffic these skeleton-like structures have been replaced beam by beam, a marvel of modern engineering skill. Will not some change take place in the churches, or it is not now taking place?"

Most certainly the removal of rotten dogmas on which the churches were founded are being removed as fast as perhaps it is desirable. Those of us of the serene and yellow leaf have noticed these changes, little dreamed of by the younger generation. Churches widely separated fifty years ago are now uniting, and are working harmoniously together. Demagogues have always been laboring to tie themselves back to the past, but they are defeated by members of their own churches, who wish to get away from the teachings of the babyhood of the race.

Let the joyful work go on. In the good time nearing all the rotten timbers and planks will give place to new ones, rendered indestructible by scientific methods, then the ages can advance to higher planes of thought.

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

"The Jesuits." By Rev. B. F. Austin. Price 15 cents.

child beside his father in the dark. The thoughts of this poem have wrought mightily in shaping man's conception of God's nature. They 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 thousand of modern sermons. Not in all the literature of the world is there a grander creed than what we have in "The Eternal Goodness." It is the most remarkable religious poem of the world, the sweetest religious lyric that has been written since time began. It is immortal. It will live so long as human life needs inspiration, so long as human hope needs cheer.

Whittier's faith in God is tranquil; it is assured; it is unshakable. As 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 thinking of thee and longing to see thee; for we are now standing alone. The bright, beautiful ones who began life with us have passed into the great Shadow of Silence; or rather, let us hope, they have gone into the World of Light, and we alone are lingering here in the shadow. Well, I shall soon follow them and I wait the call with a calm trust in the Eternal Goodness." His faith in man's immortality is invincible. He says: "I do not reason about it or try to prove it; but I perfectly trust that there is a life beyond more spiritual than this and of more perfect adjustment, because I entirely believe that the Power which placed us 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 earth. It is a hope born of human love. It is as a sweet flower that grows 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 comfort that they flash beautiful rainbows of hope across the showers of falling human tears. He believes that beyond death man goes on with his power to think, to remember, to love, just as of old; that man begins his life hereafter just as he leaves it here, man being precisely what his life on earth has made him. He says: "I shall have in the other life the same love and aspirations and occupations. If it were not so, I should not be myself; and surely I shall not lose my identity." To 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 magnificent reality.

"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 gables unbar  
Shall I not see thee waiting stand?  
And, white against the evening star,  
The welcome of thy beckoning hand?"

REV. JOHN REID SHANNON.

## THE FILTERED FALSE—THE GOOD.

Do the spirits of our kindred e'er to earth again return?  
Are these faces but deceptions of the eye that we discern?  
Are they all the masks of mortals and prepared to make believe  
They are sacred, to enchant the human spirit and deceive?Are these loved ones we are touching  
And oft kissing made of paste,  
Or of paper, or of cheese-cloth—our attentions merest waste?  
Are we naught but dupes of fakirs and a gang of sharks on earth?  
Be it so; then have we nothing in our cause of greater worth?Though granted all this thing we see  
Be fraud before our eyes,  
Beneath the very shameful act a sacred prospect lies.  
Naught e'er defrauded or defiled, if of good shall perish, though  
Of 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 fall 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 a 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 a hunger and a greed,  
That can hold no present 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 gold.'Tis a shame, disgrace, a monster of the darkest, blackest kind;  
'Tis a crime against the sacred and the pure in soul and mind;  
But there is within the lily just the filtered fifth—its food;  
So within the truth eternal is the filtered false—the good.

DR. T. WILKINS.

"The Jesuits." By Rev. B. F. Austin. Price 15 cents.

"The Jesuits." By Rev. B. F. Austin. Price 15 cents.

## MY PHANTOM SHIP.

On a sea-girt shore, where the sea-gulls soar  
O'er the ships-port and the ocean wide,  
I gaze and dream of the days now no more,  
And list to the billowy tide.  
To that land of pleasure where many a treasure  
Were stored in the heart of Truth,  
In the voice of the sea, come back to me  
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.  
I 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 are pining,  
As I near the infinite shore.  
Her treasures are the dear ones faithful, unfulfilling,  
Dwellers where time is no more.  
I've seen their white hands in the luminous shadow  
Outstretched across the wide sea,  
And their faces were tender, radiant with splendor,  
As they fondly beckoned to me.I wait in the gloaming love's light beaming  
Star-gleams of the soul's inner sight,  
Where are gardens of flowers and vine-clad bowers,  
Far from earth's chilling blight.  
I 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.SUMMERLAND, CAL.  
BISHOP A. BEALLS.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson's "Theories in regard to the Spirit World." By H. Daley. Demonstrates: fluidity and adequacy 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 Tapes, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

"The Communion Analyzed, price 25 cents." By B. B. Storion, cloth, 25 cents. For sale at this office.

