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ANIMAL PASSIONS AND APPETITES

They Sometimes Remain Long After Entering Spirit Life.

In The Progressive Thinker, No. 807, James H. Young replies to Lyman C. Howe's statement in No. 788, that "animal passions and physical appetites do not pass the death line." When reading the article of Mr. Howe I was greatly surprised that a person of his probable great experience in spirit manifestations and knowledge of the Spiritual Philosophy should still cling to the doctrine of the "twining of an eye" doctrine which some years ago was so generally taught in orthodox Christian churches.

Although my parents were fanatical Christians, thanks to the good angels, I was saved from the blight of such teachings.

After thirty years study of Spiritualism and twenty-four years daily life with one of the spirits chosen mediums, and communion with hundreds of highly advanced spirits, I have never heard one make the statements attributed to Mr. Howe. On the contrary, every spirit who has made expression on that point has invariably stated that when spirits left the physical body they without exception carry with them all the attributes of the earth life, and it sometimes takes a long time to divest themselves of those incumbrances.

I long ago supposed all highly cultured Spiritualists, such as Brother Howe, had advanced beyond the old church teachings and been released from the swaddling bands of Christianity.

I fully endorse Brother Young's article, and in corroboration will state a few instances sustaining his views.

My cousin, Justin Hulburd, when fifteen years of age was a member of Edwin Forrest's Dramatic Company. When on a boat going down the Mississippi from St. Louis, Mo., to Memphis, Tenn., Mr. Forrest was sitting on the deck and a spirit stood alongside of him, holding a spelling book. Mr. Forrest was teaching him to spell. He discovered in time that was a failure.

As they were in process of a little quarrel about the spelling lesson, the Captain came to where they were. He said, "Mr. Forrest, won't you allow your boy to sing for the passengers? They have a great desire to hear him."

Just then Justin was controlled by a spirit who said to the captain, whose name was Horace Maybrook, "Hod, for Christ's sake give me a drink! I'm shivering all over for want of a drink."

Justin's little body was shaking like an aspen leaf. Mr. Forrest said to the Captain, "Bring some whiskey in a glass and let Puss smell it; perhaps the odor of the liquor will satisfy the unhappy spirit or whatever it may be."

The Captain left, and soon returned with a glass of brandy. Mr. Forrest said, "Now, Puss, or whoever is talking, sit here on my legs and smell this liquor."

No sooner had little Puss sat on Edwin Forrest's legs, when he grabbed the glass out of the Captain's hand and drank the contents before they could stop him, then threw the glass into the river and said: "Brother Hod, that was good, now I can talk to you. James Livingston was my murderer; he shot me through the heart as we were riding through a piece of timber near Jefferson, Mo."

The Captain admitted to Edwin Forrest that was the spirit of his brother who was a gambler and outlaw. They knew he was killed, but by whom they never learned until then.

The Captain said: "Why, that child has drank enough brandy to make him drunk."

Edwin Forrest said: "Those influences that surround him have a way of destroying the effects; how I cannot tell."

The above incident occurred before the Fox Sisters were heard of.

The Captain told it to a reporter of the New Orleans Picayune, and it was published at the time.

In 1875 Justin was sojourning in Chicago, taking a rest. He frequently attended circles and was many times controlled by a spirit who gave the name of "The Circle." The circle usually composed of Col. Morse and wife, Mrs. Thompson, the wife of a Chicago lawyer, a Mrs. Robinson who was a member of the society for which Mrs. Richmond lectured, a bass singer of Mrs. Richmond's choir, name forgotten, F. D. C. Meyer, and a sister-in-law of Col. Morse, name forgotten.

The spirit Tim gave many fine tests, but never until he was given a drink of whiskey. Justin never drinks liquor of any kind, but the sitters would give him spirit what he desired in order to get tests. He wanted only the commonest whiskey. If they gave him a good article he would refuse to give tests.

On one occasion, in 1878, I with two others was spending an evening in a hotel way at the home of Mr. and Mrs. Pirnie, in Cleveland, Ohio. Mrs. Pirnie was a grand medium. Mr. Pirnie was also a medium, but owing to ill health was rarely controlled, but this evening were having a friendly chat as he was.

Justin said he had known in Saginaw Bay. He had procured a bottle of rum, came out in a small boat fishing, was caught by a squall of wind, the boat was upset and he was drowned. I asked the spirit how he felt when he went to spirit life. He said: "I'll tell you, boys, I felt mighty bad to think I had lost all that good rum. I'd only drank part of the bottle, and I was so sorry I hadn't drank the rest of it."

It was very evident death had not taken from this poor spirit his love for rum.

In 1882, at Kansas City, Mo., Mrs. Harriet Hosmer Chamberlain, accompanied by Prof. Haus, of Topeka, Kan., called at Justin's home. Besides the above named there were present Mrs. See, a daughter-in-law of Bishop See, of Davenport, Iowa; Doctor J. W. Charles, of McPherson, Kan., and Doctor F. D. C. Meyer.

After sitting a short time Justin was controlled by Edgar Allan Poe, who gave Prof. Haus his past life in rhyme, telling him of the peculiar minds he had to deal with amongst the students. The Professor told Mrs. Chamberlain every word was true. The Professor asked Spirit Poe if he had any desire now for liquor. He said: "Not any more; it took me a long time to get over that desire."

Then Professor Haus asked him what the feeling was when he came in rapport with a physical medium?

He said when he came close to the medium's atmosphere, then came a strong desire for liquor; when he did not receive it, he could not give a good communication. After a time that de-

THE RUSSO-JAPANESE WAR.

Some Practical Inferences From Its Results.

The results of this war were predicted by mediums, and have already been fulfilled in some points—another proof of the truth of Spiritualism.

At the beginning of the conflict the czar stated that Japan had acted very badly in their manner of opening the war at Port Arthur, and notwithstanding Japan is a little nation and Russia a great and powerful nation, Japan must be punished severely.

Russia has not yet arrived at the point of administering that punishment, and the plot thickens. They called on their god constantly and relied on him to give them the victory over the foe; yet he heeded not their cry, but deserted them in time of greatest need.

Another proof that the Christian God is a fabrication, and religion a fraud. This god appears to be on the side of the best fighters, and now Russians have a justifiable cause to repudiate Jehovah.

The czar's proposition to the European nations, a few years ago, for disarmament has been carried into practical effect by the Russians, though not according to the original plan. The little Japs did it for them on land and sea, and now the world rejoices.

Togo had the best thoughts and wishes of the world at large (including native Russians) which aided him as much as anything else, and he did what the world expected of him.

A. H. NICHOLAS.

Summerland, Cal.

Justin left him and he prayed to the good angels to keep it away. His prayer was answered and now he has no desire for liquor.

Those present said, "Thank the good angels for that ministrations in life."

Justin said, "Give me a sup."

Hosmer Chamberlain.

In the winter of 1883 and 1884, Doctor F. D. C. Meyer, Justin Hulburd and the writer were one evening at the home of Prof. Kimmel, in Kansas City, Mo.

Mrs. Kimmel, the accomplished wife of the Professor, was a medium. On this occasion she was controlled by an Indian spirit who demanded pipe and tobacco.

Justin refused, the spirit became angry and attempted to take her to the street where those things could be procured.

It was only by a strong effort the Professor prevented her leaving the house.

In the year 1882 we were holding circles twice a week in Justin's home. The circle was composed of Mrs. H. H. Chamberlain, Joseph Fleming, F. D. C. Meyer, E. W. Hulburd and the medium, Justin.

Justin was controlled by an Irish influence. The first words were, "Sure, now, and who be ye?" Is it heretics ye are? Arrah, now, and what would Father Brady say if he saw me here? Sure and the girl told me I would find the Virgin Mary here."

Then she commenced bemoaning her sad misdeeds in having been enticed into a place where there were heretics. Finally she said her name was Bridget Kelly, that she was a washerwoman in New York City. She told of Dennis, her husband, and her daughter Nora. Of the many times the priest called for money to save her soul. After talking for some time she turned to Mrs. Chamberlain and very dignified old lady of 72—saying, "Give me a sup."

Mrs. Chamberlain said she did not use liquor and had none.

The spirit said, "Sure now, take that bottle out of your pocket and give me a drink."

Mrs. C. reiterated the assertion that she had none. The spirit indulged in some characteristic remarks and left.

Justin's Indian guide Rosa came laughing heartily and said she found the spirit wandering around looking for the Virgin Mary. She told her the Virgin was in there. When the spirit left the medium, she again met Rosa, and upbraided her for deceiving her.

Rosa then told her she was the Virgin Mary. The spirit wanted to know what made her so dark. Rosa said she had sunburned going about to so many countries.

Bridget afterwards came several times. She said we were her saviors. She became a member of Justin's band, and the guides say she is doing a grand work, bringing ignorant Catholic spirits from "Darkness to Light." She is very bitter in animosity towards the priests, and says, "Sure, they are the ones that took all our hard earnings."

After we came to our present home in the mountains of Southern California, for a time we had great difficulty in procuring the family washing done. Had to depend entirely on Indian women, who at first were very unreliable. At one time we were for several weeks unable to procure a washerwoman.

Finally Justin said if I would bring the water he would do some washing.

I brought the water and he commenced. He had been at work but a short time when I perceived it was not Justin who was washing. Bridget had come and she remained until the work was completed. After she had been working for some time she said to me that Mr. Franklin said she might have a drink, and she asked for whiskey. Benj. Franklin was at that time the leader of that band.

After the passing of twenty-three years, Bridget is still working with the band and frequently makes her presence known. Justin's guides say she has become a beautiful spirit and is a grand missionary among those still in darkness.

It was evident Bridget did not leave behind her desire for liquor when she left the physical body. It is many years now since she has expressed a wish for liquor.

When we came to this mountain home we frequently employed an Indian named Jose Duro, who was Captain of the Canajoes. He was fond of whiskey and would drink whenever he could get it. In time he passed the "Happy Hunting Ground." Several times he came and controlled Justin.

The first time he controlled was about two years ago. He said he knew of a ledge of gold-bearing rock and would lead us to it if we would give him some whiskey. We told him we did not keep whiskey in the house. He persisted for some time, urging us to get him whiskey. When he realized we couldn't get it he left without revealing his secret.

This Indian had been in spirit life about twelve years and still craved whiskey.

E. W. HULBURD.

Descanso, Cal.

Every man is a volume if you know how to read him—Channing.

There can be no civility without a deep morality—Emerson.

A PLEA FOR ANIMALS.

Many people speak of animals and treat them as though they had no rights. They are mere brutes to be used for man's convenience or pleasure; to be kicked, beaten, tortured, whenever anger or ill-nature wants some object on which to gratify itself by the infliction of pain. They are irrational creatures without souls, without sensibility, without any sense of right or wrong, and why treat them with any consideration? Were they not made for man? Was he not given dominion over them? Is not death the end of them?

Jerome K. Jerome thus expresses a common attitude of men in relation to the dog who will stick to his master whatever misfortune overtakes him, and defend him even with his life, if that is required:

"Ah! old staunch friend, with your deep, clear eyes and bright, quick glances that take in all one has to say before one has time to speak it, do you know you are only an animal and have no mind? Do you know that dull-eyed, gin-sodden lout leaning against the post out there is immeasurably your intellectual superior? Do you know that every little-minded, selfish scoundrel, who never did a gentle deed or said a kind word, who never had a thought that was not mean and low, or a desire that was not mean and base, whose every action is a fraud and whose every utterance is a lie; do you know that these crawling skulks are as much superior to you as the sun is superior to rush light, you honorable, brave-hearted, unselfish brute? They are men, you know, and men are the greatest, noblest and wisest and best beings in the whole vast, eternal universe. Any man will tell you that."

Yet many of the wisest of mankind in all ages have believed that the lower animals as well as man exist after death, that all living creatures have minds, in however small a degree, and that mind is as indestructible as matter.

If animals had the power of logical thought and of speech they might argue very ingeniously, if not conclusively, in favor of their own immortality. Addressing man through one of their representatives, the dog or horse, we will suppose they might say:

"We have, fundamentally, the same natures that you have. We feel pleasures and pain, and are subject to moods; we have affection, jealousy, vanity and pride; we enjoy the smile of approval from our superiors, and dread their displeasure; we are not devoid of imitation and curiosity. We have some sense of beauty, some imagination, and some power of reasoning. We are not entirely destitute of reverence. We are capable of improvement by education and inheritance."

Your philosophers teach that mind is imperishable. Certainly, we have minds, distinct individual minds. Mental as well as bodily characteristics are subject to the law of heredity with us, precisely as they are among human beings. If your minds are immortal, why are not our minds also immortal? Your philosophers refer, in proof of man's immortality, to the fact that his consciousness persists, while the atoms of his brain and body are constantly changing, that memory and identity extend through years, although the body has changed many times, showing that the impressions must be made on something that is not like the brain, subject to change. This is just as true of us. The atoms come and go; but our identity, as shown in memory reaching back a dozen years or more, persists amid all material fluctuations.

Your Darwins and your Haeckels and Wallace have shown that your own observation should have taught you, that you are derived from the lower animals—the lower animals, we say, because your yourselves are animals. Go far enough back, and your ancestors and ours were the same creatures. Since our origin is the same, must not our nature and destiny be the same? Your bodies have been developed from animal bodies, your minds from animal minds. If then, your minds are immortal, ours must be; for how could a being who is indestructible and immortal have been evolved from a perishable being? To say that the capacity for immortality was somehow acquired during the process of evolution from apehood to manhood is to make use of an unsupported assumption, opposed to continuity, the primary fact of evolution, in order to enable you to deny our immortality and assert your own.

There is another consideration we may mention in our behalf. Your theologians say that a future life is necessary to prevent the ultimate defeat of justice, since it often falls here. Think of the millions of animals that have been hunted for sport, beaten, tortured, and wantonly killed—often, too, by men they are serving with all their strength and the best they knew. Where is the justice of a God who would confer immortality upon all who have found their chief sport in tormenting and destroying animals, and give the animals no recompense for their sufferings, extending through long dreary centuries, in the aggregate beyond the power of computation, and in horror beyond the power of Hogarth's pencil to describe?

Justice requires that we have a future life. Moreover, from the first, man has been surrounded by animals; they have been his companions, and they are indispensable to his happiness. He keeps them now, even when they are of no utility to him; and in the city parks are kept deer, swan and birds of song for the pleasure of the people. In the past men were generous enough to believe that we would share with them the future; and, even now, the Indian of the plains

"thinks, admitted to that equal sky, His faithful dog shall bear him company."

One of your own poets, while speaking our praises, bears testimony to the indispensableness of our presence and our companionship to man's happiness—an indication that, if man is immortal, we, too, are immortal.

"I think I could turn and live with animals, they are so placid and self-contained; I stand and look at them sometimes for an hour at a stretch; They do not sweat and whine about their condition; They do not lay awake in the dark and weep for their sins; They do not make me sick discussing their duty to God; Not one is dissatisfied—not one is discontented with the man of owning things; Not one kneels to another, nor to his kind that lived thousands of years ago."

We are not degraded by vices. We have never been guilty of drunkenness, gambling, swindling or lying; most of us are not open to the charge of holding slaves or of beating our wives and children.

Thus might the animals make a plea to the rational world, not simply for their own immortality, but for better treatment than they now receive. Abstract morality would treat with justice all beings, without any inquiry as to their origin or destiny; but the highest ground on which Christendom has theoretically recognized the rights of all races of men is that they have a common origin and destiny, and constitute a universal brotherhood.

This implies a great advance beyond the condition of the little tribe or community which recognizes no rights to be respected beyond its own jurisdiction and the relations of its own members. The progress is due to a multitude of causes; and the belief that all men have a common origin and a common destiny has probably had but little to do with it, as it certainly affords no ultimate reason for the practice of justice to all men, which we believe has its true reason and basis in the interest and well-being of mankind.

If the great majority of mankind who believe in future state for themselves could see that the claim of the animal to a future life is nearly, if not indeed quite, as well founded as their own, the result might be a treatment of the poor brutes somewhat better than they now receive. Perhaps the fashionable ladies and gentlemen who join in fox hunts, and the brutal drivers who club their horses until they fall from the weight of the load and the force of the blows, might be restrained, if they could realize that the wronged brutes would appear in ghostly form to reproach them after death.

Our knowledge, however, of the hardships and barbarities to which slaves have been subjected, when there has been no question among their masters as to their immortality; of the treatment which the inferior races have received from the powerful nations of Christendom; and of the persecutions that have destroyed millions of lives where the brotherhood of man and the immortality of the soul have been accepted by all, and of the wars, which every now and then drip with blood the fairest spots in Christian lands, make one doubt whether the acceptance of the theory that animals are immortal would greatly modify the common treatment of them.

The belief among the mild and contemplative Egyptians that the

souls of men after death appear again in animals, and the same doctrine in India, where metempsychosis was most extensively and ingeniously developed, undoubtedly contributed to respect for the rights of animals. Unfortunately, justice to animals had no place in the ethics of the Christian church, which has shown less regard for the brutes than was shown by the pagan teachers of Greece and Rome, whose writings abound in passages inculcating kindness to animals as do the writings of the Old Testament, which commands: "Thou shalt not muzzle the ox that treadeth out the corn." "Thou shalt not seethe a kid in his mother's milk,"—passages which, among others, show a tenderness toward the brutes we do not find in the early teachings of the Christian church. The Jews are entitled to credit for their humane method of slaughtering animals for food, for it is an established fact that severing the main arteries and allowing the animal to bleed to death is far less painful than the Persian and Babylonian method of crushing the head with a sledge-hammer, not to speak of the superior dietary effect of the Jewish procedure.

"The fatal vice of the theologian," says Mr. Lecky, in his History of European Morals, "who have always looked upon others solely through the medium of their own special dogmatic views, has been an obstacle to all advance in this direction. The animal world, being altogether external to the scheme of redemption, was regarded as beyond the range of duty; and the notion of our having any kind of obligation to them has never been inculcated, has never, I believe, been admitted by Catholic theologians. In the popular legends and in the recorded traits of individual amiability, it is curious to observe how constantly those who have sought to inculcate kindness to animals have done so by endeavoring to associate them with something distinctively Christian. That class of amusements, of which the ancient combats of wild beasts form the type, have, no doubt, nearly disappeared from Christendom, and it is possible that the softening power of Christian teaching may have had some indirect influence in abolishing them, but a candid judgment will confess that it has been very little. During the periods and in the countries in which theological influence was supreme, they were unchallenged. They disappeared at last, because a luxurious and industrial civilization, involved a refinement of manners; because a fastidious taste, recoiled with a sensation of disgust from pleasure that an uncultivated taste would keenly relish; because the drama, at once reflecting and accelerating the change, gave a new form of popular amusement; and because, in consequence of this revolution, the old practices being left to the dregs of society, they became the occasion of scandalous disorders."

