

The Progressive Thinker.

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

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NO. 813

SCIENCE AND THE CHURCH.

Religion Said to Be Throwing Off Dogmas and Doctrines in Light of Discoveries.

Religion and science (as set forth in the Chicago Record Herald) are getting closer as each in its own direction climbs the hill of wisdom and knowledge and can command a broader view of nature from higher points of observation. Each is making sacrifices and casting off dogmas and theories which are outgrown. Religion is throwing off church doctrines which cannot be understood, and science is correcting its own formulas by the light of more recent discovery.

Ecclesiasticism has been the hardest shell to penetrate with new truths, and to convince that it does not contain within its limits established by itself the whole story of man's life and spirit. The fact has been on its attention that it must conform to the immutable laws which are sacred to scientific and philosophical thinkers as man becomes evolved to higher fields of thought and action. Churchmen are usually the last to accept new theories and newly discovered facts, and are always leading minds among the priesthood who ever disclaim false doctrines and welcome the light penetrating the sanctuaries through stained glass windows. The discovery that it can progress and keep pace with the world at large only by "re"viving itself of doctrines which have been fastened upon the churches by misinterpretation of the word and teachings of the Great Master is being made by ecclesiasticism. Professing to be gospel teachers, the clergy themselves, as a rule, have been unwilling to learn. It is only with a free and open mind that students of theology, science or philosophy can be impressed with higher truth and recognize the great facts of human evolution.

The burden of inherited doctrines and dogma must be thrown aside that new light and truth may be perceived from heights which man in ordinary course will gain by the operation of evolutionary forces, over which he has little control.

In Boston lately have been gathered leading minds who represented the enlightenment of two great Christian denominations. If any new thing in the way of theological history, church practice or stimulant for the growth of men's souls was presented to the world as the result of any convocations it has yet to be recognized. The meetings have adjourned and nothing has been accomplished except to increase the thickness of the ecclesiastical shell in one case and an opportunity improved for the bitter denunciation of outside churches in the other.

Yet the atmosphere which surrounds the church altar was cleared by the utterance of one leading churchman at the annual service for men students from Harvard and Boston universities and near by institutions when he announced that the time was past when in order to embrace Christianity we must accept a lot of dogma and doctrines which we cannot understand; that men today are not obliged to accept as definite and complete and accurate the statements of good and great churchmen made in the past. He proclaimed that Christianity is a life, and life is a growth, and when a thing ceases to grow it is dead. He called for freedom, and above all, for truth, and advised his hearers to let their confusions be guided by truth and light, and we shall find a way to us.

FRANCIS STONE.

WOMAN.

A Consideration of Her True Status.

Every true woman makes her own life where Providence places her. Such is the opinion of the truly good of all ages. It is not by noisy declamations that the state of woman is to be changed. Of late it seems to be the trend of fashion among women to appear as much like men as possible. Such is neither in keeping with her past history, nor in accordance with true ideals of grace and beauty.

It is the true, established sphere of woman to influence man and bring out his higher nature by her sweet, modest, dignified womanly appearance. To appear mannish and to cultivate masculine nature is to rob themselves of their own birthright in the allwise plan of God's creation, and their true sphere in the home and family. It is her for the companionship of the object of her heart, and robs her of her highest office in life, which is true motherhood.

What can surpass that position of being, a noble wife and a true and loving mother? In this position she is indeed queen upon her rightful throne. Woman, to gain her equal footing with man, does not necessarily mean to convert her feminine nature into the masculine. If we wish to harmonize with the divine plan of creation, let us not insult the creator by trying to imitate the other side of our true nature, or improve upon his method of creation, and thereby pervert the true sphere of woman.

I am glad that I am a woman, and I am to be born again I pray God to see to the plan very carefully and see that I be created a woman, and be contented to be man's equal, neither his servant nor his master.

AIDA A. MCHENRY.

THE GOOD, GRAY HEROES.

Love and tears for the ones who sleep Where the showers of summer fall; Honor and praise and reverence deep And wreaths to cover them all— Honor and praise and love for them Who have answered the call of God, But praise and wreaths for the living, too.