## 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. Reynolds, of Puyallup, Wash., went to Mr. John A. Kinton's on Friday afternoon, April 14, 1905, to make a call and to gather a mass 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 were out in the barnyard feeding chickens, 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 handbag, 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 deceased 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 the chair. There was no one on the place at that time except the ones I have mentioned. Ollie and I took my basket and went out to gather my greens, and when we went out through the yard Jennie and the little boy joined us without going into the house.

When we had gathered enough we returned to the kitchen, it being six feet from the house. I walked over to my things, and I 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 know they knew nothing of my money in my purse, and only Ollie knew I had any handbag with me, and I also know if any earthly 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 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. I kept it in my hand. I dreaded very much to tell Mrs. Kinton about it, for it knew she would feel badly about it, but I knew no earthly hands had robbed me.

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 invisible they must bring my money back, or tell where it was. We all 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 carpet 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 upstairs 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 were forced at last to publish it for the good of humanity.

I will say I have been well acquainted with them for twenty years, and know them to be honest, true, and upright, 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 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 B. B. Storion. A truly great work of a master mind, and to 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 and students of occult forces will find instruction, to great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Communion Analyzed, price 25 cents." By B. B. Storion, cloth, 25 cents. For sale at this office.



## General Survey.

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best 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 non-appearance of YOUR article.

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

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

**TAKE DUE NOTICE,** that all items for this page must be accompanied by the full name and address of the writer. 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 DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.**

**ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKIRS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENTY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCREETNESS ARE REQUIRED BY THESE OFFICERS.**

At the Engineers' Arms, at Nelson, in Lancashire, Eng., the ghost of Robert Adams, a former landowner who was buried at Aberystwyth, was 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 fits upstairs to the bedrooms and disports itself there, much to the annoyance of the landlady. The latest report from Nelson is that a former friend, buried in the bar, saw Robert Adams' figure at the bar engine, but naturally failed to seize it.

Sunday, May 21, being the feast of St. Helen, the inhabitants of the village of Lozen Grad, in Roumania, celebrated their annual feast, when the "Nistinas," priest of a special sect, danced barefoot upon live coals, a ceremony which was followed by a religious service of the village. After mass, celebrated by the Bishop, a large pile of wood was set on fire, and toward evening the "Nistinas" took turns at dancing over the scattered embers, uttering prophecies as to the happenings of the coming year most closely affecting the members of the parish. While the ceremony was going on, a number of people surrounded the burning embers. "The people believe the 'Nistinas' 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 a copy of The Progressive Thinker. I do think it is the best paper on God's green earth."

J. W. Buchanan has removed to 620 Thomas avenue, Dallas, Texas, where his friends will please address him.

Mrs. Powerly writes: "The meeting at 6603 Halsted street are growing in numbers and are very interesting. Mrs. Orr will lecture for us Sunday evening. Ladies! Aid meets every week to go just as we everybody well needn't go to think that Sp."

When writing for this paper use a pen or typewriter.

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

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 audience by the joyous messages she gave from the loved ones who have passed on to the psychic world. While here, she responded to a call from Put-In-Bay Island, where she held a parlor meeting, bringing comfort and consolation to many who had not had an opportunity to attend Spiritualist meetings. It is hoped that she will again visit this vicinity."

President writes from Rockford, Mich.: "The Rockford Spiritualists held their regular June meeting on Sunday, the 11th. Mrs. Abbie E. Sheets of Grand Levee 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 has again able to go on with the good work."

H. Smith writes: "On Sunday evening, May 28, a large and appreciative audience congregated at the hall of the Students of Nature, 1665 Milwaukee avenue. The hall was crowded. Each person was given a red carnation. The platform was surrounded with Prof. S. B. Smith's juvenile orchestra of 20 young musicians. There were also young violinists, gullars 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 Kussnerow and Sister McIntire gave much encouragement for the future. Rev. Dr. Koehler, an ex-ordained 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 cents for the cause. All were most lively needs revision.—Tribune, La Salle, Ill."