Mr. Lecky states with truth that the inculcation of kindness to animals on a wide scale is "mainly the work of a recent and secular age." Societies for the prevention of cruelty to animals are supported in the Protestant and free-thinking portions of Christendom. But in every community there need to be cultivated sensitiveness to the sufferings of animals, and a public sentiment that will not permit them to be abused. Cruelty to dumb sentient creatures by man who has them in his power should be deemed criminal.

B. F. UNDERWOOD.

IS A MEDIUM?

Or an Expert in Legerdemain?

The subject of Spiritualism being under discussion at the "People's Forum," Washington, D. C., May 14, one speaker declared that he could do all that Pierre Keeler does at his light circles, and he did not claim to be a medium nor believe in spirit communication. "He said he had given seances in his shop on Seventh street several times, and would like to give another to which he would invite as many persons as he could accommodate. Accordingly at a subsequent meeting, the seance was appointed and arranged, I and my wife went, but by a mistake of the street number failed to get there. So we returned to attend the seance at Mr. Keeler's not far away. We found him sitting on the steps with a friend. It was time to begin; but a few were beating a tambourine and drumming on the back of a guitar to the music of a mouth organ were heard. The man's coat came off while he clasped with both hands the left arm of the lady sitting next to him in the battery. "She declared that she felt the pressure of his hands all the time. Another battery was chosen by the president, and the man, George Collins, a deceased minstrel. A lady was first chosen; then each man in turn asked "Do you want me?" The answer from the cabinet was one rap, no, until the last man, Mr. Keeler, was chosen.

The second battery being formed, pads and pencils were handed over to the guide in the cabinet. About twenty messages in writing came over which were recognized and received by different persons present. Three came from me; one signed Thomas Paine, saying, "I am glad to see you here"; another signed R. G. Ingersoll, saying, "I do not know"; a third signed Herbert Spencer, saying, "You are doing good work."

Next came writing on a large pad, by a visible hand. Several persons were called up by the president to them and holding the pen on the shoulders of the sitters in the battery, got writings.

No sign of trickery was apparent, nor does Mr. Fuss pretend to be a trickster. Like performances have been witnessed in his shop before, and he says that on one occasion the twenty-one persons present all voted that it was spiritual.

There was no charge for admission. I moved that a collection be taken. It was seconded by Mr. Keeler. Mr. Fuss demurred and passed out to the sidewalk. But the collection was taken. Mr. Keeler and two other men put in 50 cents each, and I suppose a fair amount was raised. Mr. Fuss feared to take pay, not having a license, but Mr. Keeler assured him there was no law against accepting contributions.

We all went away satisfied that in spite of the man's assertions to the contrary, HE IS A MEDIUM, and that the performances we witnessed were spiritual.

WM. HENRY BURR.

The Law at Work.

Wm. D. Noyes writes from Rochester, N. Y.: "The police, June 6, called on all clairvoyants, palmists, and mediums, and warned them to quit work or take their chance of arrest and fine or imprisonment. When I asked if the order included spirit mediums, he said, 'Yes; all are classed under that head of fortune tellers, and would be dealt with in that way.' The writer was one that was warned."

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are controlled by politeness and affability.—Socrates.

VACCINATING THE GROUND.

Barren Land Can Be Made as Rich as a Garden at Cost of 4 Cents an Acre

That the soil can be vaccinated to cure its barrenness, with the same result that attends the vaccination of the human body to cure certain ills would appear preposterous to the casual mind, but this is exactly what is done, according to an intensely interesting article entitled "Inoculating the Ground," by Gilbert H. Grosvenor, in the October number of the Century Magazine.

The most simple language he describes how, by a process of inoculation, the nitrogen, so necessary to fruitful land, is put back into the soil which is robbed of it by wheat and many of the other grain crops, and rendered unproductive by reason of the robbery.

Even a skeptic reading Mr. Grosvenor's article must be impressed by it, and at the end of the story are visions of vast tracts of now barren fruit lands in the eastern part of this country reclaimed and fruitful. Probably the most pleasing thing about the whole matter is that the nitrogen germs so necessary to the soil's productivity are furnished free by the Agricultural Department, the letters patent having been presented to the government by Professor Dr. George W. Moore, in charge of the laboratory of plant physiology of the department, who discovered how to practically utilize nitrogen germs.

But Mr. Moore was not the discoverer of the germs. It has been known for many years that the air we breathe contains all of the nitrogen so necessary to the soil, and it was known that certain plants, like the clovers, beans, and peas, did not impoverish the soil as some of the grasses did. It remained for Professor Nobbe, a German scientist to discover, as Mr. Grosvenor declares, that the bean especially takes its nitrogen from the air and that it absorbs more than it needs, and actually enriches the soil with the surplus supply.

Then he found that all of these plants had bulbs, or round tubercles, or nodules, attached to the roots, as if an insect had bitten them. He dissected one of these bulbs and found it filled with bacteria that worked incessantly, absorbing nitrogen from the air to feed the plant.

Then the professor successfully cultivated these bacteria, and a German company was actually formed to supply them to farmers in bottled form. They did not live because they had been too well fed by the professor, says Mr. Grosvenor, and hence were not used to working for themselves. In the soil they died. The company stopped manufacturing.

Professor Moore cultivated a self-reliant disposition in his nitrogen bacteria. He did not overfeed them, and they began to seek their nitrogen food themselves. Having obtained permanent bacteria, he found a bit of cotton would soak up millions of them. Then he dried it, and in this form it is sent to the farmer, who is directed to soak the cotton in a solution of water, granulated sugar, potassium phosphate, magnesium sulphate and ammonia phosphate. The solution is then mixed with earth, so that every particle of the earth is moistened. It is then mixed with five times the quantity of earth and scattered over the barren field, vaccinating it with nitrogen germs that multiply and cause bountiful crops.

One small package, it is said, will inoculate one to four acres.—Chicago American.

The church still talks about "evidence," about "reason," about "freedom of conscience," and the "liberty of speech," and yet denounces those who appeal to reason, and who honestly express their thoughts—Ingersoll.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

Self-reliance is one of the progenitors of greatness.—Anon.

DR. B. F. AUSTIN.

Extract From a Lecture Delivered in Baltimore, Md.

"Robert Green Ingersoll, the questioning agnostic, the fearless iconoclast and wizard word-weaver of our age, was born August 11, 1833, and died July 31, 1899. He enjoys the great distinction of being most bitterly attacked by those who never heard his voice or made a thorough study of his writings. He was called an 'infidel,' but this term was not properly applied to him, either as one who denied the existence of God, or in its true meaning, as one who is unfaithful to his own convictions of right and truth. He is frequently spoken of as though his entire message was a gospel of negation, a system of doubt and skepticism; whereas Ingersoll taught a most comprehensive system of positive duties, a gospel of life, and liberty and love. He sang the praises of honest industry, championed the cause of the oppressed, exalted and glorified the pure home life and love, taught men self-respect, and urged men to make the most of themselves, help their brothers in affliction and serve their country with fidelity. He was the great apostle of liberty and freedom, and preached a gospel of truth and kindness, and justice and equality among men. He lived a pure and charitable life, spending with royal munificence his large income on the poor and on humanistic objects, and leaving an example in his home life and relations which multitudes of his detractors might copy with advantage. Ingersoll did not deny, though he did doubt and question the existence of a personal God. He said: 'There may be for aught I know somewhere in the unknown vastness of space, some being whose dreams are our destinies, and within whose thought the infinite exists.' Of Jesus he said, 'For the man Christ I have an infinite respect. The place where man has died for man is holy ground. To that great and serene man I gladly pay the tribute of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. He was a man who was a blasphemer, and his life was destroyed by hypocrites. Had I lived at that time I would have been his friend.'"

"Like all other great men he had limitations and his lack of faith in, or knowledge of, the future life was one of his greatest. He constantly declared that his effort was not to blot out any hope men might entertain of heaven, but to put out the fires of hell. He ridiculed some of the old dogmas and interpretations of the Bible, but never himself. He said some bitter things about the church and the clergy, but most of his attacks on the church were attacks on abuses, and most of his bitter statements about clergymen were reprisals.

"It is too early to estimate the effect of his lectures and writings. In 100 years from now his work will appear far greater and more beneficent than it could possibly appear to us. It is not too much to say that what he accomplished largely the religious teachings of our age, has contributed largely to the more liberal thoughts of our times; and has cleared the ground by his iconoclasm for the new theology now the new thought of the day."

D. FEAST.

God's Mills Grind Slow But Sure. In our experiences in this inner school of a kindly Providence under angelic tutors, we see and hear, and write and unfold, owing to insufficient mental unfolding, what we cannot understand, and often have St. Paul's scruples, and he said that being caught up into the third heaven he saw and heard things which were not lawful to tell.

Such experiences have often been mine. One lesson given me by a spirit in 1874 in writing, and which, although I saw nothing in it, was preserved among others, and reads as follows:

"Many new features of universal knowledge will soon appear in different ways and in different forms, and through knowledge, the wealth of humanity. At present if electricians or any scientists were asked concerning universal wireless telegraphy from mind to mind, city to city, continent to continent, immortal realms and beings included, they would not think it feasible, and to ask even the brightest concerning cosmic rays and cosmic commerce, they would think it absurd, or at least unintelligible speech. But it is divinely purposed that these things shall be introduced to man and become known and established facts and practices, yes; in time to be taught in the common schools and colleges.

"Cosmic commerce implies the use of nature's forces and substances of hitherto unused kinds and in ways new to men of this age. Electricity, the queen of nature's forces, drawn from the earth and supplemented by that of the elements, will revolutionize many things and pave the way for man the student to receive the truth concerning creation and all evolutionary processes. He will learn to verify the prophecies of the Bible in scientific demonstrations through the wireless system of mental and general telegraphy, and the use of light towers from which the light shall flash from the east to the west and fill the earth with glory. Man shall also wholly learn himself; learn what is or constitutes life; how these fluids—electricity, magnetism and ether are interactive and pass through the silver chord to the golden bowl or soul seat, to nourish the life or spirit in man.

"They will learn to keep up the required ratios of these substances by thought, proper foods and proper conduct, to thus prolong life on a strong and healthy condition to a much greater age, and garner wisdom for eternal enjoyment."

"Now we read in our daily papers the efforts and accomplishments of such men as Tesla, Edison, Marconi, and others in the electrical science. Many other noble minds are delving in these studies and the establishing of the referred-to light towers to be lighted by electricity drawn from the earth and supplemented by that of the elements, will some of these days be a realized thing. Many grand demonstrations will then result, which are not yet thought of even by those capable of bringing the results of their arduous studies into use of different kinds.

"I am sure these things will so be, because all that I have ever beheld clairvoyantly has come and does come to pass, but some things are slow, verifying the saying that 'God's mills grind slow but sure

An Important Question.

It Is Aply Answered by L. W. Billingsley, Attorney, in a Lecture
Delivered Before the Psychological Club of Lincoln, Neb.

Is There Psychic Phenomena That Leads to a Rational Inference That There Are Communications Between Spirits or Entities of Those Who Have Passed Over to the Unseen World, With Persons in Earth Life?

The last quarter of a century has seen a remarkable epoch for spiritual enlightenment. It was an inevitable sequence of increasing knowledge, and of a firmer grasp of the psychic laws of the universe. These laws related both to the physical and spiritual realm. Science, with painstaking and patient investigation has penetrated and partially unfolded the forces and mysteries of the universe.

Science, Thought, Strange Discoveries.

Science has reached this point; it sees in matter a manifestation of spirit. Man through the eyes of science sees that he is encompassed round about, in which thought carries its messages and flashes its images.

Thought is found to be a vital dynamic force, that springs into action and is manifested in deeds material and spiritual. Thoughts are things, in two realms of action.

Some souls have far outstripped others in potent enlightenment of humanity because they had greater power in interpreting spiritual forces. During the last quarter of the 19th century more remarkable discoveries were made; the telephone, phonograph, wireless telegraphy, and X-ray and other strange discoveries have been unfolded from the occult realm, and harnessed up and made of inestimable value to man.

These strange discoveries proved the existence of forces and laws in the hidden recesses of Nature; they revealed that there was an important spiritual pack of them.

These revelations promoted a strong desire for spiritual truth, and for facts concerning the soul and its destiny.

All phenomena that tends to throw light on the question of the survival of the human personality beyond death, is highly deemed one of the most important matters that can occupy the attention of the thinking world.

The "Scientific Demonstration of a Future Life," as it is termed by present investigators. The destiny of the soul is an intensely absorbing question, not only to students of science and philosophy of this day, but in all ages back to remotest antiquity.

Theories, Life Beyond the Grave.

Various kinds of hypotheses and theories have been advanced to explain psychic phenomena, that are being produced from time to time. The theory of the subjective mind, and its connection with hypnosis, telepathy, and mind-reading are made to do service for seeming spirit communication; in other words man is made the victim of illusions and delusions.

The theory of the objective mind, and its connection with telepathy, clairaudience, clairvoyance, and other phenomena lay beyond the five senses. It is in the province of the psychic investigator to explore and analyze these facts, to reveal nature and expand our laws.

There is pressing upon us this morning of the 20th century an irrefragable craving to solve the problems of the whence, the why and the whither of our origin, progress and destiny. In every age these difficulties have confronted philosophy, progress and destiny—to know why we came here, why we are here; and whence do we journey.

The philosophy of the universe calls for an exposition of our nature, course and future. Millions of humanity can not believe that we came here for one brief stay on earth, and that our whole life is determined by an insignificant fragment of existence, but that we come time and time again to earth life, going through a full round of experience, and steadily evolving upward, with fresher and better forms, unfolding new faculties and increased mental and spiritual powers, and more intense aspirations for good. Even about us now, we see vast differences in humanity, in faculties, aptitudes and capacities.

To the leaden minded fisherman the glows of sunset is likely to arouse no thoughts save that of lowering his net, and its relation to a catch of fish for the morrow, while to a genius it unfolds inspirations and ideals of indescribable delights.

The Philosophy of Spiritualism.

What is called spirit phenomena is of vast importance to humanity. Millions of people base their belief of the immortality of the soul on the phenomena which (they believe) gives them physical and tangible proof of communication with the spirits of friends the loved ones who have passed over to the unseen world. This faith and belief has given hope and comfort to millions of stricken hearts.

That momentous question propounded by Job, "If a man die shall he live again?" has to the mind of the Spiritualist been answered satisfactorily by these phenomena, when they were not satisfied by the words of sacred religion, and could not grasp the logic of the theologian. It is well to present the latest argument of psychologists against the conclusions of Spiritualists, who admit the phenomena, but deny the source of the phenomena to be in spirits of the other unseen world communicating with people living on the earth plane, clothed in physical bodies. Probably the ablest popular author, from that point of view is the late Thomson J. Hudson, and his contention is set out with much force in that great work, his "The Law of Psychic Phenomena." In many instances he admits the premises of Spiritualism with unusual candor; for instance on page 206 of the above named work he says: "THE ABOVE NAMED THEORETICAL PHENOMENA OF SPIRITISM TODAY IS NOT ENTITLED TO BE CALLED A SKEPTIC, IS SIMPLY IGNORANT; AND IT WOULD BE A HOPELESS TASK TO ENLIGHTEN HIM." However, he attempts to explain the origin of the phenomena and place it as he calls it, "on rational principles," and thus removing them from the realm of the supernatural.

Worthless things are seldom counterfeited. The more worthy a thing is, the greater the number of counterfeits, you will find to be the general rule.

All mediums, clairvoyants and fortune tellers indulging in sensation advertising and disreputable practices should be avoided with silent contempt. Real psychic powers should not be common merchandise.

The two extremes of psychic research are, on the one side, and unbounded credulity on the other. The unprejudiced investigators of scientific attainments find proofs of spirit phenomena without doubt.

Many Spheres of Being and Activity.

The chief concern to the honest investigator is, not so much the verity of the mysterious phenomena, but the source and cause of their production. Investigation has in the latest era, of time, insistently reached out beyond the material world. Reason says that in the boundless universe, there probably is many spheres of being and activity, beyond the material world.

If twenty-five years ago a scientist had proclaimed that the human voice could be stored away in a cylinder of wax, and reproduced innumerable times, that one could talk with a friend over an electric wire a thousand miles away, and easily recognize his voice; that messages of love, statecraft, commerce and war, could be sent thousands of miles above the tradesman's ocean in the wings of vibrating air without the aid of an electric wire; or that a light of such tremendous vibrating power could be produced that would enable the human eye to look through a man, iron plate and other material things, such prophecies would have been generally pronounced, as the vagaries of a disordered mind; but for these things have since come to pass, and are potent realities for man's comfort, utility, profit, and progress.

The unbounded depths of the spiritual universe lay back of the astounding discoveries, from which was rescued and unfolded these vast and subtle powers.

The philosophers of the materialistic school are putting more limited boundaries on that zone they once so glibly called the "unknowable"—which they tenaciously for long time held could not be explored. There are now but few learned men who have the temerity to put limitations upon the possibilities of man's knowledge.

Within the little span of 25 years, volume after volume has been given to the world on the "Scientific Demonstration of a Future Life," thus, as it were bridging over the sea, and the unseen world, which has been hitherto unrobbed of its terrors by the white light of knowledge.

The Whence, the Why, the Whither.

Most of our knowledge now comes through the five senses. Printed and written matter is read by the eye, and the hearing heard by the ear, and all is sensed by consciousness. There must be other channels of learning to inform ourselves of the realities of the universe beyond seeing, hearing, feeling, smelling and tasting. Telepathy, clairaudience, intuitions, premonitions, dreams and other phenomena lay beyond the five senses. It is in the province of the psychic investigator to explore and analyze these facts, to reveal nature and expand our laws.

There is pressing upon us this morning of the 20th century an irrefragable craving to solve the problems of the whence, the why and the whither of our origin, progress and destiny. In every age these difficulties have confronted philosophy, progress and destiny—to know why we came here, why we are here; and whence do we journey.

The philosophy of the universe calls for an exposition of our nature, course and future. Millions of humanity can not believe that we came here for one brief stay on earth, and that our whole life is determined by an insignificant fragment of existence, but that we come time and time again to earth life, going through a full round of experience, and steadily evolving upward, with fresher and better forms, unfolding new faculties and increased mental and spiritual powers, and more intense aspirations for good. Even about us now, we see vast differences in humanity, in faculties, aptitudes and capacities.

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Some modern scientists have an easy way of discussing spirit phenomena; it consists in denying their existence and making them an investigation.

Some men are quite willing to plug up their ears and deny that it thunders, as they are so wedded to old superstitions, traditions, and hear-says. Such persons have as little comprehension of reason and logic as a frog has of astronomy. It is just that kind of people who deny all spirit phenomena.

Those who have witnessed certain physical phenomena, such as moving of furniture and other ponderous objects, without contact with any person; flashes of lights in the darkness of a room; distinct utterances of intelligent speech through and without trumpets, and all about a room in various tones of voice, while the medium was in a sleeping trance, must appeal to one's intelligence, as constituting direct evidence of remarkable intelligence, often of remarkable degree, and that it must come from spirits of the dead or some other source.