Love for the good, gray heroes who Are sowing the sacred sod. Praise for the ones who have ceased to hear, For the ones whose hearts are stilled, High and plain let their names appear On the arches that we build; Honor and love, but not alone For the ones who are sleeping low; Wreaths for the heroes good and gray, Love and honor for them while they live, Brave hearts, remain to know.

—S. B. Kiser.

REMEDY FOR RELIGIOUS DOUBT.

A Letter From Goldwin Smith.

To the Editor of The Sun—Sir: You say that you receive communications speaking bitterly of these letters. Their writer does not fail to receive outpourings of feeling, now from the side of orthodoxy, which denounce him as an atheist, now from the side of ultra-materialism, which taxes him with cowardly adherence to theistic superstition. He is but one of many who in these days of perplexity and doubt are trying to find some secure foundation for belief in the moral government of the universe, in the authority of conscience and in the more hopeful view of the change which is to take place at death. For the aged perhaps the last question has more pressing interest than for the young.

You have told us there is an increase of formal membership in the orthodox, a decrease in the more rationalistic Churches. Granting this to be the case, does it denote a decrease of rationalism and an increase of orthodox belief? Would a seceder from an orthodox Church be likely at once to register himself as a member of the formal membership proof of unshaken conviction? Judging from my observation in England, I should say that it was not. Does not the increased resort to esthetic attractions betray a feeling of mistrust? Do we not hear from one church after another, now from the Presbyterian, now from the Anglican, an appeal of conscientious and enlightened clergymen for a removal or relaxation of tests? Has not unrest been disclosed by a series of trials for heresy? Have not leading clergymen of the Church of England petitioned for liberty to deal freely and critically with the New Testament? Has not Protestantism produced the writings of Robertson Smith? Is not the "Encyclopedia Biblica," in which the resurrection of Christ is treated as a vision, edited by a Canon of the Anglican Church and professor of theology at Oxford? We surely have come to a crisis in the history of religion and all that rests upon it.

There might be less disposition to cling to traditional formularies of belief and greater willingness to set the clergy, our natural guides, free from the present shackles if we had present to our minds the extent to which denominational creeds had been fixed, not by national councils of any kind, but by secular power, and largely for political ends. In the case of the Anglican Church it may, I think, be clearly shown that from the commencement of the religious revolution under Henry VIII. to its close under Elizabeth the representation of the clergy never had an effective voice in any kind of national assembly, and that the church has been a stranger and leaves room for the Catholic settlement of Mary; and of the episcopate, in the eyes of Anglicans a special channel of true belief, all the members but one—or, if Sodor and Man is to be counted, two—resigned. In the Scotch Reformation also influence directly political was very strong.

One is surprised to find that a champion of Catholicism in your columns can point to the 300,000,000 nominal Catholics as testifying by their unshaken belief to the stability of his church. In the papal city itself, while Ignatius Loyola still rests in his shrine of lapis lazuli and gold, not far off rises the statue of the Glorious Bruno, erected by the age which he foresaw, and of the spot where he was burned. But where would even nominal Catholicism now be if political power had not in Italy, France, Spain, Austria, Bavaria, the Spanish Netherlands, forcibly crushed freedom of inquiry? The principle on which, after the Thirty Years' War, the States of Germany were practically settled was that the political sovereignty should determine the state religion. With political liberty has come freedom of thought, questioning about traditional belief and about the mysteries of our being to which only reasonable satisfaction can put an end.

Let those who shrink with horror from the spread of free inquiry, doubt, encouragement and charity at the same time from a grand example. Gladstone, as Morley's life of him shows, was to the end of his days a High Churchman, intensely religious, a believer in special providence, in the inspiration of scripture, in the efficacy of prayer. Yet he could not only associate and act heartily with free thinkers, but look with satisfaction on the activity of the general conscience and say that while there had never been an age so much perplexed with doubt, there had never been one so full of the earnest pursuit of truth.

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WOMEN MUST VOTE.

Reasons Pointed Out Why She Should Do So.

There is no sex in moral thinking. Whoever is capable of clear, just, intelligent, unselfish thinking, and unites with it the active labor of a self-supporting citizen, has a right to a voice in the adjustment of national affairs. It is not a question whether the female brain is equal to the masculine, largely considered. It is an incontrovertible fact that we have had no woman Shakespeare, no woman Michael Angelo, no woman Mozart, and that even as dressmakers and cooks men lead the world.