H. Hassman writes: "The closing meeting of the North Star Spiritualist Union was held May 28, at 1646 Milwaukee avenue, with a large attendance, especially from the Society Light. The lecture was given by Dr. Koehler, who noted that the healing residing at 82 Willow street, 2nd floor. The second speaker was Dr. 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 of the next year. The meeting was held at 33 Upton street every month as usual."

G. H. Brooks writes: "I have been so busy since my return from Philadelphia after a very pleasant month's engagement with Mr. Locke's society, that I have not had time to write to you. The Progressive Thinker, let me say 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 such an extent that we shall never feel settled again. Some damage was done, but thus far we are getting on. The missing of 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 to California, and is much better than when she went away. I have been serving the Spiritual Society of Rockford, Ill., during the month of May, and to give one Sunday evening, I had a very pleasant and successful society, and the engagement has been successful and most pleasing. I shall be found at my home, 114 President street, Wheaton, Ill., where I will respond to calls for funerals, and some work later on. Our little society in Wheaton is working on a new grove meeting, either the third or last Sunday in June, at Glen Ellyn, where we shall be more than glad to welcome all of the Spiritualists who may feel to attend. In next week's issue I will tell how to get there, and when the meeting is to be, and the kind of talent we are to have. I trust in a short time to be out and busy, and give more time to my friends."

The nineteenth great picnic will be given by the First Grand Spiritualist Society of the West Side in Reisig's Grove, Riverside, Ill., on Sunday, June 18, 1905. Tickets, sold in advance, 25 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 grove.

Mrs. H. A. Cross writes: "I wish to express my appreciation and thanks through the columns of The Progressive 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 Spiritualist auxiliary to the I. 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 of the 11th of June. Coffee and ice cream served. Chocolate set to be raffled that day."

Mrs. Kirchner writes: "On Sunday afternoon, May 28, we were again favored by having our Sister Briggs give us a grand inspirational talk. It being conference Sunday, quite a few took advantage of same and added their mite to the cause. Dr. Hager gave an elegant talk upon the continuity of life, from a scientific standpoint. Brother Lawrence 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 excellent discourses. After the lecture Sister Thompson and Brother Thompson 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 excellent discourses. 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## General Survey.

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

**CONTRIBUTORS.**—Each contributor is responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best 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 no article is made adequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

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

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

**THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.**

**ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAIRIES, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIAL BOARDS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCRETION ARE REQUIRED 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 "disrespectfully" 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 deposits itself there with much noise and riot. The latest report from Nelson is that a barmaid, friend, secretly in the bar, saw Robert Adams' burly figure at the beer engine, but naturally failed to seize it.

Sunday, May 21, being the feast of St. Helena, the inhabitants of the village of Lozen Grad, in Roumania, celebrated their annual feast, when the "Nistinare," 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 "Nistinare" took turns at standing over the scattered embers, uttering prophecies as to the happenings of the coming year most closely affecting the members of the parish. While the ceremony was going on bands played and people surrounded the burning embers. The people believe the "Nistinare" inherit the power of walking unscathed over the fire and that every one 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 a copy of The Progressive Thinker. I do think it is the best paper on God's green earth."

J. W. Buchanan has removed to 620 Thomas avenue, Dallas, Texas, where his friends will please address him.

Mrs. Powderly writes: "The meetings at 6063 Hasted street are growing in numbers and are very interesting. Mrs. Orm will lecture for us next evening. Ladies! Aid me, every one!"

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

**ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THIS 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. Boonman's every Thursday afternoon at 2 p. m., during the summer. The Temple League met at Mr. and Mrs. Walter Williams'. Quite a sum was realized for the Temple. Sunday meetings are held at the home of Mrs. W. Boonman. Meetings are held every Sunday, May 22, the Rev. Dr. Bevelent Spiritualists met at Mrs. Farrow's. 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 Nahlie held meetings as usual at Woon's Hall. Mr. Price, every Sunday No. 423 First Street N. E.; Mrs. Leese at 720 Tenth N. W.; Mrs. Julia Warnick, 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 the great Oiler'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.

Hassman writes: "The closing meeting of the North Star Spiritualist Union was held May 28, at 1546 Milwaukee avenue, with a large attendance, especially from the Society Light More Light. The lecture was given by Dr. P. M. Esser, a noted teacher and healer residing at 82 Willow street, 2nd flat. The second speaker was Dr. Koehler of North Avenue. Tests were given by Mrs. Johanna Renner, 1812 Ashland avenue. The president gave thanks to all who attended the meeting and invited them back again at the opening gathering the first of September. The business meetings will be held at 33 Upton street every month as usual."