Characteristics of Phenomena.

A careful observer of spirit phenomena can note these characteristics.

First—The phenomena seldom rises above the ordinary intelligence of humanity.

Second—The intelligence imparted through the spirit phenomena is on a level with that of the medium through whom it manifests itself.

Third—The communications often rise above his known objective intelligence.

The foregoing are the conclusions drawn by Dr. Hudson. Moreover, he says, that the alleged communications from the greatest philosophers who have gone before, amount to the merest twaddle when filtered through ignorant mediums. That has been the experience of some of us, who have heard alleged spirit communications from President Lincoln, Garfield, McKinley, also from Col. Bob Ingersoll and other notable mediums. That has been the experience of some of us, who have heard alleged spirit communications from President Lincoln, Garfield, McKinley, also from Col. Bob Ingersoll and other notable mediums.

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A Dog With a Soul.

A Detailed Account of a Most Remarkable Occurrence.

Jeff, the huge half mastiff, half collie that until two months ago was the property of Maj. Henry C. Willets of Boone, Watauga county, N.C., is the hero of one of the strangest romances of real life ever told.

Some men are quite willing to plug up their ears and deny that it thunders, as they are so wedded to old superstitions, traditions, and hear-says. Such persons have as little comprehension of reason and logic as a frog has of astronomy. It is just that kind of people who deny all spirit phenomena.

Those who have witnessed certain physical phenomena, such as moving of furniture and other ponderous objects, without contact with any person; flashes of lights in the darkness of a room; distinct utterances of intelligent speech through and without trumpets, and all about a room in various tones of voice, while the medium was in a sleeping trance, must appeal to one's intelligence, as constituting direct evidence of remarkable intelligence, often of remarkable degree, and that it must come from spirits of the dead or some other source.

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attention to hard work to cover his bitter grief—and Lee was left to the care of his young sisters and the negro mammas and to Jeff—principally to Jeff.

Say Mother's Spirit Entered Dog.

The negroes declare that from the day that Mrs. Willets died Jeff assumed charge of the boy, and they believe that the spirit of the mother guided the big, awkward dog, just reaching his full size, in taking charge of the baby.

When Lee learned to toddle out on the grass in his second summer Jeff walked beside him, holding the baby's skirts in his teeth, and dragging him back when he tried to run too near the horses or cows. And Jeff would lie by the hour on the grass and let Lee pound and maul him, pull his ears, jab him in the nose, and haul him by the tail, and simply wriggle a dog's smile.

So, when Lee learned to talk, he talked mostly to Jeff and the dog listened, according to the negroes, and seemed to understand all that the child said. The devotion of the dog to the child attracted the attention of everybody in the neighborhood, but for some unknown and unexplained reason the negroes even from the first conceived the idea that the spirit of the dead mother was directing the dog, and they shunned the dog. Even the mammas who had charge of the boy scowled and muttered when Jeff insisted upon sleeping under the baby's crib, and only desisted from driving him out of the house for fear he might "put the cun" on them.

But everything was peaceful until late November, when Miss Ida Turpin of Baltimore, coming and bewitching, came to teach school at Todd, a short distance from Boone, and the major met her. The girl, evidently of good family, in straitened circumstances, saw the major, still handsome and distinguished despite his 58 years, and she saw, clearer, his wide acres and his growing wealth of tobacco, his barns and his mules, his great tobacco press, his cattle and his horses, and she coveted them. The major, with his distinguished air, his snow white hair and mustache, riding in his freshly ironed livery, with his broad brimmed white felt hat set upon his white hair, was enough of himself to set the heart of any girl inclined to marriage, and the story of his running away to the war, his capture, his escape, his courage and his riches—added to the palpitation in Ida Turpin's breast.

Fascinated by Her Pretty Face.

She had been reared in luxury, sent to the best private school in Maryland, and then a reversal had swept away the family fortune, and she had been forced to teach to support herself, and she was bitter. She saw in Maj. Willets the chance of riches and comfort, and, being heartless, she determined to wed him. Her smiles to him as he rode by the country school near Todd drew him back in that direction, and in a few weeks he rode out almost every day in that direction to meet the pretty black-haired school mistress. Then by his invitation she came over one Sunday to spend the day at the Willets plantation.

The negroes declare that from the first both Lee and Jeff hated Miss Turpin. Lee ran away when she came near and would his father's commands make him return, and Jeff showed his teeth and growled when she approached.

Then by his invitation she came over one Sunday to spend the day at the Willets plantation.

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scheming woman can have a penny of my baby's money."

The pursuit was taken up in the direction of Amathe, but no trace of the fugitives was found. The entire county was aroused, the alarm went from Watauga Falls to Soda Hill, and everywhere the planters roused out their negroes and searched the hills and valleys, foot by foot, without finding a trace. Four days passed and brown-hearted, the major returned to his home crushed and aged by the disaster that he had brought upon himself. The negroes in their cabins hinted at witchery and they told wild stories of the comradeship of the boy and the dog.

Negroes Believe Witchcraft at Work.

Still one great hope remained in the heart of the major. It was easy to conceive how a child might wander into the mountains and die, but how a great, strong dog could disappear and leave no trace was not understandable. The planters argued that the dog was still with the child and that they might be found in some negro cabin under the care of the blacks, so day by day the hunt went on.

The end of the first week found the major almost prostrated and the negroes firmly convinced that witchcraft had been at work. The bitterness of feeling grew so great that around Todd school the people demanded that Miss Turpin resign. She wept and declared they were turning her out to starve and she, in humble spirit, came to the major, asked his forgiveness, and told him she would not bring suit if he would permit her to stay. His chivalry triumphed over his anger. He gave her \$5,000 in cash and told her to seek a school elsewhere.

On the eighth day there came to the searchers a strange rumor. Negroes seven miles above Todd on Gap Creek Fork told great stories of an immense dog that came to their cabins and carried away the food they had cooked, running with it into the mountains. The moment the major heard the rumor he rode at the head of a party towards the spot. A section of country is wild and broken and the fork tumbles down between great wooded hills, in which only a few whites and negroes live. Before night the major had secured descriptions of the dog seen by the negroes and had organized the search.

Dog and Boy Found Together.

At ten o'clock that night, while the line of hunters with pine knot torches was beating through the woods, over gorges and mountains, the cry came along from the south that started everybody in that direction. Maj. Willets rode down the line, dashing madly through thickets towards the spot, and he discovered a score of negroes, with torches flaring, standing in an overgrown clearing around a deserted log house. In the doorway stood Jeff, growling and leaping toward every negro who advanced.

"Down, Jeff, down!" yelled the major as he leaped from his horse at the edge of the clearing.

The dog growled, but the bristles on his back flattened down. "Good Jeff, come here," said the major, advancing. The dog slowly abandoned his attitude of defense, his tail began to wag, and a moment later the major stepped inside the cabin. There, sleeping upon the board floor, was Lee, safe.

The major, with something nearer a sob than had passed his lips in years, clutched his boy to his breast and tears upon the child's face. Slowly the baby's eyes opened, and as he hugged his father he whispered sleepily: "Did dada send away the nasty woman?"

The procession homeward through the woods was a joyous one. Lee, reassured, slept in his father's arms as the major held him tight on the horse, and by daybreak he was on his own bed, sleeping peacefully and happy, while Jeff, a little bedraggled, kept guard by the bedside.

From the baby's lips the family learned that Jeff really brought food to the child in the deserted cabin and the baby kept warm at night by hugging close to the big dog.

Some say that Lee, his baby heart broken by his father's love affair, ran away, and that Jeff followed him to protect him. But the negroes declare that the mother's spirit entered the dog and directed him to steal the child away, and keep it to prevent the marriage.

Mrs. Elizabeth Schauss at Clyde, Ohio.

Elizabeth Schauss closed our lecture season with a fine inspirational address in G. Hall, Sunday, June 1st. The subjects were selected by the audience, who gave rapt attention to her eloquence on the following: "The Egoism of Our Age"; "The Power of the Ideal in Real Life"; "The Solitudes of Nature and of Man, or the Loneliness of Human Life."

She said there were few who understood the value of solitude. The higher we ascend, the more there are who go with us the top, and the greater our loneliness and the least understood. That the compensation for any sadness one might feel in such loneliness, was the power the calm environment may be made to yield. Wonderful powers are developed through solitude, repose and concentration. But in order to climb to the top and reach the vestibule of spiritual unfoldment, we must deny ourselves of all egoism, and not be swayed in our upward climb by those who falter by the way. We should have high ideals and never be satisfied until we attain them. The great ideal of Lincoln was to see everyone enjoy the freedom that he enjoyed, the thought of which came to him in moments of solitude and concentration, when alone, he did not falter, but lived to reach the goal of his ambition.

I wish I could report in full this fine lecture, so full of beautiful lessons and uplifting thoughts. I have given but a brief synopsis, not couched in the same words, exactly, but conveying the same ideas and meaning.

At the close of the lecture she gave a few personal readings, and the readings were accurate. We predict for Mrs. Schauss a brilliant future in the intellectual field of mental development and psychic unfoldment.

MARY E. FRENCH.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer. In the past I have had to pay anything I sold easily. Every family needs a Dish-washer and will buy it when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many dollars. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I will sell you one for \$1.00. I buy my Dish-washers from the Mount City Dish-washer Co., St. Louis, Mo. Write me or call on me. They will start you in business in your own home.

Spiritism and Mrs. Leonard E. Piper, and Dr. Thomson J. Hudson's Theories in regard to it. By Ex-Judge Abram H. Daley. Demonstrates: fulfillment and inadequacy of Hudson's explanations of spirit phenomena. Price 25 cents.

"The Kingship of Self-Control." By Wm. George Jones. A treatise on the control of the tongue, the Red Turban, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

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SATURDAY, JUNE 17, 1905.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Victory," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY.

N. S. A. Secretary.

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

Common Sense in a Christian Pulpit.

Scarcely a week passes when there is not evidence that the pulpit is getting on common sense ground. Following the habits of the ancients who accredited the paternity of their great men to a God, the Christian fathers, to make Jesus worthy of veneration, gave him the credit of having been sired by the Eternal God. Not yet content, they alleged he was co-eternal with the father; that though he passed through the embryonic period; was born as all babies are born; passed through the period of adolescence; arrived at man's estate; ate, drank and slept like other men; preached, suffered agony on the cross as other mortals have suffered, and died as they; yet all the time he was the great God himself, possessing his wisdom, power, goodness and mercy; that he ascended to heaven, and there assumed the duty of judge of the dead.

It can be easily proven that every characteristic ascribed to Jesus was common to the sons of pagan gods; that it was only a transference of ancient beliefs to this new candidate for godly honors.

But here comes Rev. Dr. Algernon S. Crapsey, an Episcopalian of Rochester, N. Y., who in a late discourse declared in so many words:

"In the true light of scientific research the founder of Christianity, Jesus, the son of Joseph, no longer stands apart from the common destiny of man in life and death, but he is in all things like as we are; born as we were born, dying as we die."

If Jesus was not a myth, such is clearly his history.

It is dishonoring to the great Father of us all, to give credence to the Catholic claims which Protestants inherit, that a Jewish ghost was overshadowed by the Holy Ghost, a fraction of the godhead, and yet that Jew girl to the title of Queen of Heaven, and worship her as such. But the learned clergyman, in that same discourse, braved more, he said:

"A belief in the infirmary of the Bible is no longer possible to an educated man, or to any one, in fact, who reads his Bible with reasonable intelligence and attention."

The Catholic world saw what the final outcome would be if their sacred book was placed in the hands of the people, so they resisted the movement of Luther and his associates to place that collection of fragmentary literature in the hands of the people. Then they forbade its reading by the laity. They exerted all their powers to keep its contents from being known, and tried, but vainly, to limit knowledge to the priesthood. But here we are in spite of them, and now there is seemingly an organized movement on the part of educated Christian clergymen to tell the truth about the Bible and about the man Jesus.

Let the contest go on inside the church, Spiritualists keeping hands off. Don't let us try to exalt our mediums by declaring Jesus a medium. There is a greater question still to be settled. Deprived of his godhood was he a man or myth? In rejecting paganism did the Fathers consolidate their lesser gods, Bacchus, Adonis, Apollo, Esculapius, Serapis, etc., convert them into Jesus, and locate him in Galilee, a then almost unknown quarter of the world?

DR. J. M. PEEBLES.

Here this paper reaches our readers, the venerable pilgrim, Dr. J. M. Peebles, will be at his home in Battle Creek, Mich. He had an exciting time while in England, being kept extremely busy in giving lectures.

"Death Defeated, or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price, 10c.

"The Present Age and Inner Life." Ancient and Modern Mysteries Classified and Explained. By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self-help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25c.

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Counterfeit Phenomena.

Ringling Words From H. W. Richardson, President of the New York State Spiritualist Association.

There can be no such thing as fraudulent mediumship. Mediumship is genuine or it is not mediumship at all. Nevertheless there are persons who pose as mediums who attempt to imitate genuine manifestations for filthy lucre. They don the livery of heaven in which to serve the devil. That this iniquitous practice has greatly retarded the progress of our movement is unquestionably true. We may differ in our opinions as to the best methods for dealing with this question, but there is no gainsaying the fact that Brother Francis of The Progressive Thinker has done yeoman service to Spiritualism by his unrelenting warfare against, and exposures of, pretense and deception under the name of mediumship.

Thoughts for the Thoughtful.

An article in "Public Opinion" of May 27, headed "Church Wealth in France," shows that "The total value of art treasures in French churches, without including those of an architectural nature, is no less than \$400,000,000. This sum would be doubled if sculptures, and so forth, were added."

Suppose to this enormous wealth, stolen from the people, exempted from taxation, and used to magnify the importance of the church and its priesthood, was added the cost of magnificent and palatial churches, cathedrals, monasteries, nunneries, and all the other accumulations of wealth, used solely in the interest of a creed in France were taken into account. The sum total would swell into many billions. How far short of the truth is the statement made by Thiers, in substance, in his History of the French Revolution, that two-thirds the entire wealth of the nation was under sacerdotal control, exempt from taxes, the other one-third compelled to pay the expenses of state, at the time of their revolution?

It may be said the government has confiscated this vast wealth, claiming it is the property of the people; but the Republic dares not to divert this wealth from church uses. It remains a corrupting influence under church control, and the people remain its slaves.

Now what is true of church influence, with the wealth of the nation at its bidding and control of public affairs in France, is, to a less extent, true in America. Fortunately for us, in stead of one great church dominating all, we have many, with varying creeds, which cannot combine; but still they are a menace to our institutions, and with instinctive desire to lead and control, the popular mind, they are ever struggling to add to their wealth. When so old as France, the same order of things prevailing here as there, in the distant centuries to be, America will be in the clutches of a priesthood whose ambition has always been to rule or ruin. They use heaven as their stock in trade, and until the masses repudiated hell that was a contributory force in aid of their tyranny.

Our hope and belief is, that with the spread of knowledge, and the universal diffusion of education, religious ideas will change; that churches will develop into social organizations, having more care of the mortal, thereby qualifying its members for an immortal life. The one-world-at-a-time theory is an excellent one with this interpretation, and harmonizes with Spiritualism. We live day with the positive knowledge of a tomorrow.

Practical Religion vs. Theoretical.

President Geo. Harris, of Amherst College, during a recent discourse entitled "Formal Instruction and Morals in the College," said:

"There is, I think, more practical religion in the colleges to-day than in any other period of their history. Can't you see that? The old-fashioned, irrational doctrine is discarded; but faith, hope, love and character are exalted."

Who does not know that brutal penalties never lessened crime? It was not long ago there were upwards of two hundred crimes in England that were punished with death. Statistics show that there was no period in English history when crime was as prevalent as then. If a person had stolen a lamb, the punishment was death. "Why not take the dam as well," inquired the offender. "They can't kill a person but once." And if the owner of both interposed opposition, and he was killed, or a dozen others, the penalty could not be increased.

In the divine economy the priests told us: "The stealing of a pin, if unforgiven by God, subjects the offender to the undying flames of a sulphurous hell forever." The slaughter of a multitude of his fellows could not increase the penalty, so the wretch went on adding crime to crime until mortal justice overtook him, when he in turn was slaughtered so infinite Justice could take a hand in increasing the torture and prolonging it through a wasteless eternity.

As discrimination in our penal code, with milder punishment, has become the order of the day crime has decreased. And with hell very generally eliminated from the Christian creed, at least in effect, students in colleges, and the people everywhere, have become more civilized, hence the effect which the College Professor noted, and which all know to be a fact.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self-help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25c.

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Going Forward.

Seldom do we find in any journal, secular or religious, an essay, brief or lengthy, expressing more of vital, progressive truth, full of suggestive thought, and thoroughly uplifting in its spiritual significance, than is found in "A Sermon for Today," on the subject of "The New Faith and the Old," in the Chicago Sunday Tribune.

Spiritualists as well as others may study these very incisive and suggestive thoughts, with delight and profit. The whole intent is in full accord with our Spiritual Philosophy and teaching, and has practical application to Spiritualists as well as churchmen.

It shows clearly that churchmen, as truly as Spiritualists are going forward:

"Speak unto the children of Israel that they go forward."—Ex. xiv, 15.

The first impression of any forward movement is that it means a dissolution of all the things to which one can tie. Slowly dawns the truth that the mind of man was not made to tie to anything, that it cannot be fastened to any landmark, that it is a living thing which must either go forward or die. This, true of the body itself, is true of our whole life, of our education, of our emotions, our character, and our civilization. We must needs go forward or perish, even though the movement means facing the desert and leaving those things which we have been so used to.

Yet no other thing has so worried man, good people as the fear that their religion should change. Just as they once believed that the universe was made, finished, and fixed forever, as though such a thing would ever be true of a universe aglow with life—so they thought of their religion as committed to them completely, like a set of unchangeable laws. Therefore their utmost concern was to preserve its precise form, and the great thing in teaching became not the spirit of its teaching but the form of its text. Failure to realize the vital and therefore developing nature of religion resulted in the guarding of the letter that kills at the expense of the life-giving spirit. And when faith forsook its chrysalis stage they wept such bitter tears over its broken shell they have not yet seen the fairer glory into which it has grown.

If there be any ground for lament as to the condition of religion it lies not in the failure to preserve the old statements and the old customs, not in the unwillingness of the world today to shrink itself into yesterday's outworn forms of truth, but in the pitiable sight of a church that tries to keep up the old life with dead formulae, that has so far forgotten its great teacher's revelation as to the nature of religion, that it is not logic, or laws, or language. The saddest feature today is the unwillingness of the church to go forward; instead of being the leader of science and of civilization she is often reluctantly dragged behind these onmoving powers.