But that has nothing to do with the matter of voting to elect a Mayor or a President, or to decide upon a tax law in any American city, or to decide what privilege should or should not be granted the saloon keeper in a country village.

In all these matters the fact remains that the moral, educated, virtuous mothers and sisters of the respectable citizens of our land, as well as equipped to aid in these decisions as the boys of twenty-one, who sit about pool rooms and race tracks, or the political rascals who make a business of politics, or the foreign day laborers who are on the dressers and scraps on the floor. The one window opened on a court, so there was little light. Soon I heard steps approaching. Side by side the boy El-Joseph and his father came down the dusty stairs. The father is nothing when one looks at the boy. True, he is cleanly and has a face that is intelligent. Yet I wondered as I looked at him how it came that he is the father of so wonderful a child. No matter what reason we give for the gifts of this boy preacher, it must still be said that he is wonderful.

Only Eight Years Old. And a Most Remarkable Medium and Preacher.

SPIRIT RETURN IS KALEIDOSCOPIC IN ITS CHARACTER, AS OFTEN SAID BEFORE IN THE PROGRESSIVE THINKER. MINDS ARE AS DIVERSIFIED IN BELIEF IN THE LOWER SPHERES OF SPIRIT LIFE AS ON THIS EARTH, HENCE ALL KINDS OF TEACHINGS, SOMETIMES VERY CONFLICTING, WILL EMANATE THEREFROM. HOWEVER, ALL BEAR EVIDENCE OF THE TRUTH OF SPIRIT RETURN—ONE OF THE MOST IMPORTANT FACTORS IN EXISTENCE. TO ESTABLISH THE FACT THAT THE SPIRIT SURVIVES THE DEATH OF THE BODY.

IN THE FOLLOWING NARRATIVE

He is eight and his hair reaches almost to his heels. To be quite truthful, I should say that it reaches to his knees. El-Joseph Raycroft is his name and he is the boy preacher. Friday night I heard him preach in the Good Will Mission on West Harrison street. Saturday morning I called upon him. The end of it all was that he baffled me. I cannot explain him.

He was late at the mission. The young man had a time keeping the crowd quiet until he came. He was about as unassuming as any man I ever saw. Then there came a young lady who did the best she could, but that was feeble. I longed for a little warmth, heartiness instead of severity, for a little bubbling-over human sympathy. As last, in the midst of a recitation of text from the scriptures, the boy preacher came. A crowd surged in through the doors. They were rough hoodlums and rowdies, through their ranks a murmur of wonder went. The boy advanced to the front of the room and waited for silence. His self-possession was complete.

With his bible in his hand he stood there and waited. I looked at him hard. He is not like other children. There is nothing childish about him. His eyes are full of light, his forehead wide and high. Were he not a boy with a thought for God his chin would be dangerously weak. His nose is clear-cut with thin nostrils. He is a boy that any parent would love to call his own. Yet there is an expression in his face which is not childish. He is a stranger and leaves room for the Catholic settlement of Mary; and of the episcopate, in the eyes of Anglicans a special channel of true belief, all the members but one—or, if Sodor and Man is to be counted, two—resigned. In the Scotch Reformation also influence directly political was very strong.

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YOU CAN SEE A DEMONSTRATION OF THE KALEIDOSCOPIC CHARACTER OF SPIRIT RETURN—A LITTLE BOY ONLY EIGHT YEARS OF AGE IS CLAIRAUDIENT—HE HEARS SPIRIT VOICES DISTINCTLY, AND IS DIRECTED BY THEM WHAT TO PREACH. A MORE WONDERFUL EVIDENCE OF DIRECT SPIRIT CONTROL NEVER OCCURRED IN THE RANKS OF SPIRITUALISM.

IN FACT SO COMMON HAS SPIRIT RETURN BECOME, THAT OUTSIDE THE RANKS OF SPIRITUALISM, REMARKABLE VISIONS, DREAMS, PROPHECIES, WARNINGS, AND DIRECT INTERVENTION OF SPIRITS IN MORTAL AFFAIRS ARE CON-

stantly occurring. In the Catholic Church in this city, marvelous manifestations are known to have occurred. THERE IS NO POSSIBLE WAY THAT SPIRIT RETURN CAN BE PREVENTED. IT IS A FACT IN NATURE, AND THERE ARE AS MANY MEDIUMS PROBABLY OUTSIDE THE RANKS OF SPIRITUALISM AS IN IT, THOUGH NOT GENERALLY KNOWN.