G. H. Brooks writes: "I have been busy with my return home from Philadelphia after a very pleasant month's engagement with Mr. Locke's society, that I have not had time to write to The Progressive Thinker. To let the 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 the extent that we shall never feel settled again. Some damage was done, but thus far we have found nothing 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 to California, and is much better than when she went away. I have been serving at the Spiritualist Society of Rockford, Ill., during the month of May, and am to serve one Sunday in June. I find a very pleasant and successful society, and the engagement has been successful and most pleasing. I shall be found at my home, 114 President street, Wheaton, Ill., where I will respond to calls for funerals, and some work later on. I intend holding a grove meeting, either the third or last Sunday in June, at Glen Ellyn, where we shall be more than glad to welcome all of the Spiritualists who may feel to attend. In next week's issue I will tell how to get there, and when the meeting is to be, and the kind of talent we are to have. I trust in a short time to be out of my hurry, and give more time to my friends."

The nineteenth great picnic will be given by the First German Spiritualist Society of the West Side in Reisig's Grove, Riverside, Ill., on Sunday, June 18, 1905. Tickets, sold in advance, 25 cents. At the grove, 30 cents each. Take the Metropolitan Elevated (Garfield Park Line) to 32nd avenue, and from there take LaGrange car to the grove.

Mrs. H. A. Cross writes: "I wish to express my appreciation and thanks through the columns of The Progressive 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 medium 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 always ready to offer her home for our little gatherings. Now everybody 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 raffled off."

Mrs. Kirchner writes: "On Sunday afternoon, May 28, we were again favored by having our Sister Briggs give us a grand inspirational talk. It being conference Sunday, quite a few took advantage of same and added their mite to the cause. Dr. Hager gave an elegant talk upon the continuity of life, from a scientific standpoint. Brother Lawrence 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 Traflet conducted the services. The speaker, Mrs. V. Darby, gave one of her eloquent discourses. After the lecture Sister Thompson and Brother Thompson and Sister Traflet gave some remarkable demonstrations of spirit return. Our choir, as usual, rendered beautiful music, which all claim is equal to any choir in the churches. We extend a cordial invitation to all to attend our services every Sunday afternoon at 3, and evening at 8, at Mission Hall, People's Institute, Van Buren and Leavitt street. We have our regular classes for dancing every Saturday night in Pleasure Hall and regular June dance, June 17. Please at Reissig's Grove, July 1. All are welcome."

Letters will reach Oscar A. Edgerly, the noted trance lecturer, at 42 Smith street, Lynn, Mass.

**When writing for this paper use a pen or typewriter.**

**We go to press early Monday morning, and all communications intended for that current issue should reach this office not later than the previous Saturday 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 on to a greater view. While here, she responded to a call from Put-In-Bay Island, where she held a parlor meeting, bringing comfort and consolation to many who had not had an opportunity to attend Spiritualist meetings. It is hoped that she will again visit this vicinity."

President writes from Rockford, Mich.: "The Rockford Spiritualists held their regular June meeting on Sunday, May 28, at a grand view. The Rev. Mrs. Abbie E. Sheets of Grand Lodge 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 evening, May 28, a grand 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 violin, mandolin, guitar, and piano. In charge eloquently gave the history of the birth and growth of the society which she so cheerfully cradled for eleven years. Sister Kussner and Sister McIntire gave much encouragement for the future. Rev. Dr. Koehler, an ex-minister of the Lutheran church, spoke on Decoration, which was appropriate for this occasion. He was a 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 society has lived eleven years, and will open the doors at Van Buren Opera House, September 1, 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. I. C. Gray. She was assisted in messages by Mrs. Nellie McCall and others, who did well in demonstrating the continuity of life. Thursday, the first day of June the Harmony Club will hold a social and prize drawing at the home of Mrs. Crawford, 138 Fourth street. This society has been organized two months; membership numbers 24. It will resume our meetings again on 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 service was held at Sisters Montgomery and Brooks, 24 Jackson Place, Monday evening, May 22, for the benefit of the Auxiliary of the Rising Sun Mission. Quite a 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 a number of personal 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 along."