The need now is not to go back to Moses and Paul, as though these were our goal, but, taking some guidance from them, to go forward into the new truth that is ever dawning. He who steps into the twilight of new truths always finds the day breaking about him. If he stands perfectly still the full day comes and then the night again. It is only the man who keeps on moving forward who is always in the light. The trouble is that so many are standing fast in truth from which light has all died out, and they are calling their darkness the only day and deprecating those who prefer the light.

"The ancient good ever stands opposed to the new best. It says, better stay in the old Egypt you know than perish in a desert untold. But true souls step forth. They find the desert, and often it is drear; yet God is there, and morns are bright and manna falls by the way."

Then beyond the desert there is Canaan; beyond the Alps, Italy; beyond the doubt, the delight of larger, clearer truth. Do not fear leaving the old; do not worry over theological unrest. Unrest is but the sign of life. Better the child's unrest than the senile placidity of old age. Better the death in the desert than decay in Egypt. Better to die in doubt than to mold away in the empty tomb of truth. Consider him, who for the joy set before him, despises the cross; forget the things behind and press forward to the prize before, the clearer light and larger life.

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The Psychic Circle.

An Explanatory Letter From Dr. Alex. Caird.

To the Members of the Psychic Circle:—I would like to correct a misunderstanding in regard to the Psychic Circle. Many of our correspondents seem to think that anyone can become a member unless they are subscribers to The Progressive Thinker. We certainly wish that every member might (for their own good) receive the benefit to be derived from reading the grandest spiritualist paper published, and so keep in touch with the spiritual happenings, and learn the views and opinions of the different writers on the large variety of subjects treated, but we realize that there are many who would like to become members of the circle who are not able to subscribe for the paper, much as they might like to. Such are just as welcome; there are no conditions. We wish Brother Francis of the Progressive Thinker to have received your letter; he would certainly feel that his efforts for the world's betterment were appreciated.

A word as regards the difference in time. As our circle extends, not only all over our own country, but to Africa, India, Europe, Australia and New Zealand, one can readily see that if we tried to sit at nine o'clock by one time, some part of our circle would be observing the rules seven hours in the twenty-four. If we all sit at nine o'clock, local time, the thought wave will start at the Atlantic, extend across the continent and around the world.

If any member wishes the circle to concentrate their wishes on any subject of general interest, will they kindly send the request to The Progressive Thinker? We have no way to inform the large circle, but everybody reads The Progressive Thinker. We would also request the circle members to repeat the following prayer, by Robert L. Stevenson, upon arising in the morning. "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undisturbed, and grant us in the end the gift of sleep."

ALEX. CAIRD, M. D.

44 Commercial Street, West Lynn, Mass.

RIDICULE.

Artemus Ward's Account of a Circle.

Almost every subject, creed, religion, faith, belief, philosophy or science, however beautiful and true, can be made the butt of ridicule. The sting in ridicule consists in the skillful presentation of the truth of a subject in a false and humorous light, or in holding up before the world in a humiliating manner the idiotic, ignorant, irresponsible, unacknowledged representatives of the subject ridiculed. There has always been and no doubt will continue to be a peculiar opportunity to ridicule Spiritualism. There is perhaps a greater chance to ridicule the Christian religion, but the obvious reasons it is not taken advantage of. Spiritualism, however, is obliged to take it from all sides, and the fact that it has for so many years withstood and continues to withstand it, not only, but keeps on steadily finding its way into the hearts and minds of the people, is a fact of which the Christian religion, its priests, philosophers, doctors, lawyers and even preachers are accepting it as a most glorious truth. Bishop Fallows in Chicago, and a German Lutheran preacher in New Jersey (whose name I cannot now recall) have recently preached to their pulpits, much to the delight and wonder of their parishioners.

But this object of this communication is the reproduction of as fair a sample of ridicule as any I have observed of the subject of Spiritualism. It is from the pen of the late Artemus Ward (Charles F. Brodyne) who was a natural genius in his profession—that of a humorist, and who was equally well known to Spiritualists as well as the non-Spiritualist. It runs as follows:

Among the Sperrits. My nabsers 's mourn hard crazy on the new fangled sperrits, sperrits, sperrits. I've been told that there's a lot of long-haired fellows has settled here and gone into the sperrit bizness exclusively. A attem was made to git Mr. A. Ward to embark into the sperrit bizness but the attem failed. 1 of the long-haired fellows told her she was a thespian and a wood make a sweet medium, whereupon she attem to git a mop handle & drove him out of the house. I will hear observe that Mrs. Ward is a invaluable woman—the partner of my joys & the shaler of my sorrows. In my absence she watches my interests & absences with a eagle eye & when I return she welcomes me in affection. "Why don't you git a mop handle & drive him out of the house?" she says with Mr. Mrs. Ingomar in the play, to wit—

2 miles with but a single thawt,

2 harts which best as I.

My nabsers injoyed me to attend a sperritist circle at Squire Smith's. When I arrived I found the east room chock full, includin all the old moids in the village & the long haired fellows ased. When I went in I was salooted with "hear cums the benited man"—"hear cums the boy-headed unbelieved." "Why don't you git a mop handle & drive him out of the house?" etesetery, etesetery.

Sez I, "my frienz, it's too I'm hear, & now bring on your sperrits."

1 of the long haired fellows riz up and sed he would state a few remarks. He sed man was a critter of intellect & was movin on to a Gole. Sum men had been told that if they was in his mind they would git to the Gole the soonest. Sum men was beasts & wood never git to the Gole at all. He sed the earth was materiel but man was immateriel, and hems man was different from the earth. The earth, continered the speaker, resolves round on its own axel tree once in 24 hours, but as man exist on it he can't resolve. It sed the ethereal essence of the koordrate branches of superhuman natur becum metty-morfused as man progress in harmonical co-existence & eventually anty humanized themselves & turned into reglar sperritueellers. (This was confidently apowed by the company, and as I make it up to get as big as pleasant as possible, I sung out, "bully for you, old boy.")

The company then drew round the table and the strickle komment to go it. They axed me if there was anybody in the sperrit land; which I wood like to converse with. I sed if Bill Tompkins, who was axed my partner in the show bizness, was goben, I should like to converse with him a few periods.

"Is the sperrit of William Tompkins present?" sed 1 of the long haired chaps, and there was three knob on the table.

Sez I, William, how goze it, old Sweedie?

"Pretty fair, old hoss," he replied; "I was a pleasant way we had of dressin' each other when he was in the flesh."

A Telling Thrust.

A new and telling thrust at the church, by one of its most prominent members, Rev. Washington Gladden, a Congregationalist, laid a vital part, and threatens the whole church fabric. It was made in his late Memorial Day sermon. He said:

"The Congregational Church has come to be a church of employers; the masses of the people who work with their hands for wages, are, as a class, outside of the church and are rapidly increasing in number. The same fact is true of all Protestant churches, and Christianity fails to fulfill its mission because of this condition."

Christianity, it must be placed in the New Testament account of its beginning, was a revolt against the oppressions of the wealthy Pharisees. It was against them the curses of Jesus were hurled with such telling effect. He represented there was no place in heaven for them; but Lazarus, begging crumbs which fell from the rich man's table, he transported to that blissful abode, and gave him rest in Abraham's bosom.

Some of us in these modern times may not consider Lazarus, but Jews, to whom he was directing his discourse, doubtless thought it the climax of human enjoyment.

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

"The Commandments Analyzed, or the Ten Commandments Explained." By E. H. White-Stories, cloth, 25c. For sale at this office.

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A Medium in Japan.

SPIRITUALISM IN JAPAN.

The Strange Mysterious Power of a Japanese Boy Who Says Inanimat Objects Reveal Their Secrets to Him.

Ehima Kasakura, aged 16 years, living at Yaka-ichi, has within the last year astounded the scientific world, and given rise to wonder even in his own mystical country, by his strange power.

The boy, it is declared, talks with inanimate objects, and reads from them the most wonderful stories of things with which they have been connected, and his seemingly miraculous powers have started among students of psychological research an investigation which, some believe, may lead to new and important discoveries.

The almost laughable (to American minds) stories that inanimate objects record and retain impressions of all that goes on about them is advanced in all seriousness by scientific and learned French, German, English and Japanese scholars, who inside of the last year have talked with this boy of seemingly supernatural powers.

Ehima is an ordinary looking Japanese boy, bright, alert, strong, smooth-skinned, and gentle, with glowing pride in the army and in the fact that three of his brothers have fought and one died in the war between Japan and Russia.

Next year he, if permitted, will enlist and carry a rifle in the ranks. That he will not be permitted to enlist the boy has no idea, but it is known that already army officials of Japan, never unwilling to try any theory, no matter how absurd it may seem, are planning to take this boy into Manchuria and give him a high and important position attached to headquarters, and have through him to gain Russian secrets by seeing if he can learn from the tables, the chairs, and the captured swords the secrets associated with them.

Had Strange Powers From Boyhood.

To Americans—to any but an Oriental—such an idea would be laughable madness, yet the stories of the boy's gift told by scientists, learned men, force even Occidentals to admit that the ways of the Jap are peculiar, and that perhaps such powers exist among the queer, superstitious, uncanny yellow men.

Since early boyhood, his neighbors in Yaka-ichi say, this Jap "man," as he calls himself already, has been able to do strange things. He could pick up pieces of paper, blank and uncolored, and read things from them. He could find a piece of glass on the shore of a lake, on which he played with the other boys, and weave around that piece of glass strange and weird stories of where it came from, what it was, what manner of man owned it. He could pick up a coin, gaze at it a few minutes, and then spin off a story of that coin from the time it was bright and new from the mint, through the hands of a man after man, what it did, what it bought, what crimes were committed for it, what bribes it paid.

Half of those who know him considered him a sorcerer. Others smiled softly and marvelled at his imagination. When the war started Ehima was wild to go. His father and brothers marched away to join Nog's men before Port Arthur.

Caused Suicide of Boastful Soldier.

Months later there returned to Yaka-ichi a soldier, wounded but boastful. Ehima, with other boys who had brothers in the trenches, hunted up the soldier to see if he brought news from those they loved. The soldier had no news of them, but he told a wonderful story of a gallant charge up a blood-stained hillside, with iron and steel pouring upon them from the top. He cut wires, leaped ditches, and finally fell wounded on the bare hillside.

Ehima heard him tell of lying under the stars at night with the searchlights playing over him; of crawling foot by foot down the hill as the guns roared, and finally reaching his command again in the trenches. The man exhibited a metal flask, dented, and said:

"I carried this with me on the charge. I saved my life."

Bashfully Ehima asked him to examine the wonderful thing. He took the flask, gazed at it a moment, then, drawing himself up indignantly, threw it to the soldier and said: "Liar and coward! You were afraid! You hid in the ditch, and you were shot while running away down the hill."

The soldier paled and trembled. "How did you know?" he asked.

"The flask told me," said the boy.

Men who had heard the thing wondered, and Ehima told him more when the next day the soldier killed himself, saying he could not live because he was a coward.

The story was told in the town, and Ehima's fame grew.

Know of Brother's Secret Mission.

Soon after that there came a letter from Ollu, Ehima's brother. The letter was cheerful, hinted nothing of danger, told of the glories of soldier life and of his own chances of promotion. The family was proud and pleased. Ehima took the letter and read it. Then he held it in his hands and said:

"Ollu has been chosen to go on a desperate mission. He is enjoined to secrecy. If he does not return his captain will write us. When he wrote this he was sorrowful, thinking he would never see us again. There was a man in the room, and he said, 'Liar and coward! You were afraid! You hid in the ditch, and you were shot while running away down the hill.'"

One month later came a letter from Ollu's captain telling of his glorious death in attempting a sublime errand. He had been surrounded and twenty-five men with hand grenades up to a fort to hurl these grenades through the embrasures, and wreck the guns, paying the way for a sweeping charge.

Every man of the twenty-five had perished, but six guns were wrecked, and the charge succeeded where three times before it had failed.

From that time Ehima's fame grew greater. Foreigners heard of him, and they came, giving him money to tell them things. A. M. Robinson, the well known traveler, ran up from Yamada to visit the boy in his home and learn for himself regarding his strange powers.

Unsolved Mysteries of the Orient.

He tells the following story regarding his interview:

"In twelve years' travel among oriental peoples I have learned not to disbelieve until I know. One cannot fathom the depths of these half mystic natures. I found an ordinary, bright looking Japanese boy, who spoke some English, because his father was in the curio trade and he had heard the tourists talk. I spoke with him in Japanese."

"The wonderful stories that the natives of Yaka-ichi told concerning him made me think that perhaps he was a sort of freak, gifted with great power of deduction or a vivid imagination. Frankly, I was prepared to go further, and admit that he might possess something of occultic insight. But I was totally unprepared for what I found. He

told me that he did not know at all how he knew things. "How do you tell?" I asked. "I look at a thing, and pictures come before me," he said. "I see the thing and then I tell them." Do you hear anything? "No, I see the words spoken. I hear nothing. I see a man. His lips move. I know what he says, but I do not hear. Once I heard music, but that time I was just waking from a dream."

Illuminating New Zealand.

We are glad to learn that Mrs. Loie F. Prior has met with a most excellent reception in New Zealand, and that she is causing a Spiritual commotion there that cannot fail to do good. She is one of our ablest speakers.

SPIRITUALISM AND CHRISTIANITY.

The Rev. Loie F. Prior's Reply to the Rev. James Gibbs, D. D.

As reported in the New Zealand Times, the New Century Hall, Kent Terrace, was crowded to the doors on Sunday evening, when the Rev. Loie F. Prior, under the auspices of the Wellington Association of Spiritualists, replied to the strictures passed upon her and her co-workers by the Rev. James Gibbs on the previous Sunday. The audience comprised many of Wellington's best known citizens, and the speaker's eloquent address was listened to with rapt attention. Mr. W. McLean, in introducing the Rev. Mrs. Prior, said he was a member of the same people present, and wanted to tell them that the society on no occasion attacked any religious body. Its members believed in all religions, and were in sympathy with every true worker in the interest of Christ. It was quite true that sometimes attacks were made on man-made dogmas, but outside of those dogmas they did not assail the opinions of the clergy or any of their people.

It had been asked in rather a sneering fashion, who was this Mrs. Prior, and whom did she represent? Mrs. Prior was rather a modest lady, and had not told them anything about herself, but he would say that she represented as missionary at large one of the largest bodies in the Spiritualist world—a body having a membership of over 250,000, a body that had over 15,000 workers, over 700 places of meetings, and over two million dollars worth of property. Surely that was something that any clergyman or any woman might be proud to represent.

It had also been stated by the critic that he did not know anything about the phenomena or philosophy of Spiritualism. What would a church official think if he were asked to ascend a pulpit and tell his hearers that he knew nothing about Christianity or the healing virtues which Christ possessed, and which he told those who believed him could not only do his works but far greater works. Had any of his hearers of the present day performed these works, and if not, why not? The critic had quoted largely from Professor Myers' book, and it was unfortunately for him that he had done so. He (Mr. McLean) had the book in his hand, and would read an extract from it. It was well that members of the churches should not be hoodwinked by special extracts taken from this book, which had entailed on the writer nearly thirty years' investigation into the phenomena of Spiritualism, which he had approached in the spirit of suspicion.

The speaker read an extract to show that Professor Myers was undoubtedly a Spiritualist, and acknowledged the phenomena of Spiritualism. The critic had stated that men of science would have nothing to do with Spiritualism, but Professor John Tyndall had said that these phenomena all around and about us were well explained by the theories of other scientists. He had also said the same thing, and that the man who denies the phenomena is grossly ignorant of the laws of nature.

Mr. McLean then referred to the (Lord Chancellor of England's) Presidency of the Victorian Institute, before which Dr. Peebles, who had recently occupied this platform, had been engaged to lecture on the subject of "Immortality and Its Proofs." Professor Myers had clearly demonstrated that men after their change in death had returned to the earth, not by scores, but by hundreds. The critic had stated that if a photograph of the dead could be produced that would be some proof, and yet there were at least 200 spirit photographs in the city and he did not know it. If he had known it, he would see a lot of well authenticated spirit photographs, and would no longer be grossly ignorant of the subject he pretends to talk about.

SHE DRAWS A VIVID PICTURE.
The Rev. Loie F. Prior began her address with a quotation from Sir Edwin Arnold's "Light of Asia." She would draw a picture; could they not in fancy see spread before them a great canvas? There standing in the foreground a man clothed in the royal robes of state, a man majestic in form, a man clear of eye, and of strong, noble intellect expressed upon his face. And high upon him and the center figure upon the canvas was another man. Meek, lowly, the light of universal love shining out from his countenance, but his garments were torn and soiled. Seemingly he had been roughly handled. Upon his brow rested a crown of thorns, and blood and sweat had left their traces upon his features. In the background there was a great mob of people, and in fancy they could hear the shouts and yelling. But pressing up, round, and above those two figures were men clothed in sacerdotal garb with sneers upon their faces, and they could almost hear the words they were giving utterance to. The first of the two prominent figures on the canvas was Pontius Pilate, the other the meek and lowly Nazarene.

They could hear the words of the representative of Rome when he asks of the lowly man, "What is truth?" and that man answers back, "What is truth?" And they could hear the great Governor of the far East say to the masses round about: "This man has done no wrong," but we hear the sneering remarks of the rabbis—"Crucify him! Crucify him!" Had she painted the picture so that they might see it? Did they understand its full import? Could she impress upon them that it was not the howling mob in the background that asked for the life of the gentle Nazarene—it was those who wore the garb of the clergy at that time. They made a demand upon Pontius Pilate for the crucifixion of the man who had done no wrong, in preference to the ones who had done wrong. And why did they ask for the life of the meek and lowly inoffensive man that went about teaching: "Do unto others as ye would be done by"—a man whose hand was ever extended to aid his brother man?

Why did the theologians of that time make a demand for that man? Because that meek, humble man dared to attack the theology that was taught in the synagogues, and in the schools of his day was not the teaching that would uplift humanity. All about him he saw the suffering thousands, all about him he heard the cry of the hungry, undoubtedly all about him he saw oppression, and out of the fullness of his heart he went forth to benefit his brother man; and because he dared to

THE BURNING BUSH.

They were living at that time in the letter of the Bible and not the spirit, as we to-day had been living in the letter of the teachings of Jesus of Nazareth in place of living in the spirit of those teachings. He dared to expose the ineptitudes. He dared to take from off the people's eyes the blindfolds that had been placed there by the clergy of His time. To-night she desired to speak about the spirit and not the letter, and she would refer to the book that had been by her side of late, and she would say: "Could she believe some of the wondrous miracles that were recorded therein? She would digress for a time to go into that distant past and see before her the burning bush—the bush that was aflame and consumed not. Could she, of modern times, accept that story and say it was not a miraculous thing at all? Most assuredly she could, because she had seen the like unto it the present day, and if they were to go with her to the Hawaiian Islands and get into touch with some of the natives who were developed mediums, they would find them well able to make fires that would not burn. The natives would dance on hot stones with bare feet without their feet being blistered. In her own country she had seen by the side of a lady who understood a few words of the Hawaiian language, she had seen her take a lamp of the Rochester pattern and permit the flame to go about her face; she would put her hand through, and if one got close and made an examination one would find that not one of these delicate hairs upon the hands and face was in the slightest degree scorched. The lady she referred to could make paper money from the audience, and by whispering upon it, it would pass through the lamp unharmed. Could she read the story of the burning bush and say it was not a miraculous occurrence? Most assuredly she could, because she had seen with her mortal eyes a similar occurrence, and no one could convince her that she had not seen what was so convincing.