THIS EIGHT-YEAR-OLD BOY MEDIUM IS ORTHODOX—HIS TEACHINGS ARE ALONG THE LINE OF THOSE WHO BELIEVE THAT JESUS IS THE ONLY BEGOTTEN SON OF GOD, ILLUSTRATING IMPRESSIVELY THE KALEIDOSCOPIC CHARACTER OF SPIRIT RETURN.

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NOT A "KOHINOOR."

Just a Plain, Common Sense, "Shoddy" Spiritualist.

To the Editor:—In the "Court of Inquiry" in The Progressive Thinker of May 20, I just read Judge Dunn's defense of C. E. Winans.

Now only having naturally grey, but before I got through reading that article, was RED. Nothing makes me "redder" as quick as these words, far-fetched, nonsensical sophisms that are used to defend these exposed frauds, and tricksters, after they have been caught with their "toggery" in their possession, or plainly caught in their trickery.

Judge Dunn must imagine that all of the readers of The Progressive Thinker are fools "from away back." As a lawyer's plea to baffle a jury his argument would be in place, but the Judge is presuming too much on the ignorance of the readers of your paper. He says:

"It may be that I am writing myself down as a fool, or a defender of frauds and fakes."

I will not admit the Judge is writing himself down as a fool, but I am writing others down as fools. I think he knows better. I must admit, however, that he is writing himself down as a defender of frauds and fakes.

I do not see why any frauds, fakes, tricksters, togery-users, or any form of fraudulent so-called mediums, could defend a better defender than the Judge, but I will comment no further on his defense of frauds, but will say that by the time I had read the report of Harrison D. Barrett, Hudson Tuttle and George B. Warner, to Judge Dunn's defense of Winans, my hair had assumed its natural color.

Permit me to say that another "healing" attracted my attention, "A Rank Insult to Spiritualists and Mediums," or "Light of Truth" (?) testing Spiritualists. Now being a kind of Spiritualist, by brevet, I tried hard to feel insulted—to feel indignant, but unfortunately I had taken the Light of Truth some years ago, supposing it was devoted to Spiritualism, and the absolute absurdity of the Light of Truth setting itself up to test Spiritualists was so immediately funny that I could not feel indignant, for laughing—my levity was superior to my indignation, and spoiled the gravity of the occasion.

I will say that after I had taken the Light of Truth for some time I came to the conclusion that it did not represent Spiritualism in its true sense, the mass object seemed to be the booming of the King Solomon Mines. I received also about a cart-load, more or less, of circulars, during two or three years, booming the King Solomon Mines, but as I did not invest I am not a "kohinoor," or "package tied with ordinary binding cord"—I am "exceedingly shoddy."

S. F. MOORE.

into the missions and afterward into the big churches. Sometimes he has spoken to 2,000 people. Not a day goes by that he does not bring some soul to God.

"How many times does he speak during the week?"

"Well, on Sunday he usually speaks all the afternoon. He has several rail-road stations in his true sense, the mass little missions which he makes and some little churches in the corners and in large churches, too."

All this is quite true. I do not think there is a minister of the gospel in the world who preaches to so many kinds of people. I thought of this as I sat and looked at his white little face that is yet tinted with health.

Want Him to Preach.

Yet a great pity filled my heart. I wanted to take him away from the preaching until he is a big man. I wanted to know that he had tucked his head in bed every night instead of preaching to the multitudes. Something of this I said to his father.

"I am afraid," he replied. "I am afraid that I should be interfering with the Lord's work. Joseph is healthy and sturdy. Last year I tried to have him speak less. He was pale and unhappy. All his life I taken up with the preaching of God's word. I am afraid that he would die from grief if he could not preach."

It was in the doorway of the dusty and littered room that we stood. Joseph was close beside his father. "We prayed for a godlike child," he said softly and looked down and into the eyes of his beautiful boy. "Sometimes I think that he is an answer to our prayer."