Jerry Robinson, a prominent Spiritualist and a wealthy Mississippi planter owning property in 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 o'clock. He was the owner of the Natural Bridge property and a 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 form the chess board 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 togery handy at their seances—which I hope is not true—I want to assure you that spirit materialization is a fact in nature, and I can prove it by truthful statements of my own personal experiences. I am not a fake, but the genuine does in reality exist. Also a trumpet medium of Chicago, Mrs. Cella 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 a week for the phase of trumpet manifestation in the light of my suggestion, and she willingly agrees that we can get trumpet manifestation in the light, sitting the same as is the custom when sitting in the dark, 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 working for. Mrs. Cella Hughes is willing to join 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. Peoples informs me that he called on 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."

Dr. Louis H. Freedman, the noted Australian healer and physician, began a series of Sunday evening meetings, commencing June 4, at George W. 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 various meetings. Dr. Freedman demonstrates the removal of all extraneous poisons from the system, and healing the sick; he has removed to his old location, 3036 Indiana avenue, corner 31st street. Phone Douglas 108.

**TOPIC FOR THE PROGRESSIVE LYCEUM.**

Sunday, June 11, 1905, 8 P. M.: "Birds."

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

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

Begonia Sidwell writes: "The Ladies' Auxiliary of the Rising Sun Spiritualist 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. They will meet on Sunday, June 4, 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, who has given us the use of her commodious parlors free, to continue to hold meetings as heretofore. President Mrs. Etta White-Foot, 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 convention and her smiling face and musical voice were a great help to the audience 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 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. Morrill. A little over two years ago she made her debut as a speaker, and from that time she has been going steadily up. She is a young woman, but when she goes and to-day she ranks with our best speakers. She of herself is a bright, intelligent woman, but when under 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 Spiritualists of Grand Rapids held a social and prize drawing at the home of Mrs. Morrill. 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 at the Ohio State Spiritualist Association convention, paying a high tribute of respect to the rising 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 audiences produced such favorable conditions that everyone was inspired. It was a grand triumph of harmony and brotherhood. 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 people better received or more warmly welcomed than the lady trustees 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. Solinger, but will say the election of officers seemed to give uniform satisfaction, and I believe good and efficient work will be done 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 OF SPIRITUALISM. TO THE PUBLIC IN A TRULY SPIRITUAL 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 president, and it was with regret we learned that ill health compelled her to decline accepting the office with its many onerous responsibilities. We have lost a 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 the prayer of those who know and love her."

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

Mrs. L. A. Griffin, 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. Johnson, 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 lesson a part of the 12th chapter of I. Corinthians. Some of the answers to the philosophy questions were especially one pertaining to psychometry. 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 paper to spend a couple of hours in. In consideration of such circumstances it seems it would be well for management, mediums and officials of transportation companies concerned, to effect some arrangement."

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 ladies and gentlemen present were given individual readings from personal articles placed upon a table. The readings were universally satisfactory, and many of Mrs. McHenry to be a deep student of psychic research. 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, we count 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 welcome."

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 Kussner 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 closest attention of their audience until 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, Chas. Hughes, ex-state 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, 80, Paulina street, between Washington Blvd and Park avenue."

Answering the inquiry of a subscriber as to how and where to read "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 Constitution. He placed the inscription on our coins without authority, but the act was approved by the government. In religion, as Shakespeare 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 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 a 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 of the frauds in the work it is no sign they are all fakes, and it shows a very weak place in any one saying so."

C. A. Solinger, 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. 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 prophetic forces on the spirit side could work with and influence them. Many advance military spirits from America were with the Japanese; also the great Confucius."

George B. Ferris writes from Grand Rapids, Mich.: "On the last Sunday in May the New Thought Spiritual Society concluded its meetings until after the summer in near vicinity of the city. The 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; its 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 thought of definite announcements will be made. It is certain that we will have on our roster 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 recent winner of the Nobel prize for physics. In the clock a strip of a grain of radium is suspended over a small electroscopie 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 indefinitely. This extraordinary timepiece has just been placed on the market in London.

I. R. Armstrong of Vermont, writes: "The camp-meeting season again draws near, and as a former interested attendant 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 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 something in the interval usually at hand. In consideration of such circumstances it seems it would be well for management, mediums and officials of transportation companies concerned, to effect some arrangement."

better than any I have witnessed—whereby 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 Spiritualist publications, information regarding the camps, etc. Comparatively few visitors, it tacitly 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 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 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 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 assistance of other German mediums, will do this work. We hope a large number of German friends will attend the camp there, 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 heavy and attraction of the place and has placed it among the tourist 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 send 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 months. Let 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 communications.