MOSES AND THE TEN COMMANDMENTS.

Could she believe the story of Moses and the ten commandments? Yes, because she dared to say that in this story was recorded the first independent slate-writing. Theologians who stood in the pulpit to-day had never investigated the matter, and never intended to investigate it, but they were willing to believe in independent slate-writing that occurred thousands of years ago, whilst Spiritualists to-day had evidence of independent slate-writing that was occurring around them all the time. Moses went into the mountains and was there forty days when he received the tablets of stone and brought them back. Our reverend brethren who believe that story—that Moses went away for forty days to get his slate-writing—would not leave our independent slate-writers out of their sight for forty seconds. The reverend gentlemen would receive and accept a story of the past, and yet refuse to accept the evidence of the present.

Could she believe that the story of John of Patmos, could she understand the lesson given in the last book of the Bible? Yes. There was no miracle there, but only the trance-condition of a sensitive, just as we have trance conditions of our sensitive to-day. Could she believe the handwriting upon the wall? Most assuredly she could, because we had the appearance of handwriting upon the wall to-day.

AMAZING SPIRITUAL SUBSTANCE.

Every manifestation called a miracle in the Bible was performed to-day all over the civilized and uncivilized world. Her reverend friend spoke of the letter, but spoke not knowingly of the spirit. They were told that spirit is the quintessence of matter, and yet their opponents would use the clumsy gross instrument to analyze that which is the quintessence of matter—instruments that were wholly materialistic. She wondered if our scientific brothers of to-day would expect to gaze upon Venus with a microscope, or would they try to analyze the anatomy of a flea with a telescope! And yet men dared to try and analyze spirits and spiritual substances with weights and measures, only known to their materialistic senses. Because they could not weigh spirit with their materialistic scales, because they could not see spirits with their materialistic telescope or materialistic microscope, because they could not view spirit with their materialistic spectroscopic, then many of them dared to say that spirit did not exist; and when senses were shown to be infallible, the sensitive presented in the present day—in this modern age—all of the miracles—she wanted to emphasize that word—the miraculous manifestations that were to be found in the Bible, and said that such were the phenomena of Spiritualism, their critics said they did not believe them—they did not believe in the blatant statements of the materialistic. Her reverend friend said that spirits returned no doubt at times—these were hardly his words, but conveyed his meaning—spirits might return at times and manifest, but not through the mediumistic.

She would analyze the term mediumship. They knew what matter was. Matter was analyzed to-day in the laboratory where weights and measures, crucibles and retorts were used, and alcohols and furnaces. Scientists were able to analyze matter. But spirit was more refined than the finest of matter. How could they use the same instruments and implements for the locating, the analyzing, and the dissecting of matter, when spirit was so much finer than matter? They could not go into the laboratory to locate an instrument which was able to convey to their senses what a spirit was like, so they needs must have a medium that stood poised as it were, between the materialistic and the Spiritualistic. Was that not logic? The medium was a go-between, to use the vernacular of the day, and the spirit being made conscious of the presence of spirit could convey to the materialistic that which was Spiritualistic.

GOD'S LAWS THE LAWS OF NATURE.

The medium was only an instrument, and a spirit could not manifest itself to mortal man without a medium. In haunted house stories undoubtedly some medium was present, and unless the medium manifested itself the ghost would not appear. Spirit did not draw the substance necessary for manifestation without mediums, so that she said

to her reverend friend that a spirit had to have a medium to manifest itself through. She dared not what phenomena in Spiritualism must be present to present that phenomena. Her friend said it was possible for a spirit to manifest at times, and yet at the same time he dared to say that the materialistic of the soul. Let them come down to hard investigation of the laws of nature. They knew very well that God's laws were the laws of nature and never violated themselves—they never prostituted themselves, they never deviated from themselves. Now, if knowing these things, if spirit manifested itself after the manner called death and brings back intelligence and speaks intelligently, then she said that others passing through death had intelligence after passing through death. She dared say that because she understood the laws of nature, and not only one spirit since the Bible was compiled, but thousands of thousands and hundreds of thousands of spirits had been brought back to manifest themselves to man.

ORTHODOX RELIGION AND SPIRITUALISTIC PHENOMENA.

Orthodox religion of the present time was founded on Spiritualistic phenomena. The Mosiac laws were founded on the message that Moses received from the Infinite. Why does he have his little tent outside the enclosure of the general encampment, and why did he repair to that tent to have converse with God? That was his communion chamber. He went into communion with God there, and had said that the scribes could not look upon the face of God because they would be blinded, so that Moses' message was founded on spirit communication. In the New Testament was there not related spirit communications received? They knew it so well that it was not necessary for her to tell them of the many manifestations of the spirit. She wanted to go on with the building up of the great church politic. Her mind carried her to Rome, and she saw before her the crumbling away of the old religious ideas, the crumbling away of the theologians who had lived so long upon the credulity of the general public anxious to build up a great church co-eval with a great empire. They put their heads together, some of these good old men, who did not care about going out and talking in the streets after they had lived in luxury so long. They put their heads together and said: "Let us find out what these Christians are up to—let us find it out and teach it ourselves." Church history told them that the teachings of the Nazarene did not go smoothly on. Three hundred years passed away before the great church began to teach the humble, gentle, lovable words of the Nazarene. Then she saw in her mind's eye how the persecutors became persecuted.

THE DARK INQUISITION.

Men remembered how the early Christians were persecuted and burned in Nero's garden; but it was not a very far stretch of time before the clergy of Rome and Spain rose up, and upon the outcrouch of Christianity appeared that dark blotch called the Inquisition. In the name of the humble Man who taught "Do unto your brethren as you would they would do unto you," they placed men upon the rack, and the men were strung up by the thumbs. In his name men were butchered. The moans of the people reached the spirit world and the message of inspiration touched one Martin Luther, who dared to branch off from the old teachings. They knew the thirty years of fleshly war and persecution that followed. Again the persecuted became the persecutors, and the same thing occurred in the country of the Stars and Stripes, knew of the persecution that was put upon the people who sailed from England, Holland, and other countries to a place where they could worship God according to the dictates of their hearts, for there, as soon as they grew strong enough, they in turn became the persecutors and left the blot of the burning of the witches and the rack in the glorious escutcheon of the United States. Again went up the cry of sorely oppressed humanity, and the angels responded from the spirit world.

SEANCE IN EPWORTH COTTAGE.

She might tell them something new when she mentioned the little seance which was held in Epworth Cottage in England, where John and Charles Wesley received the basic principles of the Methodist church. It was a well known fact that Charles Wesley received independent slate-writing, but after the Methodist church grew in power all the manifestations of spirit communion were erased from the Methodist slate. They should read history if they desired to find out if spirits had inspired men or brought messages to man. The preacher stood in his pulpit and told them that he had been told, told them, not what he did, but the minister went about among his flock and ministered to man—he was not constantly preaching the letter, but was ministering unto the spirit. If they could only take all that there was provable in theology and put in its place all that was demonstrable in the ministry, how much graver, how much more elevated, how much more noble would be the teachings of the church! The previous afternoon there had been a grand reception in the city of a noble man, but not so very long ago that man—General Booth—commenced his crusade in London when the hands of the clergy were upheld and he was condemned for the work he was doing. He was crucified because he dared to step outside of the ordinary path, but he put spirit and not the letter into his work, and by impregnating his work with the spirit, to-day he was venerated and revered from the north to the south and from the east to the west. Since that noble band of Salvation Army people marched out to help the oppressed and touch the souls of men, the clergy had seen out members of the Christian Endeavor Society, and similar organizations, but they never thought of that special kind of work until General Booth and his good Army of men and women set the example. So long as science knew little about this earth of ours heaven was just behind the clouds, according to the teachings of the clergy; but so soon as science turned her telescopes upward and adjusted her microscopes, delved down beneath the crust of the earth and brought up the vertebrae of animals ages since dead, the clergy no longer taught that: hell was down below and heaven up above. It was no longer a literal location; it was a condition. They were told that intellectual men were divorcing themselves from religion, but they were only divorcing themselves from a new bigotry, and such men were the true religionists of the world because they were seeking the truth wherever it could be found. Science was not standing still. Science was reading the rocks, making paths around the world, weighing and measuring even the clouds themselves, and science was gradually drawing away from the teachings of theology; they had to know about science, and if they hoped for an immortal life they had to get into touch with the spirit.

A GREAT UNIVERSAL GOD

that was all love, that was all wise, that was all powerful, that was all good, had no chosen, elected or selected few. He could not conceive of a God that could give to man the power to live, the ability to see the wondrous beauties of this world—a world so perfect and so harmonious when we understood its laws—and then in a moment of past epiphany say, "I will choose a few of the great men of people only selected few who shall forever, eternally and everlastingly adore me and adore me."

WE WANTED THE SPIRIT OF GOD,

and did not want to wait until we reached the other side, but we wanted God's grace. How were we to get it now? Only by receiving these grand messages that came from God to us, from the other world. Her reverend friend said it was strange that although Spiritualists purported to receive messages from the dwellers of the other sphere those Spiritualists never brought to earth anything regarding the future, only what the past was. He asked the question, why do they not tell us something about the other world that we do not know? They had told her a great deal about the other world that she did not know. Had the reverend gentleman gone to her and asked she was quite sure she could have told him something brought to her from the other life that he did not know, but she dared say that if she had told him what she had received from that other life, he would not believe her, because his materialistic senses could not grasp it.

Men did not believe that planets in their movements around the sun affected this little earth before Galileo turned his telescopes upon them, because they could not see. So would like to know why her reverend brother, who had not seen, dared to refute the statements of thousands who had seen and who knew. If a mind incarnated in the human body could send a telepathic message to another mind incarnated in another human body, and the reverend gentleman could prove to her conclusively that the mind died when the human body died, then she would lay down her arms and say, "Oh, human mind, there is nothing for you after this life, but the sleep of Eudymion—that is all there is for you;" but if he could not prove that the mind or spirit of man or the soul of man, died, then she said to him: "I can prove to you that the mind of man, the spirit of man, or the soul of man does communicate with man."

Her reverend friend was preaching what he knew, and he could not speak differently. He should grant the same privilege to her. She spoke as one who had seen, as one who had felt, as one who had stood upon the threshold of the spirit world.

SHE BORE TESTIMONY TO THE IMMORTAL LIFE.

to that which she had seen, to that which she had heard, to that which she had known, and seeing was believing, hearing was knowing, and so firm was she that out of the fullness of her heart she spoke, not from a written sermon, that she could not say good-bye to those who were the nearest and dearest, knowing that she would meet them just beyond the veil with that great God who dwelt in that beautiful world, that great God who had given her the power to live, that great God that had inspired us with the universality of truth, that God who lives, is, has been, and always will be. Many men have looked beyond and have come and talked of Him, many men are looking beyond and will come and teach of Him; but my friends accept the spirit, not simply the letter.

SPIRIT RETURN.

The Writer Details Some Interesting Experiences—A Book Brought by Spirit Power.

To the Editor:—I have been strongly impressed for some time to send you an account of these incidents as proof of spirit power.

About a year ago a school teacher named Miss Emma C. was boarding with a family in a house where, some twenty years ago, before Miss C. was born, a young lady named Nellie G. had died.

One morning Miss C. told the lady with whom she was boarding that during the night she was awakened, and saw a young woman in her room, describing her dress and general appearance, and said that her face looked haggard and drawn as though she was very ill and suffering, and that she walked across the room and then disappeared.

She was offered another room, but said she was not afraid, and did not change, although she saw the same form once or twice more. Later on Miss C.'s aunt came to visit her and slept with her. By the way, the aunt had lived in the house when Miss G. had died there, but Miss C. knew nothing of this at that time. Miss C. asked her aunt if any one had ever died in that room, mentioning the young woman who had been there. The aunt said she had accurately described Miss Nellie G. who had died in the room adjoining the one they were in.

Will some of our skeptical friends account for this only as evidence of spirit return and materialization? Will some one explain how this book was brought? I had often seen Miss Abby Judson's little booklet, "From Night to Morning," advertised, and as I knew how it came there, I had often thought I would send for it, but delayed doing so. About three years ago, I came into my store early one morning and at once saw lying on the show case the little book mentioned, as clean and bright as if just from the press, and without any evidence of having been handled or mailed. As there are with the exception of myself and immediate family no Spiritualists in this vicinity, I was much puzzled to know how it came there. I had made some inquiries, but could find no solution of the matter and am still in the dark.

MY BETTER HALF AND I.

Forty years of harmonious life. Without one day of strife; Forty years of happiness; With a dear, loving wife. So happy when together, A But never when apart; Through calm and stormy weather, Yet always one in heart. But now we are divided, For I have more than ever loved, And though I oft am lonely, I never am alone. For I feel her always near me, For her love is ever true, And though death has divided, It never can divide. And yet two personalities, Distinct each its own, Two little entities, Mysteriously made one. And I shall soon be with her, Who ever is with me, Nevermore to part again, Through the ether. THEODORA SIMPSON. Vancouver, B. C.

BOOK REVIEWS.

How Nature Cures: Comprising a New System of Hygiene; Also the Natural Food of Man. A Statement of the Principal Arguments Against the Use of Bread, Cereals, Pulse, Potatoes, and All Other Starch Foods. By Emmet Densmore, M. D. 413 pages. Swan, Sonnenschein & Co., London.

Doctor Densmore has an international reputation as a successful practitioner of natural hygiene, and everything he writes is of interest and value, and has more than usual authoritative worth. At this time when the doctors are telling the people what to eat, and what not to eat, it would seem that scarcely anything is left out under their ban. But no one has advocated such a sweeping change in diet, a change which amounts to a revolution, as Dr. Densmore. He advocates the use of the "staff of life," and potatoes, with the whole range of starch-yielding vegetables, relied on as the best and most healthy food, if these are thrown out there seems the greater part of the world's supply gone. The author makes an exhaustive argument, and his conclusions are like the deductions from a mathematical proposition.

Doctor Densmore believes that the natural food of man is fruit and nuts. If this regimen is adopted, the movement in forest culture will be accelerated, for then there will be the motive of gain as well as that now causing the replanting of trees. Now the farmer who sees profit in land only as he can cultivate it in cereals, and trees as enemies of his efforts, would see the most profitable use of his land in the growing of fruit and nuts. The conditions which prevailed before the denudation of the land. There would be a more equable climate, more rain fall, absorption of the surplus, less disastrous floods and winds.

We believe that a diet of fruit and nuts would be ideal, but for the world at large impractical. The rapidly increasing population makes it more and more difficult to keep food supply up to the demand. Yet with the wheat fields set to fruit and nut trees over this vast continent, the supply might be adequate to the needs.

The author is not a "vegetarian," but a fruitarian. He says: "Through-out civilization the great bulk of the human family—the vegetarians and the meat eaters—have been in a narrow groove, and more difficult to keep food supply up to the demand. Yet with the wheat fields set to fruit and nut trees over this vast continent, the supply might be adequate to the needs."

Although this dietetic reform runs through the book, it really forms a minor part of its teachings. There has not been any work of the popular literature of hygiene that compares with it in valuable information. While showing the fallacy of the "regular" drugging, the author does not wholly discard the natural recuperative forces of the system. He surveys the different modes of medicine and shows the doctor to be a "feticus," like the savage "medicine man." The patient gets well while the doctor waits. Then he tells how to doctor according to the plan of nature, how to indulge in a narrow groove, and this not by reliance on drugs, but on pure food of the right kind, pure air and water. He plainly tells what to eat, how to eat, when to eat, the benefit of sleep, how to conserve the vital forces, how to avoid intemperance, to avoid the disease of corpulence, and about every ailment afflicting human beings.

Like the notorious Osler, he believes man does not reach his best ability until fifty, and is capable if he lives rightly of doing his most finished work at a full century.

Doctor Densmore in practice gives a much wider menu than in theory. He recognizes the necessity of adopting his recommendations to the foods now available. He is not a fastidist, but he is broad to indulge in a narrow scheme. The reader is impressed with the extent of his knowledge, the clearness with which he presents his views, his exhaustive research, and honesty of purpose.

The main factor of health is a proper diet, when sick restoration largely depends on the right kind of food. Give the stomach the food the system demands, and much of the disease perfect, and the material is furnished for the perfect building of the body and restoration. One thus organized, is not only proof against ordinary attacks of disease, but immune from the microbes of contagion.

There are few books that give the reader more value received for their time spent in perusal than "How Nature Cures." HUDSON TUTTLE.

John McCullough as Man, Actor and Spirit. By Susan C. Clark. Boston: Murray & Emery Co.

This is a beautifully printed and bound book of 360 pages, by a writer well known to the Spiritual public. The story of the great actor's life is told in a manner attractive as a novel. Born in a cottage in Ireland, from which his father's family was evicted, coming to America a friendless boy, barely able to read, and less able to write, he arose from poverty, obscurity and ignorance to world-wide fame.

He went to work in a chair-making shop, and one of the old men delighted in reciting Shakespeare, and gave him a copy of Shakespeare's works. He was in ecstasy over the passages, but he could read so imperfectly he would get the school children to read for him. He engaged in amateur theatricals, attracted attention of managers, and began his life's work.

"Perhaps the stage never possessed a more painstaking, laborious student, through all obstacles and hardships. His part was always perfectly committed and performed to the best of his ability."

He worked with unflinching resolve and labor is the secret of genius, but it is possible for such achievements without superior aid. Are we not justified, even compelled, to grant that the greatness of such minds comes in a measure from the spirit world?

The last hundred pages are most attractive to Spiritualists. McCullough as a spirit, what he has said and written through mediums since his death, especially his influence over the noble worker F. A. Wiggin, are of absorbing interest. It is a wonderful sequel to his biography, unique, and I think has no precedent. I have space for only one brief quotation of McCullough as a spirit. "I would like to have it printed in letters of gold: 'In the Roman arena, when the victorious gladiator hesitated before plunging his sword into his adversary until cultured ladies cried, 'kill—kill,' often when raising the helmet he found the face of a brother. May we have the same scene in the future when the masks are lifted off from all faces, that we have stabbed the heart of a friend, whom we thought an enemy. There is only one enemy in the world; his name is Ignorance, and only one God, whose name is Truth." There is an earnestness, a character and wisdom in the communications purporting to be made by the great actor, which evidence their genuineness. The representation of mediumship, its conditions and limitations, by Miss Clark, is admirable for its simplicity and clearness. HUDSON TUTTLE.