A last mischievous question I asked him: "Does he ever cry or feel disappointed over things?"

"Only when he thinks a meeting is a failure."

SPIRITUAL SYNCHRONISM.

Thoughts Flowing From the Brain of a Colorado Editor.

I hardly think that any of my help is needed to fill out a highly interesting theme and topic, but somehow, I feel a constraint after an unwilling-silence. If time were measured by the number of thoughts one has, I might say that a hundred years have elapsed since I dropped my pen in spiritual work and took up duties in a secular newspaper, where a man's heart becomes a refrigerator and his brain may be a cauldron.

I have one lone friend in my home city, with whom I compare notes on what the thinkers are saying in the great "Open Court," but our opportunities are meager, on the principle of business before pleasure. It does the soul good to read "the news from the churches," as we Methuonists used to call it. Brother Jones from somewhere, and Sister Sarah Jane Smith from somewhere else, I fear scarcely have an idea how a few words of news from their hands and pens thrill the heart of a lonesome man who works in the jungle by day and sleeps, mentally, in the lair of the four-footed by night.

Last week there was a seance reported in the paper in which a man called dead by the people of the world, appeared and answered a question I had been turning over in my mind for a week or more. He was asked by one of the company present, what was the first thought he had when he awoke upon the spirit plane of life. He answered, "I wanted to scream for joy." I hardly know why I thought of it, for it seems ridiculous, but I had called to my mind the remark of Joe Brumley of Kentucky when he saw his first railroad train and engine, and heard the latter "whistle." It was a perfect "beller." I rather imagine some of us extolable folks will "beller" instead of scream, when we exchange the snore of a Jamboree for the ultimate and true awakening when we shall "see eye to eye" (Paul) and speak the same things.

Court of Inquiry.



The Court of Inquiry.

It is now in Session to take into careful and critical consideration the Artificial Toggery, often unclean, used by some materializing mediums, to make up in proper form your angel friends and loved ones. Honesty or Fraud, Which?

Crisis Pending in the Ranks of Spiritualism.

A DEMAND FOR HONESTY.

Will C. Hodge, a Veteran Lecturer, Gives His Views in Regard to Artificial Toggery Used by Materializing Mediums.

I felt very much like shouting "Glory to God" after the regular old Methodist fashion while reading The Progressive Thinker of May 20. I may say that it assures me for the future welfare of Spiritualism when such men as Harrison D. Tuttle, W. F. Peck, George B. Wane and Hudson Tuttle take hold of the hard question and handle it without flinches.

IF THE DEMAND FOR HONESTY AND INTEGRITY IN OUR RANKS IS TO RESULT IN A DIVISION OF FORCES, THEN FOR ONE, I WILL WELCOME SUCH A DIVISION. If we cannot have Spiritualism based upon honest mediums, then let Spiritualism take its departure and be known no more among mortals. The specious pleading that it is necessary to have "toggery" in the form of robes, wigs, glasses and false beards in order to assist the spirits, should not be sanctioned by any person who really loves the cause and is laboring for its advancement.

It is heart-breaking to spend time and strength in trying to elucidate the principles of the philosophy of Spiritualism and the facts of mediumship, and then have it upset by fraudulent work among mediums.

EVERY PERSON NOT A NATURAL PSYCHIC MUST KNOW THAT THERE IS ONLY ONE PURPOSE IN ANY MEDIUM'S CARRYING AN OUT-FIT TO ASSIST THE SPIRITS, AND THAT PURPOSE IS FOR DECEIVING THE PUBLIC.

Especially do I like the true ring of Hudson Tuttle's article, every word of which I heartily endorse. In the name of common honesty and common decency, let us discard, now and forever, dark cabinets, darkened rooms and all the adjuncts so necessary for the perpetration of fraud, and cease "having fellowship with the unfruitful works of darkness."

Personally, I know that materialization is a fact, and will stand by the fact to the end of the chapter. Moreover, this evidence has in some instances come through the media powers of such as are denounced as frauds, and there is the rub. The fakir, pure and simple, we can easily dispose of, but not so with those who have genuine powers, and yet support these powers with "BRANDY-DRINKING PRACTICES." To charge such practices upon the spirits is on a par with Christians who strive to escape responsibility by attributing their lapses and their crimes to the influence of his Satanic Majesty. I do not doubt there are spirits who are willing to, and who at times practice, but I insist THAT THE RESPONSIBILITY RESTS WITH THE MEDIUM WHO KEEPS OPEN DOOR FOR SUCH INFLUENCES.