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 of our friends, 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, it is no wonder the fake element trembles. He is one of the saviors of Spiritualism 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 Spiritualists 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 nature, was also a day of spiritual feasting to the Spiritualists of our city. Will V. Nicum, the apostle of 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, will prove it mildly. We have engaged on our roster some of the best talent before the public in 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 plan 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 I would pray the Lord to send more Will V. Nicums into the world to lead us up 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 appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice of poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

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## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

**NOTE**—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby less attractive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. 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 all are treated with equal favor.

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

HUDSON TUTTLE.

S. P. LeRoy: Q. Where can I get Robert Ingersoll's lecture on "The Gods"?

A. It can be obtained through the office of The Progressive Thinker.

C. H. Doty: Q. It has been proven by Darius and others that Apollonius of Tyana, born in the year 2 A. D., and dying in the year 98 A. D., was a rare scholar, teacher, traveler, seer and healer. That he brought documents similar to our gospels from India. Allowing the personality of Jesus, what was the necessity for two individuals, of the same nature and office, at the same place and time? It has been asserted that the life and character of Apollonius has been attributed to that of Jesus. What is the probable truth?

A. The life of Apollonius is almost as obscure and mythical as that of Jesus, and it might be contended with plausibility that either one was a substitute for the other, or that both were reflections of more ancient persons. That part of history which touches Apollonius has been so covered with fraud, interpolation and changed to suit the beliefs of copyists, that there is scarcely anything reliable. It is a fogland, with pleasing 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 not exactly known. His birth was in the years of the first century and his life covered the greater part of the same.

He was a Pythagorean philosopher, traveled in India to learn the wisdom of the Brahmins, and returned to teach. As the Brahmins have not changed, we know what he learned of them and taught. He was thought by his disciples to be divine, and performed, it is recorded, astonishing miracles. Others regarded him as an impostor. Others, again, held him to be like the ancient "philosophers," used the smattering of knowledge of nature he had gained to awe the ignorant masses with a show of "divine power." Every soul of them was a charlatan and pretender. Their "wisdom" was either a reiteration of platitudes, or word juggling, where words were taken for real things. They were compelled to perform miracles, for that was the only evidence of their superiority the people would receive. Their wisdom was of small moment if they could not heal the sick and raise the dead. Miracles were common to all prophets, messiahs and teachers. If they did not occur during their lives, their followers introduce them after the master's death. In this age no other record was made except by those interested, and in a generation all evidence for or against disappeared.

H. H. Budington: Q. Was not Shakespeare a medium, loftily inspired? No doubt many of his plays were extant before his time, yet ignorant as he was, could he have written with such exalted wisdom, had he not been inspired by wise spirits? He was, I believe, under the influence of Greek spirits.

A. Mr. H. H. Budington has published a pamphlet with a good showing of evidence as to the spiritual origin of Shakespeare's works. If this be admitted the answer recently given in The Progressive Thinker does not require modification. We all have the evidence of spirits that it is correct. For Bacon we do not understand why he should be connected with Shakespeare at all. There is no allusion to him in the plays, and at Shakespeare's 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 published, "Origin and Antiquity of Man."

Taking this theory as correct, the spirit is the last link in the chain. It is the product, the fruitage of all this travail.

The body does not form the spirit, or the spirit the body. The two grow together, mutually dependent until death separates them.

For the individual preservation of the spirit a certain progress must be reached, and hence embryonic life does not carry with it prolongation after the death of the body.

Hon. R. A. Dague: Q. The San Francisco Examiner has the following news item: "Former Councilman Bernard C. Cuvelier shot himself yesterday on the roof of the eleven-story building of the Union Savings Bank, at Thirteenth street and Broadway, it being the anniversary of his father's suicide many years ago in New Orleans."

These things to those who are not Spiritualists are very wonderful and unexplainable—to us who know whereof we speak and why we believe, they come to be a matter of course.

Not only was it the same day of the week and month, but his father employed the same means to end his earthly career and at the same hour of the day. The older Cuvelier and his 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 imaginary, did the knowledge that his father committed suicide influence the son?

A. From a previous, somewhat exhaustive study of this question, I think the 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 the recipient's mind been favorably organized. It was like his father's and necessarily 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. 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 the mother to rear them with hardest 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 three, grandfather, son and grandson, and their portraits showed, had more than usual resemblance. They were actuated by the same motives, and there is no mystery in the fact that their actions were the same. We see instances every day where children follow the footsteps of their parents in noble deeds. Children are expected, at proper age, to reproduce the characteristics of their parents, and the surprise comes when they do not. Many times mental and physical peculiarities pass over a generation to reappear in striking isolation in the character of some offspring.