LAKE PLEASANT, MASS.

Notes of the Coming Camp-meeting.

The birds are singing and the squirrels are chattering in the sunny groves at this lovely and healthful summer home—the mother of camp-meetings. Cheery, bracing mornings and moonlit evenings make joyous the June days and nights for the people at the Lake.

Cephus Burnham has cleaned the grove and added neatness to nature. The boats are being painted and put in condition for sailing.

Dr. Weston has driven a well, 54 feet deep, from his kitchen in the Conant cottage, and found pure, soft water. Miss Isabel Ross has made the Beals grounds and cottage on Lyman street, very beautiful with new roof paint and flowers, a new veranda and new chamber being the chief additions.

Mr. Clark's new bride and her sister and niece are living in the Clark cottage. They say Lake Pleasant is the right place for health and growing appetites.

Mr. McKenna of the Cove cottage, has made a complete basement tenement and will rent all the upper part of this cottage.

Edwin Putnam has located two cottages in the space north of Association hall.

Mr. Cook of Holyoke, is building a cottage on Turner street.

Mrs. Haslam, who has bought a house in Greenfield, Mass., will open her cottage on Turner street, this month.

The bluff will miss the genial presence of Mr. and Mrs. Barron this year as well as that of the correlating Sadie Severance, all of whom have passed to the higher life since last season.

The dancing pavilion has been shingled, and a new coat of paint of various colors makes the inside and outside glow with old-time radiance.

The railroad company has builded some easy and generous stairs from the station to the pavilion. The company has taken down the foot-bridge over the track, and propose to remove a portion of the south bank in order to straighten the track.

The Scalpers have bought the Hunter boarding house, and may put in billiard tables and other help to their midnight entertainments. It is presumed that they have also bought sufficient land for the independent graveyard for the burial of all rejected and slaughtered applicants for admission to their "independent order."

Mr. Matthews and his musical wife have made a cozy home opposite the Hunter house, and begun farming by planting a large garden.

The campers who passed the winter at the lake are united in the opinion that the snow was deep, and the weather cold; but with plenty of wood and coal, they hibernated, with rather more than less of cold feet.

The camp is now supplied with water as the pump is working. "Jacob's well" is as popular as ever.

A petition has been sent to Washington for a postoffice the year around—some 30 signatures having been obtained. If accepted, it is rumored that Leon Henry will be the postmaster.

H. S. Streeter, the present postmaster will open the office this month.

The summer session will begin July 30 and close August 27. The speakers and mediums now engaged are A. H. Dalley, Geo. W. Kates, Z. B. Kates, T. U. Reynolds, J. J. Morse, Carrie M. S. Twine, Carrie L. Thomas, Amelia F. Henning, A. P. Blinn, May S. Pepper, J. Clegg Wright.

The Ladies' Schubert Quartette of Boston, will sing and give special musical entertainments. They are accomplished artists who stand among the first in that city of artists.

The hotel will be managed by Philip Yeaton who will open it June 15.

The Ladies' Improvement Society will hold a fair in August. Send your gifts to Mary M. Sheldon, 378 Main street, North Adams, Mass.

I. R. Stratton will have charge of the dancing, Charles U. Bickford being conductor of Stratton's orchestra.

The camp is filling up, new arrivals nearly every day.

Tickets for round trip go on sale from Boston, June 1, \$3.75, good to return in October. Outing tickets for tickets from all parts of the Fitchburg division of the Boston & Maine railroad from Boston, Springfield, Troy, Wilmington and intermediate points go on sale, July 23. Rate from New York City via New Haven, Hartford and Springfield, \$5.55.

For circulars, rents and other information address (enclosing stamp) A. P. Blinn, the official clerk, at Lake Pleasant, Mass. H. A. BUDINGTON, Springfield, Mass.

The Outlook Beyond Death.

Lillian Whiting's twelfth book has just been sent out from the press of Little, Brown & Co., on its apostolic mission of preaching the gospel of pure spiritual doctrine of immortality, under the title "The Outlook Beautiful." From its first to last page it is a glowing portrayal of the religious belief of the editor and subscribers of The Progressive Thinker. In the opening words of the book she declares, "The angel we call Death may be more truly regarded as the Angel of Life—as God's Messenger who comes to guide the way into the more beautiful life of the spirit. It is the process by means of which the spiritual body is released from the physical and enters on the next higher plane of the spiritual universe."

There is a joyous note of exultation running all through the book over the glory of the surety of the gift of spiritual life to man—but there is also a deeper tone of sacred awe as to the responsibility of human beings still in the body making the preparatory life a means of spiritual advancement; and she says: "Life is a trust, divinely committed to man. It is the most precious, the most infinitely valuable of possessions—a gift of rare powers and unlimited resources, to be used for the benefit of others, and thus, in the truest way for one's self. And again: 'The perpetual phenomena of life furnish all the means for spiritual culture. There is not a day but makes its full use of the powers for its highest and sublimest qualities. There is not a day whose experiences do not test the most exalted ideals.'"

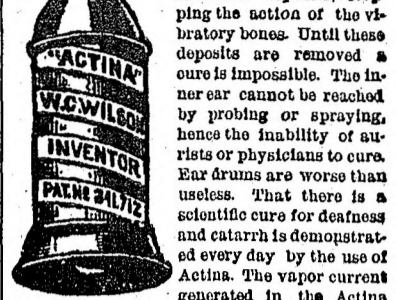
The title of the opening chapter is "The Delusion of Death," and she quotes from the poet Stephen Phillips: "The delusion of death shall pass, The delusion of wounded earth, the apparent withdrawal; We shall shed our bodies, and upward flutter to freedom."

SARA A. UNDERWOOD, Quincy, Ill.

DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "ACTINA" WAS DISCOVERED.

Ninety-five per cent. of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibrating bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal deposits, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headaches; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cure. A valuable book—Professor Wilson's 400 page Dictionary of Diseases, Free. Address New York & London Electric Association, Dept. 2420, 929 Walnut Street, Kansas City, Mo.



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CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumors, Ulcers, Erysipelas, Eczema and all skin and Fungus Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 8th & Broadway, Kansas City, Mo.



BURN AIR-IT'S CHEAP LIKE IT!

It is the number of

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 no 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 exact copy 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 the 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. 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.

Dr. M. Peebles writes from London, England: "Last night's address before the London Alliance of Spiritualists closed my labor in this country. I have traversed the Atlantic, from Glasgow to Merthyr Tydfil, Wales, where they have that wonderful Welsh revival. I have lectured every Sunday and some twice or three times during the week. I spent a day on Tuesday at the beautiful home of Alfred R. Wallace. The London Alliance has a magnificent hall, right off from an Art Gallery. Last night many could not gain access to the hall and were compelled to stand at the door during the entire services. The Doctor will soon be at his home again at No 70 National Avenue, Battle Creek, Mich. He has had a busy time in England, where he was royally welcomed.

Will C. Hodge is occupying the platform of the Psychic Society in Oakland, Cal., for the month of June.

The Vermont State Spiritualist Association will hold its next quarterly convention at Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, June 23, 24 and 25, 1906. Vermont state speakers: Alonzo Hubbard, Mrs. Sarah A. Wiley, Mrs. Abbie Crosssett, Mrs. Emma Paul and Ida Lewis have been invited and are expected to be present. In addition to the Vermont state speakers the following have been secured: Mrs. Edna Webster Chapman, a good test medium and speaker, for the entire meeting. All these speakers, at former conventions and at Queen City Park camp meetings, have given most excellent satisfaction in the presentation of the spiritual philosophy. All will take an active part in the convention, therefore all expect a rare treat at the coming meeting. During the convention test seances will be held by Mrs. Chapman, consisting of giving names and minute description of our friends passed to Spirit life, proving to all, even the most doubtful, the great truth of immortality. To these seances a small admission fee will be charged to help defray expenses. The seances of the convention will be interspersed with good music in charge of Mrs. Ella Roys. Entertainment at the Union House, \$1.25 per day, two in a room; \$1.50 per day, one in a room. S. N. Gould, Randolph, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of Board of managers; Miss Anna Leonard, East Calais, Vt., secretary.

The Connecticut Spiritualist Camp meeting Association, at Niantic Camp Ground, Niantic, Conn.; season of 1906, commencing June 12 and continuing until September 11. For full particulars address George Hatch, South Windham, Conn.

Mrs. Jane Harris Roberts writes from Waukegan, Ill.: "I am writing to thank you for the copies of The Progressive Thinker you so kindly send each mail, which I endeavor to lend out to as many as possible, as it is truly a 'light bearer.' I am here for a few weeks, and have good work to do for the truth. We have to take a larger hall, as the people were being turned away, such is the hunger for knowledge. I gave a lecture on 'Clothed With the Sun,' to a very crowded audience, on Easter Sunday. The next Sunday I spent in Wellington, where I went for a few days in order to see Mrs. Prior, and listen to her inspiring addresses."

Benton Harbor, Mich.—The promise of immortality to the body gathered hundreds of seekers and the banner of Benjamin and Mary, the "Flying Roller angels" in this city, and it brought them recently a shipload of converts from Australia. Now and then one of the elect would pass away and there would be mutterings from the children of Israel. Hannah Elizabeth Gile, aged sixty-two, one of the first apostles and an intellectual leader of the holy band, died yesterday of heart trouble and now there is open revolt. There were 300 members close to the "throne of Benjamin," it is whispered, that demanded why the messenger of Shiloh had failed in the fulfillment of his promises. "Ah! my beloved, although Sister Hannah was seized in the hour of the truth and thrown out of our earthly paradise, for you the word still holds," answered the "angel" in all suavity.—Chicago Examiner.

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ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. Kirehner writes: "The warm weather does not seem to affect the attendance at the services of the Rising Sun Mission on Sundays, as we had quite a large audience on the afternoon of June 4, to listen to our Sister Martha Price of Boston. She gave some valuable food for thought in her lecture. Mrs. Hamilton Gil followed with a few remarks and demonstrations of spiritism. Brother Chapman also gave some very interesting demonstrations of his ability as a psychic. In the evening a large crowd greeted our speaker, Mrs. J. L. Fravel, who electrified her hearers, her subject being 'The Emancipation of Selfishness.' It was well delivered by her guides, who are always ready to state the human factor in the spiritual standpoint. After the discourse Sister Schumacher gave a short talk, and also gave some very convincing spirit messages. Mrs. Kirehner followed with quite a number of messages, which were comforting to the sorrowful. Our choir as usual rendered some fine musical selections. We cordially invite all to attend our services every Sunday afternoon at 3; evening at 8, at Mission Hall, People's Institute, Van Buren and Leavitt streets. On Saturday night, we hold a test seance in Mission Hall. Tests for all. Our second annual June festival and dance takes place in Pleasure Hall, Saturday, June 17. Our second annual picnic on Saturday, July 1, at Reelsburg, Grove, Riverside. All are invited. Our speaker for Sunday, June 18, will be Mrs. Martha Price of Boston."

The annual camp-meeting of the Mississippi Valley Spiritualists Association will open on July 30, and close on August 27. Col. W. J. Bryan of Nebraska will deliver an address on the opening day. The announcement will be made regarding the interest by the people of Clinton, Iowa.

Forty-eighth anniversary of the Harmonia Society of Spiritualists of Free Church, Michigan, will be held in the Free Church, Saturday and Sunday, June 17 and 18, 1906. Able speakers are secured. Dr. G. B. Warner of Chicago, Ill., vice-president of the N. S. A., and Dr. Julia M. Walton of Jackson, Mich., go to Merthyr Tydfil, Wales, where they have that wonderful Welsh revival. I have lectured every Sunday and some twice or three times during the week. I spent a day on Tuesday at the beautiful home of Alfred R. Wallace. The London Alliance has a magnificent hall, right off from an Art Gallery. Last night many could not gain access to the hall and were compelled to stand at the door during the entire services. The Doctor will soon be at his home again at No 70 National Avenue, Battle Creek, Mich. He has had a busy time in England, where he was royally welcomed.

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When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that date must be in the hands of the editor not later than the previous Saturday morning. Bear this in mind.

old books lying away dusty, that might be doing some good, and help build up a little society. A good speaker and test medium can do well here. I will be pleased to answer any letters from reliable persons, and do all I can to help one get started. A society will be organized next fall, and a way opened for a medium. Enthusiasm should be given to the cause. The Progressive Thinker. Address me at South Spring street, Concord, N. H."

F. J. Lentsch writes from Louisville, Ky., that the People's Spiritual Church closed its meeting for the summer the last Sunday in May, Frank T. Ripley lecturing on the "Religion of the Future," followed by messages. He was followed by the Rev. Mary May, who electrified the church. She made a few remarks and gave some most satisfactory tests. She has but few equals and no superiors, and is a perfect lady in every sense of the word.

Isabella Powderly writes: "The Englewood Spiritual Union is having very spiritual meetings. Mrs. McArthur is one of our best speakers, and she is well liked by all who hear her. Do not forget the annual picnic, July 4, Jackson Park, near the German Building. All are welcome. The Ladies' Aid meets every Thursday at 3 p. m. Meeting every Sunday evening, McDermott's Hall, 6608 Halsted street."

J. W. Hoyard says: "Some day a new house of worship will be built for the Church of the Common People, through its portals will come all those who believe in the higher life, and from its pulpit will be handed down the message of life as the Great Master himself uttered it. The Almighty will not be proclaimed a revengeful Deity, nor ready to send forth suffering on his children. The responsibility of man to his Maker will be emphasized, and the pulpit will strongly impress on the minds of its hearers the responsibility for their own condition and the great need of religious dealing with their fellow men. It will teach employers to deal justly with employees, housewives to treat their servants honestly, workmen to keep their contracts, and Americans not to stoop to low tricks performed under the plea of 'business policy.' It will reclaim thousands of homeless young men and women who are going to ruin in your great city; it will speak with righteous denunciation of 'wickedness in high places' as well as in low places. The Fatherhood of God and the Brotherhood of Man will be constantly proclaimed. The pathway of life will be flower-fringed and lightened by the sunshine of a great hope."

Captain Geo. W. Walron, who has now completed a continuous term of ten years in Denver, Colo., has released his large suite of offices, lecture hall and occult-class rooms for another term of five years. It was Mr. Walron's intention to spend the summer on active public work altogether but his extraordinary and phenomenal success in Denver forces him to hold on to occult and Spiritualistic work till his seventeenth birthday at least, when he will have been engaged fifty years in the ranks.

M. Lizzie Beals writes from Worcester, Mass.: "Miss Sue Clark is certainly one of the most gifted and successful of our platform-to-day, and we are just proud of her."

L. S. Burdick writes: "A visit last Sunday to the Spiritual Society at Marcellus, Mich., found it in a live working condition, having held meetings twice a month the past year, on the combination plan of spiritual and social, an all-day meeting; a picnic dinner supports the physical. Brother H. L. Chapman supplies the spiritual. Mr. and Mrs. Clyde Goodrich lead the music. Readings and fine tests by Mr. Comstock, all home talent."

Eula M. Golden, secretary, writes: "The Spiritual Research Society of Flint, Ind., meets the first Sunday in each month. We expect to have Dr. E. H. Denlow of South Bend with us June 17, and 18. If nothing happens, and would be pleased to have the speaker, having had many years' experience in spiritual philosophy, a beautiful singer, a healer and physician. He will accept engagements to nearby towns and camps for this season. Madam Josephine gave very convincing messages. Mrs. A. Jenckes sang a very sweet solo."

Dr. C. Hill writes: "On Sunday, June 4, a large and appreciative audience gathered at O'Donnell College Hall, the home of the Golden Rule Spiritualist Society. The services for the afternoon were short talks by the veteran worker, J. E. Cox and Mrs. Virginia Bryan, followed with messages by Mrs. Grand and Nora E. Hill. In the evening the speaker, Mrs. Nora E. Hill, gave a soul-inspiring address on the subject, 'Memory's Golden Shore,' with messages by Mrs. Nellie Kuserow and Mrs. Virginia Bryan Lyons. The labors of these workers and the splendid work of the listening audience were a great joy to the speaker for Sunday evening, June 18, will be that well known and capable man, Dr. J. H. Randall. Bear in mind that this society gives an entertainment and prize drawing on Saturday evening, June 17, at O'Donnell College Hall, South Paulina street between Washington and Park avenue. You are welcome."

E. W. Sprague and wife, the N. S. A. missionaries, have returned from Los Angeles and the week days following still open for camp-meeting engagements. Their services can also be secured for societies and camp-meetings for July 1 to 23. Address 618 Newland avenue, Jamestown, N. Y.

Lily M. Thebaud, a prominent lecturer, writes from San Bernardino, Cal.: "Your paper is highly appreciated by me, and I am sure that the people here to do more reading of Spiritualist papers. I have reason to feel greatly encouraged with the work here. We have a number of new members since last letter to you. Have good audiences every Sunday night. Theosophists have had a lecturer here. He gave some lectures on the occult and his lectures are inspiring. The request that I should give a lecture on Reincarnation, as they wished to know what the spirit teachers would say on that subject. The audience gave close attention, expressing their deep interest. There are many liberal-minded people here, who are slowly learning to 'walk alone.' To convince them that the name Spiritualist is one of which to be proud is my mission it seems. I tell them not every one is worthy of the name. We have now organized a Lyceum."

Mrs. Augusta Grant writes from Elkhart, Ind.: "We have had with us for the month of May D. A. Herrick, of Grand Rapids, Mich. He is an exceptional worker in the field of Spiritualism, and his lectures are inspiring to the soul, aiding in its advancement and progression along the lines of our beautiful philosophy. Numerous manifestations were given from time to time, proving to many that there is a reality

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 18, 1906, 8 P. M.

Gem of Thought: "True prayer, oral or silent, is born of the bosom, not of the brain."

For information concerning The Progressive Lyceum, authorized lecturers sheet of the National Spiritualists Association, address John W. King, Spiritualist Temple, Galveston, Texas.

In a life hereafter? Many new members joined our band of workers, and we are expecting soon to become a chartered society. May peace and harmony always prevail with us. Brother Cole, fifty years a Spiritualist, gave us a bundle of Progressive Thinkers to distribute, showing his zeal in the cause."

G. H. Brooks, 114 President street, Wheaton, Ill., writes: "The Spiritualists of Wheaton, Glen Ellyn and vicinity will hold a grove meeting, Sunday, June 18, 8 P. M. The grove is a little back from Glen Ellyn, and the many Spiritualists of Chicago are invited to attend. There is no prettier place near Chicago to hold a grove meeting. Take the Aurora, Elgin and Chicago electric car and get a round trip ticket for Glen Ellyn. When arriving there, cross the North Western tracks; take the first street car after you cross the tracks; go East until you come to the first road, then turn north and go a short distance, when you will find a pavilion where the meeting will be held. Some of the state board will be present to assist; also some test mediums. There will be a morning session at eleven, one at half past two, and one at half past seven. The evening session will bring you baskets and enjoy a day in the country."