The same law holds in the entire range of the animal world. The horse has been cultivated from immemorial time away from the wild stock and yet in the purest bred strains there is constant reversion to the original type. The dog reverts to his wolf or fox progenitors. The physical is accompanied with corresponding mental reversion. So well established is this fact of offspring taking back to more or less remote ancestry, that it has received a name, atavism, under which the facts are collected. It is the force which opposes evolutionary progress, holding specific forms to their own type, and obliterating the changes brought by accidents 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 through the mediumship of the living, opening, giving each person a slip of paper and a pencil; they write one question, fold the paper and return to him. He places the papers, when they are all gathered, on the table in front of him, in plain sight of the audience, and does not touch them again until they have been answered, when he throws them into the waste basket.

The questions are answered in detail, names being given, and particulars in regard to the questions, the spirit friends of the questioner being often described, and even private conversations held by the questioners before leaving their homes, and other things which could not be known by a stranger (as Mr. Ray most assuredly is) to most of those present) unless informed by spirits in touch with the parties concerned.

Mr. Ray's meetings are held in his large parlors, three connecting rooms, all brightly lighted, at 207 Lincoln avenue, between Garfield and Webster, every Sunday, Wednesday and Friday at 8 p. m.

The wonderful new phase of mediumship which he has developed consists in the fact that he does not touch the questions after they are handed over to him in plain sight of the audience, and then laid together in a pile on the table, all the time in plain sight until after the opening hymn is sung, the invocation, and the address upon the Philosophy of Spiritualism, when he places himself in a receptive condition, passes his hands over the questions as they lay piled up on the table, about four or five inches above him, but not touching the papers, and immediately his spirit guide and the friends of the questioners commence 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. "People 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 to their automobile."

People may write their questions on their own paper at home, and place in sealed envelopes if they like, it makes no difference, the only stipulation being that no one but themselves and the Professor must touch the paper. Even Mrs. Ray does not touch paper, because it would spoil the personal magnetism necessary for him to get in rapport with spirit friends of the questioner. The other evening a man forgot to hand in his question written at home, but his friends were so anxious to communicate with him that they came and told the Professor that the man had his question in his pocket but had forgotten to send it up, and the spirit who came answered the question just the same.

These things to those who are not Spiritualists are very wonderful and unexplainable—to us who know whereof we speak and why we believe, they come to be a matter of course.

FRANCES MARIE NORTON, Chicago, Ill.

### MESSAGE FROM JOE JEFFERSON.

Given Through the Mediumship of Justin Hulburd.

Good morning, brother; one in faith, one in fact, one in a soul's desire. We can drink the libation of Truth together, calling the great divine power to bless our ministrations through life. The cup that will hold the seventh vibration 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 to the editor of The Progressive Thinker. Such is the prominent headline of that educational paper.

Before I go any further it is my desire to thank a lady whose soul is generosity. She says her name when in the physical life was Mrs. Mary M. Morse, the wife of Ephraim Weed Morse, one of San Diego's old citizens in 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 constitution 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. I 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 the comforter of man through life.

I hope Brother Francis, the editor of The Progressive Thinker, will permit me space in his glorious paper to tell 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 a look at the vision called spirit life, I found myself neither brother 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, said to me, "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 whom I loved from boyhood—N. M. Higgins. His 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 reception, and now you are here to the 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 the case of those playing the role of public mediums. I was conducted to the home of my loved ones in spirit life.

While enjoying that beautiful expression called soul friendship, Charlotte Cushman approached me and said, "Brother Joseph, do you not want to go and see Puss? You can talk through his organ of speech. Here are two guides waiting to conduct us up to his home in the mountains. Come, they will lead the way. It is in their power to 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 my exit from the physical life, the product of communication for the reading public was so feeble.

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 more than a creature, 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 ought 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, because I can tell, you can lick 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. He was looked upon by the professional sisters and brothers as a little queer individual, sensitive to influences that he came in rapport with.

### "I AIN'T LOST MY RELIGION."

Commentary and Criticism—Thelem and Atchaph.

Some people remind me of the old African who, in a moment of pious enthusiasm, arose in a meeting and delivered himself as follows: "Brothers and sisters, you know and I know I ain't been what I oughtn't to be. I've robbed ben-roots and stole logs and told lies and got drunk and vasselt and swore; but I thank God there's one thing I ain't never done—I ain't never lost my religion."

I do not insinuate that these persons have lied or sworn or 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 belief 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.