W. J. Colville writes from Portland, Ore.: "I am here lecturing on Sundays at 3 and 8 p. m., for First Society of Spiritualists in Artisan's Hall Abington Bldg., Third street, and on Tuesdays, Wednesdays, Thursdays and Saturdays, at 8 p. m.; also Wednesdays and Thursdays at 3 p. m. in Advance Thought Hall, 193 Sixth street. Very large audiences are attending my lectures which treat upon a large variety of topics of considerable general interest. Portland is very full of visitors at present. Lewis and Clark Exposition, though small in comparison with Chicago, is still a very attractive and enjoyable place. The climate of Oregon is very pleasant in summer, as intense heat and dust are almost entirely absent. Interest in all phases of spiritual and liberal thought is being well sustained. There are many active workers in and around Portland and the public appetite is keen for spiritual instruction. Mrs. Mallory's lecture on the history of the 133 Sixth street is a great center for philosophical debate."

The First German Spiritualist Society of the West Side will hold their nineteenth picnic at Reelsburg, Grove, Riverside, Ill., on Sunday, June 18. These picnics have been so thoroughly enjoyed in the past that the society has concluded to hold two this year. One of these picnics one being September 10, 1906, one and all and have a good time."

E. Roubie writes from Watertown, N. Y.: "Another crowd presented itself to hear Mrs. Amanda Coffman's farewell sermon, and to witness her ability in giving the blindfold messages. Our good brother, Geo. H. Brooks, had told us in March 'what a worthy possessor she was of this rare phase, but even today all her powers are equally active. The amount of good she could do with it.' The public soon recognized her as an ordained minister of merit, which, together with our society's satisfaction of her efforts, helped her in doing a wonderful work as well as making scores of friends who join us in asking her to return to us for a longer period during the coming season of 1906-07."

Correspondent writes: "Dr. Louis H. Freedman, world-renowned Australian healer and physician, opened his meeting, Sunday, June 4, at St. George's Hall, State street and Thirty-third. A good and appreciative audience assembled, and all were delighted with his remarks. He contemplates making a tour through Great Britain and Scotland, and is a very interesting speaker, having had many years' experience in spiritual philosophy, a beautiful singer, a healer and physician. He will accept engagements to nearby towns and camps for this season. Madam Josephine gave very convincing messages. Mrs. A. Jenckes sang a very sweet solo."

Dr. C. A. Wickland writes: "The Lake Erie Spiritualist Union announced that the Summer services have been discontinued for the summer months. The meetings during the past season have been of interest to a good number of people, who through the ministrations of the ministering spirits have been made to realize that it is not all that is done, but all that is done, that life is indeed a journey and continues to unfold even beyond the grave, in fairer climate than this."

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Waukegan, Wis., Aug. 5 to 27 inclusive. This is one of the most beautiful camp grounds in the northwest. It is constantly being improved, and the management is endeavoring to make this the best camp in the history of Harmony Grove, having already secured the services of a number of first-class workers with a fair prospect for others. This camp is located in a most beautiful grove of stately old live oaks, and is about one-half mile west from Escanaba, Cal., and is reached by the Great Northern Railway, or by the daily train over Santa Fe railroad to Escanaba via Oceanside, changing cars at the latter place. Those coming from Los Angeles should also change at Oceanside. Announcements will soon be ready to send out. All are welcome and warmly desire the co-operation of all who are interested in spreading the grand truths of Spiritualism. For further particulars in regard to the camp address T. J. McPerry, secretary, 528 First street, San Diego, Cal."

Mrs. Dobson-Barker writes: "Rev. Allyn Franklin Brown, who has resided on a ranch near Los Gatos, Cal., for the past fifteen months, has again taken up the work for Spiritualism. He is known from the Atlantic to the Pacific, and is a student of occultism and a first missionary. He is now with the First Spiritual Union of San Jose, Cal., for the month of June. As usual he is arranging for meetings every evening to try to increase the membership of the society and teach the beautiful

truths of our philosophy. Many of the people here are pleased with this work of question meetings. He always interests thinking skeptics whatever he goes. Among the new things that he is ever ready to suggest, is the printing of a little program of the month's work. Any society wishing his services can address him at 230 N. Sixth street, San Jose, Cal., during the month of June. On Monday he was called to officiate at the funeral of Chas. Hubbard, at his late home in San Jose. His wife accompanies him and is a great help to him in his work; although not a public medium, she is an able astrologer."

Notes From Montana.

With the close of the second annual convention of the M. S. S. A., which convened in Billings, June 1, 2 and 3, Spiritualism has had an interpretation which distinguished it from that trumped up by both prejudice and ignorance. About three days before the convention's sessions a "floating" medium with flaming advertising matter circulated broadcast located for a short time in Billings. I deemed it advisable to write the following article and have it published in the secular papers: "One pleasure of Montana is not a recognized medium of the National Spiritualist Association, and is not in Billings under the auspices of the local society of Spiritualists."

This had the desired effect as the public discovered that organized Spiritualism would not be associated with such representations.

Sunday evening, June 4, I conducted a christening service at which service flowers were used instead of water. The people of Billings were curious to know how I would justify this innovation, so I explained it in my way. Many of the friends present requested me to give one more christening service and said to them that I would convene one in the near future.

I delivered in all eight lectures in Billings, and people of all beliefs, and many of no belief at all in the hereafter, attended the meetings.

I go from Billings to Livingston, on to Butte and Anaconda, and then on to New Era camp for July.

HARRY J. MOORE.

LETTER FROM NEW ZEALAND.

A Prominent Worker There Has Something to Say.

As an old Spiritualist and worker of some twenty years upon spiritual platform, I greet you through the pages of your estimable journal, which always brings us a bright message of cheer and courage.

I have had the pleasure of meeting several of your mediums, latest of all Mrs. Lole Prior, who is lecturing in Wellington, a truly gifted message bearer, whom our societies welcome with great joy. I have lectured in Australian centers, and all through New Zealand during the last twenty years, and always have a desire to visit your more extensive country. At present I am holding a mission in Wanganui, one of the beauty spots of our lovely island, where a young, energetic society is struggling against much opposition, and therefore needs a helping hand. My work in Auckland (where I had the pleasure of meeting Mrs. Laura Fisen) is at present in the charge of Mr. Walker from Australia; also other mediums from Christchurch are at present in Auckland.

I had such a beautiful message from "Sunshine," through Mrs. Prior, that my heart is so cheered I can go on working with increased energy. Wishing you all blessed results to your work, I extend to you the sincerest greetings, remaining yours sincerely, JANE HARRIS ROBERTS.

Waukegan, N. Z.

"A NEW PHASE OF MEDIUMSHIP."

As Presented Through the Mediumship of Mrs. Josie K. Folsom.

To the Editor:—I notice an article in this week's Progressive Thinker with the above heading, and I am glad to see that particular phase of mediumship gaining ground, but am somewhat amused to see it called a new phase. Mrs. Josie K. Folsom has been giving this phase for years, only her method is more satisfactory as a test, as shown than that of Mr. Ray. Her method is as follows: She has blank cards passed out among the audience, preferably by some skeptic, and requests the people to address some friend that they know to be in spirit, by their full name, and any question they like, and sign their own proper name. If they prefer to use their own paper or card, they are equally acceptable as the cards are merely a matter of accommodation. Mrs. Folsom then asks some stranger, a skeptic or investigator to blindfold her eyes, while she is done by filling the sockets of her eyes with a pair of folded kid gloves, or as lately done with absorbent cotton, and binding on them a heavy silk band. After this is done, a committee gathers up the cards, lays them on the table and Mrs. Folsom gives the names and messages, sometimes as high as six names not written on the cards, all recognized as a rule, the exceptions being less than a dozen I think, in two years.

After the names and messages are obtained, she then picks out the right card, sometimes from the very bottom of the pile, and hands it to the one for whom the message is intended. She very seldom fails in getting the right card, simply by the sense of touch.

I saw her go before a large audience in Michigan, a state she had never visited before, and the audience largely composed of an excursion party from Detroit, a city she has never been in and under the above conditions, gave seventy-two full names that were all recognized.

Her marvelous independent spirit writing, that is the wonder of the skeptic and the envy of rival enemies, all before, and the audience party, in test conditions, in full electric, or daylight. Pictures that are recognized by their friends are obtained in the same way.

It will not be long until the great truth of immortality will be fully demonstrated and placed in the category of established sciences, and are legitimately belong. May it come speedily to the aid of those who are struggling against all fraud and sham.

Yours for truth against all fraud and sham, C. W. STEWART.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth, \$1.

"New Testament Stories Comically Illustrated." Drawings by Watson Hepburn. Cloth, \$1.50. A series of thirty-two drawings upon the "Texts." The drawings are incomparable, and extraordinarily funny. Price in boards, \$1. Cloth, \$1.50.

MONTANA STATE CONVENTION.

Notes of a Harmonious and Successful Session.

The second annual convention of the State Spiritualist Association convened in Billings, on June 1, 2 and 3. Many questions of importance were discussed, chief among which were the following: What relation does a local society hold to the state association, and also what individual, or great help to him in his work; although not a public medium, she is an able astrologer."

Rev. Harry J. Moore read the following, which were accepted: To walk in union. To assist those in need. To pity those who are in misfortune. To enlighten those who are in darkness. To sympathize with those who are bereaved. To visit those who are sick. To reclaim those who are erring and make our thoughts and lives beautiful and acceptable in the sight of our arisen loved ones and of each other.

We also accepted the following preamble, which will be used in organizing societies in the state of Montana: We whose names are on this paper, in order to promulgate and strengthen by word and example the facts and truths of Modern Spiritualism have organized ourselves into a church or society, known as the First Spiritualist Church or Society of —, and agree to abide by its rules.

I also wish to make mention of the discussion precipitated when the proxy vote proposition at our National Convention was presented. The discussion ended with every delegate voting for the following resolution:

Resolved, That the representation entrusted with proxies of local societies to the N. S. A. be permitted to select their own proxies on the floor of National convention.

Surprise was expressed by many delegates present that the National Association should go so far as to entrust to the hands of the credential committee the right of choosing as to who should vote the proxies from the different states. It was decided by the delegates present that the delegates from the State Association to the N. S. A. convention knew better in regard to what the state wanted better than anyone else, who may be chosen by some one not from that respective state.

The lectures delivered by Rev. Harry J. Moore, the messages given by Mrs. E. A. McCoy and of the kind to increase the interest in the philosophy and phenomena of Modern Spiritualism. Their efforts were commended very highly and an effort will be made to keep them in the state.

The following delegates to the N. S. A. convention were elected: Mr. and Mrs. Frank McCormick, Mrs. A. P. Smith of Billings, and Mrs. M. P. Hicks of Anaconda.

The following officers for the state association were elected: President, Mrs. Frank McCormick, of Billings; vice-president, Mrs. M. P. Hicks of Anaconda; secretary, Mrs. W. C. Selbrede of Billings; treasurer, Mrs. A. P. Smith of Billings; Mrs. C. W. Stevens of Livingston, Mr. Holmes of Butte, Mrs. Korlin of Anaconda, Mr. Nelson of Billings.

Taking it all in all we consider our second annual convention quite a success from every standpoint. The delegates decided to hold the next convention in Billings, Mont.

MRS. W. C. SELBREDE, Secy.

MRS. MCCORMICK, President.

WATERTOWN, N. Y.

A Letter From Mrs. Amanda Coffman.

I have just returned from Watertown, N. Y., after a busy two months' session and a general good time. With the help of the local people, there among whom I number so many friends, and who did so much to make my work light and my stay a happy one, I was most moderately successful. Every courtesy and attention that could be shown, every kindness that could be made manifest, was heaped upon me until I literally did not know where to begin. I had but to make a suggestion, and a score or more were on the scene to aid me, while among themselves, the officers, members and friends were continually planning the pleasantest things and surprising me at every turn.

Almost every Sunday the Temple stood on a dress of fresh flowers or plants. On two occasions (Easter and Memorial Day) it was transformed to a perfect bower of beauty with such a profusion of flowers that the rostrum and walls were scarcely visible, while on the pulpit I invariably found a bouquet of the choicest cut flowers for myself or guides or friends.

But the greatest surprise of all was planned by four of the official board and occurred May 17, the birthday and in honor of Owenna, an Indian maiden who is a message bearer of my band. I was expected with sixteen others to be at the home of Ladies Butts and Baldwin to assist in surprising the secretary. I naturally had no appreciation of her work in behalf of the society. Upon my arrival I was hurried to lay aside my wraps, and then ushered into the presence of 57 people who had congregated to surprise me. Before I realized what this could possibly mean, I stood before an open door gazing upon a tableau I will never forget. There, with a hall rug on either side and a table in the center, each laden with beautiful articles of red, just a little beyond, a large red chair with Ladies Butts and Baldwin standing at either side and gowned in red, the room carpeted and draped in red; Ladies Bundy and Koubie, also gowned in red, came to meet me and escorted me to my chair where Miss Bundy made me the recipient of 56 gifts, 54 of which were individual and 2 (a red silk robe and a pair of red satin slippers) presented by the society and Ladies Aid.

My four hostesses later on showed us all to the dining-room, where red covered tables were laid for the party and served with strawberry ice cream, fruit and a variety of red cake.

The color scheme was suggested throughout the entire house, every guest even wearing something consistent with the idea. This and many other things was done for me and when I think of the kind thoughts that prompted such attention, I recall the 120 who rose as one to greet me, with all the gratitude I know, and in fancy live the future made forever brighter and happier for the love Watertown has borne me.

AMANDA COFFMAN.

Grand Rapids, Mich.

"Religious and Theological Works of Thomas Paine," containing his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1.

"The Priest, the Woman and the Confession." By the Rev. J. H. Paine. A known Father Chiquito, a man of gradings, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched souls. The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have been sung by the hearts of hearts, which they are sure to be heard and sung. They should be heard in every home in the land. Price, 16 cents; \$1.50 per dozen.

MY \$1-CURE FOR PILES FREE TO TRY

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby descriptive, 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 place, and all are treated with equal favor.

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

HUDSON TUTTLE.

E. D. Williams: Q. What evidence is there that Abraham Lincoln consulted mediums?

A. The book by Nettie Maynard, "Was Abraham Lincoln a Spiritualist?"

S. R.: Q. Does disturbing the body after death, interfere with the passing of the spirit?

A. J. Davis has beautifully told of the transition, and how a holy peace and undisturbed silence should reign, until this most wonderful process is completed and the spirit is free. The unseemly haste and interference of undertaker and embalmer, are reprehensible, and indications of grief should be suppressed. As for the time taken by this withdrawal, it varies so much that it cannot be more than approximately stated. Immediately after its completion, decomposition begins. Of course this must proceed for several hours before manifested. It would not be advisable to wait for this sign, and as a rule, two hours after the suspension of the bodily functions, the spirit has become free. Until then the body should remain undisturbed, and the silence sacred.

E. W. Swinburn, Bonner, Texas: Q. Two years ago I wrote you asking the cause of the light clouds and forms floating before me which I thought was the beginning of clairvoyance. You replied that a cataract was forming and that I should be careful not to strain my eyes and possibly I might keep it off awhile. You were only too correct. The cataract came. I had an operation performed, and another, and now I can see dimly, in a shadowy way. What do you now advise?

A. When the eye has been operated on for cataract, glasses are necessary for clear vision. The kind required depends on the nature of the case. The only way to be recommended is the consultation of a well informed optician—add have glasses fitted to the eyes.

There are several operations for cataract. The most capital is that of entire removal of the crystalline lens. Especially formed glasses take the place of the lens, and the patient cannot see without this aid, beyond distinguishing light from darkness.

We do not understand that this correspondent has had the lens removed. It has been no more than lacerated, under the expectancy of absorption of the foreign matter, and clarification. The great danger in this is from inflammation which may totally destroy the sight, even long after the treatment. It is not so stated in any medical work, but we would prefer to such cases, glasses with a tint of green. The common blue glasses which are supposed to soothe the eye, are not correct in principle. The most soothing color in nature is green. It is most abundant, and the weary eye is relieved by it. It is strange opticians have not taken their instructions from the surrounding world.

The tint should not be dark, as in the green glasses now made, but of a delicate touch of light emerald.

C. B. Seely: Q. Who was the author of "The Vestiges of Creation?" Of what value is it?

A. Perhaps the appearance of no book ever created such a storm of criticism as the Vestiges of Creation, published in 1844. It was anonymously published and there was as much speculation as to its authorship as denunciation of its contents. The work is that of a literary man, whose attention is turned to science. Dr. Chambers has been given the credit of being its author. It contained little that was original, but gathered up the strands of investigations of Lamarck, St. Hilaire and others, and wove them into a startling cosmology. It broke the way for Darwin and Spencer and prepared for the reception of their demonstrations. At this time its value is mainly historic, and a person cannot claim full knowledge of this subject who has not read it. Yet its theories and conclusions have no value, being untenable or obsolete. Darwin's Origin of Species has taken its place.

Temperance: Q. How many distilleries and breweries are there in the United States, and of what denomination are the owners?

A. The religion of owners of distilleries and breweries is not given in the census reports, and the number of establishments is difficult to ascertain. Concentration of capital is nowhere better illustrated than in the immense concerns into which the smaller have been absorbed. The red-tape of government inspection has made small distilleries unprofitable, and thrown the business into the hands of a comparatively few. The magnitude of the combine, however, is shown by the fact, proven by the revenue tax, that the direct cost of beer and whisky to the people of the United States is more than that of the bread they eat, and the butter used with it. To this may be added twice as

much for indirect cost, as neglect of duty, pauperism and crime.

Saloons are required for the sale of these liquors and they are established and owned by the breweries. As a rule, the breweries are owned by Catholics, and the saloons are managed by Catholics. There are exceptions, for the business does not demand profession of that religion. Rather that religion offers no obstacle against its professors engaging in the liquor traffic. The Catholic church may be said to own the liquor production and sale in this country, and by this means has been and is, one of the strongest factors in politics. It throws this deciding influence with the party which will give it the most. Here is the most menacing feature of the anti-temperance party. The saloons have their own field of operation, they are contributors to a religious cause which is a sworn enemy to the liberty under which it flourishes.

C. J. Borgstrom: Q. At a circle in Kansas, as related in a book entitled "Rending the Veil," a spirit gives an oration, giving his name as Denton, and commencing with the last line in page 255 of said book and continuing to and including the 10th line in page 256; the name is exactly word for word the language used by E. D. Babbitt in his book "Religion," page 32, chapter 3, commencing with the third line and including the ninth line of page 33. All the differences I can see are two words—"immortality" and "and immortality," and the other "we" for "you." Could it really happen that an idea could be brought out by two individuals one in the physical body and the other from a spirit using so many words exactly the same, or is it a copy one from the other?

A. It has often happened that two writers have given identically the same thought, without plagiarizing in the usual sense of that word, but a no instance has the language been perfectly reproduced.