But we are to make some of the saying, statements and mistakes of this class, and do it so as to avoid personification.

"Men are made in the image of God," a common expression of Theists, leads us to inquire which men and which gods? Some men are black, some white, some yellow; so there should be black, white and yellow gods to correspond. There are any 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 appearance by observing its image.

We would transcribe 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 God.

The argument that men are 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 men from the creator.

But we are to make some of the counterpart of God only in his good qualities; 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, man-made gods.

The water in the stream is like that in 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 god should naturally be better than his offspring and counterpart.

Some Spiritualists have repudiated Jehovah, yet believe in and recognize the human god of their religion. We have understood that the god of the bible is one and the same; 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 the word of God" they should state definitely which god. They often quote "None is good but one, and that is God." That is the Christian god—worship and most venerable of all gods in present 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. The pedigree of Christ runs back through the genealogies of Jewish history, and a few of his fathers may have been Jews, but he was the 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 Apostles.

If any god speaks to us in the soul thoughts expressed by Blank, it says some crooked, contradictory things, impossible to understand. His god-words-on-the-brain is built upon the shifting sands of Christian ignorance, paraded as "divine wisdom."

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 reverence."

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

He says, "We might as well attempt to believe in the old idea of 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 ideas are as different as the various god believers' doctrines assumed, held, believed—no conditions 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 consequence of individual, a result of a physical body of God. He seems to be a chip off 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 "blasphemy" against persons opposed to prayers to his unknown god or "speaking irreverently of sacred prayer" when they write "I ain't lost my religion."

He 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 friends that were kind to me, and may the higher angels bless my dear ones.

I thank you for taking down this communication and hope the editor of The Progressive Thinker will find space for it in his valuable paper. It is the only convey at present through which I can convey my thoughts to the friends still living in the physical body. I am on the lookout for another medium nearer home, through whom I can reach my loved ones and speak to them through the power of the living tongue.

Your friend and friend of all progressive thinkers, who understood the power of spirit communication while living in a physical body, Adam until we meet again.

### A GREAT WOMAN GONE.

Mrs. Livermore's Interest in Woman Suffrage.

Mrs. Mary A. Livermore, whose recent death has called forth words of appreciation, love and admiration from those who have known of her work all over the civilized world, never lost her interest in all worthy reforms. In an address not long ago, after reviewing 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 defective and unfortunate, but they want to get back behind the causes of pauperism and insanity, and in nineteenth 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 be on 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 beginning 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 step 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 get us reserves in there? 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. I 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 lesson came to us from our sick and wounded soldiers during the Spanish war. It comes to us in all charitable and philanthropic work. It is this that makes me now facing my 34th 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 rear."

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 error 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 incomprehensible and define a word that is undefinable. The only visible, palpable part of 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 false.

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 blasphemous contradictions, of no importance to humanity. What we believe is not as important as what we know. The logical mind demands facts in proof of theory. We are no longer dependent upon imaginary idealism.

A. H. NICHOLAS.

### PASSED TO SPIRIT LIFE.

[Obituary 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 Harriet Susan Parmenter, near the town of Barlow, Oregon. Miss Parmenter was nearly 15 years old; for five years was an invalid for eight years; and had been helpless, yet was ever patient in her sufferings. The flowers brought by loving friends covered the casket, and she, 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. The funeral was held at Watseka at the home of his son, and conducted by Dr. H. H. Aker of Watseka, and Margaret E. Skeels of Onarga. Mr. Upsall 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, 421 North Harrison avenue, Canton, Ohio. She leaves a husband, one son and one brother; also her parents. Mrs. Bracher and her husband were Spiritualists, she having passed away in that belief. It was her request that Mrs. Nina D. Challen should take charge of her funeral, which she did most beautifully.

MR. B. LINT.

Released from earthly bondage, Harry Price, youngest son of Mrs. E. B. Price of St. Louis, Mo., the well-known trance lecturer and clairvoyant, after a long siege of suffering and pain, under which the young man bore up with great fortitude, he was 39 years old and was a devoted student of Theosophy. The change called "death" held no terrors for him and his last request was that he be given a Spiritualist funeral, which took place, May 23, and was conducted by the Society for Spiritual Research, among which the young man had a host of friends. Services were held at the home of Mrs. K. T. Harvey of St. Louis and at the grave by Mr. W. J. Seward of Wisconsin.

OSCAR F. EVERTZ.

St. Louis, Mo.

"Love—Sex—Immortality." By Dr.

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