There is nothing in the way of Denton as a spirit: quoting from Dr. Babbitt, more than there would be if in this life. But it would be desirable when such quotations are made to give due credit. Yet earthly authors are guilty of this omission. As an instance no less a scientist than Dr. Buchner, quoting from my publication, The Arcana of Nature, in his great work "Matter and Force," while giving credit to many passages, there are many others which he gives at length, with scarcely more change than is made by translation. It is more creditable that a spirit neglected to give due credit, than the medium should copy for the purpose of deception. A book well known for its well known fact that he could not escape detection.

POEMS.

They fall in many places—as the seed
Which men sow ever for the spirit's

I scatter mine right freely—let them lie
Along the stony ways to live or die.
And if perchance, one seed should take
A root
I ask not that it bring forth any fruit;
I am content if one white bud will open
To whisper to the broken-hearted—
"Hope."

If only by sharp pain I may be led
To enter in and share another's woe,
If, through my dearth another can be
Fed

Then let me be content to have it so.
If from some trial borne I gain the
Strength
To lift my brother's burden for an
hour,
Or my worn feet, marking the weary
length

Of this life's journey, find thereby the
power
To soothe it for my sister, I shall hold
Such travail blest. If these, my
songs, can show

One vanished face in glory aureoled
I have not vainly lived this life below.

If, only from a broken heart I feel
All the world's grief as mine—then
let it break.

Such drops shall be a sovereign balm
to heal
And soothe the anguish of all hearts
that ache.

If my life groping in the dark should
find
"One shadow down, I will not mourn
the gloom."

If this, the crown of thorns about my
head
Shall make free space for one white
rose to bloom

Along another's path, then let me bear
Most patiently, and disregard the
world.

If one word lives to lighten earth's despair
I am repaid. I have not lived in vain.

When tenderest arms that round thee
twine
Shall loose their hold,
And in the shadow of Love's shrine
Fond hearts grow cold.

Then but thy soul stand firm and true
And nothing rue,
If faith is found a shattered reed
Smile and pass on.

And let no shivering heartstring plead
For what is gone.
For every broken idol dead
Be comforted.

If dreams of life must fade and break
Then let them go;
And with unflinching courage take
The hand of Woe.

When firmly clasped it sooth shall prove
Kinder than Love.
Though every hope may mock thy heart
With empty lies.

Though every treasured dream depart,
Lift fearless eyes.
Make thy soul strong enough to stand
Without joy's hand.

Only to speak one word of comfort
strong
To sing adown the ages, when I lie
With lips silent alike of sob and song.
One word that will not die.

Courage, my heart. Strive to attain thy
best.
Nor at thy stumbling sit and weakly
wail.
Some wondering song of thine may
hear the test.

And if I fail—I fail.
BEATRICE ST. GEORGE.
Oak Park, Ill.

"Death, Its Meaning and Meaning"
By J. K. Wilson, of the Pennsylvania
Bar. An absorbingly interesting volume,
of decided value. A narrative of
wonderful psychic events in the author's
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The Cause Advancing.

Annual Report of the President of the New York
State Association of Spiritualists, Illustrat-
ing the Good Work Accomplished.

In submitting this my annual report I do so with regrets and with a feeling that I owe to the Spiritualists of the State an apology for not having been more active in the work. During the year now closing there has been so many urgent demands upon my time that I could not devote the usual amount of time to state work, and much that would naturally devolve upon the president has fallen upon the shoulders of our second vice-president, Mrs. Tillie U. Reynolds, to whose untiring efforts as state missionary and lyceum superintendent, together with these added burdens of relieving the president, is very largely due whatever of successes in state association work we have to our credit.

Possibly if I could have devoted time in this direction, a somewhat larger work may have been accomplished; and yet I feel that Mrs. Reynolds is so well qualified and has worked so diligently and conscientiously that our cause has suffered little from my inability to do as I had expected to do, and would have done had conditions with me been more favorable.

I mention this matter in order that I may stand before you in a true light, and that I may not be accredited honors which legitimately belong to another.

Missionary Work.

In accordance with arrangements made at the last convention, Mrs. Reynolds has devoted such part of the year to missionary work as her prior engagements would permit. She has visited different localities and dispensed spiritual food to many people to whom a spiritual lecture is a rare thing. She has held aloft our banner and advocated our cause with dignity and with honor, and in several instances, to my knowledge, when the financial returns were disappointing, she has given to the state association either a part or else the whole of her own money, to which she was entitled under the terms of her engagement.

I believe that in some instances she has been so conscientious in her determination not to wrong the state association that she has gone to the other extreme and done actual injustice to herself. Since she is to report to the convention, I give details of her work I do not further trespass in that direction.

In my opinion, missionary work is one of the most important branches of state work and I recommend that it be continued to such extent as our finances will warrant.

Mass Meetings.

Correspondence was had concerning the holding of a joint mass-meeting in the city of New York, the state and National associations to unite for that purpose, but owing to certain unfavorable conditions then existing the project was abandoned.

A very successful mass-meeting was held in the city of Buffalo on the 27th, 28th and 29th of last January. The First Spiritualist Church of that city extended a cordial invitation of that city, offered the free use of their temple and the Temple Society and Harmony Circle Society, another state auxiliary, together with other Spiritualist workers in that city, joined in making the meeting a grand success, with the result that a new impetus was given the movement there and a nice little balance was realized with which to replenish the state treasury.

Later in the winter an all-day state meeting was held at Niagara Falls at the rooms of the First Spiritualist Church which Mrs. Atchison of Buffalo has so faithfully served as pastor for two and a half years and who joined our president and second vice-president in carrying out an interesting programme. While this meeting did not add to the state exchequer, we came away with the feeling that we had helped the cause in that city.

The latter part of October, at the solicitation of our worthy representative on the state board, Mrs. Laura Holt, for the northern part of the state, our state association and state president received a most hearty welcome and assisted in holding a two day mass-meeting in the city of Potsdam, N. Y.

The members of that society are all ladies and the enthusiasm with which we were welcomed and the completeness of the arrangements may well be emulated by some of our societies where the management is in the hands of gentlemen. The meeting was a success.

I repeat my recommendations made one year ago, that more rather than less mass-meetings be held the coming year, because I believe they tend to bring out and interest new people in our cause and in our work.

State Days at the Camp.

We were assigned a New York State Day at Freeville camp at the assembly of 1904; and our first vice-president, Mrs. Carrie E. S. Twing, represented our state association on that occasion and will no doubt favor the convention with a report thereon.

Neither our state nor the National Associations were assigned days on the city of light programme last year, but I am in hopes our state association may be assigned a New York State Day on the programme of this year.

The friends of Human Progress of North Collins invited our president to represent the state association at their second day meeting in September last. Mrs. R. S. Little of California, Mr. Manchester, a promising young local speaker, and Mrs. Hardenburgh, a local medium and speaker, and your president took part in the programme, and while the meeting was not largely attended, it was declared a success.

There is indeed a pleasure in meeting with the veterans of a half century of battling for a principle and for truth, and this, the oldest Spiritualist society in this country, has several of those honored veterans among its members.

In my opinion the state days at the camps are advantageous both to the state association and the camp associations, when some representatives of the state board can be present and participate in the exercises, and I recommend that they be continued for the coming year at such camps as we are invited to so visit, provided suitable arrangements can be made.

Children's Lyceums.

This very important but so often sadly neglected feature of our work cannot have too much consideration.

At our last convention, Mrs. Tillie U. Reynolds was appointed lyceum superintendent for the state and I am certain that the convention made a wise decision and that Mrs. Reynolds has done all in her power to increase the interest in and to assist and encourage those engaged in lyceum work over the state. In her report she will give the con-

vention full information as to the present status of lyceum work.

At the last national convention, Bro. John W. King of Texas, was again elected National Superintendent of Lyceums, which position he had filled so nobly the preceding year. The Progressive Lyceum published by him under the auspices of the National Association, is a valuable assistant in the lyceum work. In fact, I believe it is the only periodical devoted exclusively to the lyceum, that is published in this country.

I hope this convention will devise ways and means for increasing the interest in this branch of our work. I recommend that the convention set apart a special hour for the consideration of this important question.

Local Societies.

From information at hand I think I can safely say that our societies are generally as prosperous as ever, and on the whole perhaps in a little better condition than they were one year ago. The difficulty in raising funds with which to meet the legitimate society expenditures is an ever present problem. But as we grow in spiritually our pocketbooks will be touched more easily, the cause will mean more to us, and I trust the day is not far distant when this the greatest religion the world has ever known will not want for financial support.

We have not as yet outgrown the feeling of isolation and the occasional creep in and disturb the harmony and interfere with the larger success of the work of local societies. Not that Spiritualists are lacking in kindness or have less regard for one another but that personality is more pronounced because of the fact that we each do a little thinking on our own account. But if I observe correctly there is a little improvement in the way of reaching the direction which augurs well for the future. I would urge upon the local societies the importance of extending their field of labor and study by devoting at least one meeting each week, or semi-monthly, to a conference in which the members should be the workers and participate in discussing given topics or reading short articles bearing on the topics of the week.

Such meetings could take up the work of cultivating mental powers and thought forces, by practical efforts and illustrations of the power of thought applied upon such of your members as may be ill from time to time, and in memberless other ways that would be legitimate and helpful to all concerned. If thoughts are things, let us learn how to guide them and make them useful rather than allow them to run at random, and who, more than the Spiritualists, should know how to make proper and legitimate use of thought forces.

Spiritualists should be leaders in all these things, and not allow the new thought people or Christian Scientists to gather all the refined fruit which Spiritualism has planted and nourished up to this harvest.

Let us remember that Spiritualism is a broad-gauge religion, and while we cannot nor would not neglect the phenomenal feature, we must march forward and out into the broader fields of spiritual unfoldment, and demonstrate to the world in our every-day lives, as well as in society work that we are worthy of this great trust which the angel world has placed in our keeping. I believe that in this direction lies the real secret of future success for Spiritualism, and that to neglect to move forward and out into these broadening avenues now opening before us would be a serious mistake.

Settled Speakers.

The settlement of speakers of ability and of high moral character with our societies for a series of months, a year, or even longer periods, seems to be a desirable thing to do, and as a rule where this practice prevails, societies are more successful and more harmonious than where transient engagements only are made. There is an economy in this course in the saving of railroad fares, hotel bills, etc. Nevertheless we must recognize the fact that many societies do not feel strong enough to pay a regularly settled pastor the year round. But I recommend settled pastors wherever societies are in position that such a course is practical.

I trust that this convention may set apart a special hour in which to consider the best methods of carrying on society work in general, including the question of settled speakers.

Registration of Speakers and Mediums.

I fear your board of trustees has been derelict in its duties as relates to the inquiry into a system of registration of speakers and mediums, and I recommend my recommendation of one year ago that the incoming board of trustees be instructed to take action thereon along lines then suggested.

Ordination Usages, Etc.

A resolution was adopted at our last convention recommending our ministers holding ordination papers to surrender the same and take new ones from the National Association. But that does not seem to have been the plan adopted by the National Association. Instead of issuing certificates of endorsement of the certificates already held from the state association whenever the officers of the state association so recommend. . . .

Several of our ministers have availed themselves of this privilege and have received the National Association's endorsement. There are still ordained ministers in the state who have not taken such action, and I bring the matter before the convention, but without any special recommendation that action may be taken if thought desirable.

No action was taken by the last National convention toward a revision of the ordination usages and other rules, so that the rules adopted in 1903 and published 1904, still continue in force. I bring this matter before the convention and would suggest that a special committee be appointed to consider the whole question of ordination, responsive readings, marriage and burial services, with instructions to report either to this or to the next annual convention with such recommendations as may seem desirable.

I have a few copies of the ordination usages and other rituals issued by the National Association in 1904 which I furnish to those especially interested in them.

Spiritual Literature.

If my memory serves me correctly, a committee of three was at the time of our last convention appointed to take up under the supervision of the board of trustees, the editing or procuring and distributing of Spiritual Literature. Whatever may have been done by

that committee will undoubtedly be reported by them to this convention, so that the committee may take appropriate action in relation thereto.

The worth of this feature of propaganda is so fully recognized in all departments of reform work that there can be no question as to its utility and I trust that a larger work may be done in this direction the coming year.

Counterfeit Phenomena.

THERE CAN BE NO SUCH THING AS FRAUDULENT MEDIUMSHIP. MEDIUMSHIP IS GENUINE OR IT IS NOT MEDIUMSHIP AT ALL. NEVERTHELESS THERE ARE PERSONS WHO POSE AS MEDIUMS WHO ATTEMPT TO IMITATE GENUINE MEDIUMSHIP FOR FILTHY LUCRE. THEY DON THE LIVERY OF HEAVEN IN WHICH TO SERVE THE DEVIL. THAT THIS INIQUITOUS PRACTICE HAS GREATLY RETARDED THE PROGRESS OF OUR MOVEMENT IS UNQUESTIONABLY TRUE. WE MAY DIFFER IN OUR OPINIONS AS TO THE BEST METHODS FOR DEALING WITH THIS QUESTION, BUT THERE IS NO GAINSAID THAT THE FACT THAT BROTHER FRANCIS OF THE PROGRESSIVE THINKER HAS DONE YEOMAN SERVICE TO SPIRITUALISM BY HIS UNRELENTING WARFARE AGAINST AND EXPOSURES OF PRETENSES AND DECEPTION UNDER THE NAME OF MEDIUMSHIP.

Mediumship is one of God's richest blessings to the children of earth and our state association will ever be ready to encourage and protect mediums in their honest endeavor as message bearers from the angel world.

I cannot help but feel that a proper system of registration of speakers and mediums could be made to protect and assist local societies in avoiding some of the painful experiences which they sometimes have because of lack of proper knowledge concerning those whom they engage.

What a pity that so grand and important a work should be thus retarded and injured by unscrupulous persons. But since it is so, it seems incumbent upon all honest mediums and true Spiritualists that they do all in their power to neutralize these unfavorable influences by that nobility of character and honest, conscientious effort which commands the respect of all good people.

State Legislation.

The question of State Legislation abridging the legitimate rights and privileges of Spiritualists in New York state is one over which your state officers should ever keep close scrutiny. I did not learn that any attempt was made by our state legislature to enact laws trenching upon the rights of our people since the last annual convention, and it would seem that the successful efforts of your state officers four years ago to defeat what seemed to be a concerted movement to encumber our state statutes with that shameful kind of law-making, is still fresh in the memory of the officers of medical associations and is still a source of protection to our people.

The fact that we have a state organization to look after the just rights of mediums and healers is undoubtedly a bulwark of defense which is bearing its fruits.

In Conclusion.

In reviewing this year's work I feel that with all the drawbacks there is more of encouragement than of discouragement.

The public press has never treated our cause more fairly than it is now doing. There never was so wide a knowledge of Spiritualism and its attending phenomena as there is today. And I am glad to be able to say that our speakers and mediums who are working under the recognition of our state officers are accorded more cordial recognition and respectful consideration by the clergy and workers in other religious movements than they ever were before.

All these things indicate that Spiritualism is growing in influence with people outside of our own ranks.

Dear fellow-workers, the time is ripe for action, and it is now up to the Spiritualists themselves to demonstrate that they are large enough, broad enough, and spiritually-minded enough to take advantage of the opportunities that are now opening before us, and make this movement the power for good and for the uplift of our fellowmen which those who are faithfully watching from the spirit world would have it.

H. W. RICHARDSON,
President.

PASSED TO SPIRIT LIFE.

[Obituaries 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.]

Passed to spirit life, May 25, Mrs. Orilla B. Hatch at her home, 700 E. Market street, Elmira, N. Y. Rev. Annis Ford Eastman spoke feelingly of the beautiful and exemplary life well fitted to join the loved ones gone before, she having been one of the oldest Spiritualists in the city.

Passed to the higher life May 27, 1905, from Detroit, Mich., Mabel E. Goucher, aged 16 years, the idol of her parents, loved and respected by all who knew her. The spiritual address was in keeping with her last words to her pastor, "I am not afraid to die." Services conducted by Nellie S. Baade, Detroit, Mich.

Passed to spirit life on May 24, at her home in Council Bluffs, Iowa, Elizabeth Wild, the beloved wife of Mr. James Wild, at the age of 84 years. She was born in England in 1821, and married in March, 1845. She leaves her husband, six children, nineteen grandchildren and six great-grandchildren. She was a good, noble woman, and a devoted Spiritualist for about twenty years. Funeral services by the writer.

C. O. KEMPSTER.

Wilbur Stinson, aged 25 years, passed to spirit life, April 6, from his home, 332 Michigan avenue, Toledo, Ohio, leaving a loving father, mother and three brothers to mourn their loss. His father having gone to California to prepare a home for the one who never grrieved him, made it doubly sad. D. A. Herick officiated. Mrs. Herick assisted with songs. Cremation at Detroit, Mich. Being life-long Spiritualists, they are thus comforted.

Hugh C. White passed to spirit life at the U. S. A. Hospital, Grand Rapids, Mich., on May 25, aged about 37 years. He leaves a loving wife to mourn her earthly loss, but comforted with the knowledge Spiritualism gives. During a long illness he was conscious of the presence of spirit friends daily, and was anxious for his suffering to cease. He had a host of friends, and was a member of the "Modern Woodmen of America." An address by D. A. Herick, closing remarks by Dr. W. O. Kierkegaard, and a beautiful singing by Mrs. R. Nitrell was given in the home May 27. Interment at Dowagiac, Mich., conducted by D. A. Herick and Modern Woodmen.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

The Aristocracy of Health. A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, \$1.50.

The Bible. New and Revised Edition. By John Remsburg. Price \$1.25.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Constitution of Man. By Elizabeth Towne. Price 50 cents.

The Crisis. By Thomas Paine. Price, 25 cents.

The Demonism of the Ages. Spirit Obsessions so Common in Spiritism, Oriental and Occidental Occultism. By Dr. J. M. Peebles. Cloth bound. Price \$1; postage, 19 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit—After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price \$1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price 50.

The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price \$2.25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.

The Great Psychological Crime, which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonies of Evolution." Price \$2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."—Literary World, London. Paper cover, 15 cents.

The Infidelity of Ecclesiasticism. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price, 25 cents.

The Kingship of Self-Control. Full of most helpful ideas, and bound in white covers with pretty floral design. By William George Jordan. Price 30 cents.

The Life of Jesus. By Ernest Renan. Translated from the original French. Price, cloth, gilt top, 75 cents.

The Life Radiant. For every one in every walk of life. By Lilian Whiting. Cloth binding. Price, \$1.

The Living Decalogue. From Sinai to Zion. By W. J. Colville. Price 50 cents.

The Lover's World. A Wheel of Life. Treating on the subjects of love, marriage and parenthood. By Dr. Alice B. Stockham. "The Lover's World, garnered sheaves from the wisdom of books and life's experiences, is now returned to the heart of humanity." Price, silk cloth, \$2.25.

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