The only remedy is, when any medium is found carrying, and especially found using "toggery," is to refuse absolutely to patronize him (or her) in any way or manner, AND TO DEBAR THEM FROM OUR ROOSTERS AND CAMP-GROUNDS ENTIRELY.

Let societies and camp-managers do this for the next five years, and let the Spiritualist press continue to publish nefarious practices when positively proven, and we shall hear but little of the frauds in Spiritualism.

Again, I wish to repeat, that when our societies or camp associations employ or allow any medium who has been convicted of fraudulent practices to practice their profession upon their grounds or platforms, THEY ARE ACCESSORIES TO SUCH CRIMINAL PRACTICES, AND WILL CONTINUE TO BE SO JUDGED BY THE WORLD AT LARGE.

It will take strenuous and sometimes drastic methods to eliminate these undesirable elements, but it must be done if we are to maintain our self-respect or gain the respect of the world at large.

Again, let me say: I stand by mediumship as the foundation stone of Spiritualism, recognizing the fact that the philosophy and phenomena must go hand in hand, but I am not willing that the wheat and the tares continue to grow together until there is no wheat left worth harvesting.

WILL C. HODGE.

Wants Spiritualists to Sympathize With C. E. Winans.

Charles E. Winans of Edinburg, Ind., has been in Kokomo, Ind., for three weeks holding seances with audiences numbering from fifteen to twenty-five at each seance. He holds three seances each week and they are attended by the best people of the city. I would ask all his friends to write to him and cheer him up during the trying ordeal through which he is forced to pass at the present time. Address 401 South Main street, Kokomo, Ind.

W. S. WOODS.

THE OTHER SIDE.

Should Not the Sympathy of Honest Spiritualists Everywhere Be Extended to Those Who Were So Grossly Deceived at Hot Springs, Ark.?

When I read the above from Mr. Woods, I stopped and wondered who comprise Winans' friends; those willing and anxious to stick to him knowing the deception he practiced at Hot Springs? I imagine there are always a few who pretend friendship to the lowest medium, even after he has been tried, convicted and sentenced, but what do you think of such people? would class them as confederates, or that they occupied the same sphere and level, mentally, morally, and from standpoint of principle. People who come, associate and affiliate with criminals are no better than the criminals themselves.

From one end of the country to the other echo the sounds of fraud, knavery and so on, when a medium who has been trusted, patronized, praised, and assisted in every way, is proven to be a trickster, a deceiver, a knave, accepting money and favors for the goods he will know he can never deliver. THERE ARE IN HOT SPRINGS AT LEAST FOURTEEN AS RELIABLE CITIZENS ARE TO BE FOUND IN ANY CITY, WHO WILL SWEAR THAT C. E. WINANS IS GUILTY OF A DECEPTION WHICH SHOULD BLAST HIM IN THE MINDS OF EVERY TRUE, HONEST AND EARNEST THINKING SPIRITUALIST IN THE WORLD.

Winans' words when asked about his Hot Springs experience are: "It is all a damnable lie!" Isn't it reasonable that, if he is a medium, he should be able to tell the truth? The guilty one always endeavors to cover up his tracks with lies and deception. If those people to whom he thus speaks could have been at the public sale in the streets of Hot Springs, when the constable sold to the highest bidder his wigs, robes, music box and paraphernalia, they would give but little heed to his bragging talk. No doubt many of these friends (if there be many) who still believe him true and genuine, would be interested in seeing photographs of this music box with the secret drawer open, and his paraphernalia, and if they are interested sufficiently, let them write me, and from me they may procure such photographs, as I have had a series taken. Many articles which have been used for many years in Winans' seances will no doubt be recognized by these same friends, in the photographs, as there is one citizen of Hot Springs who states that some of his banners and robes he has seen in use by Winans in his seances ten and twelve years ago.

In the face of all this, let me ask: Who wants to comply with the request of W. S. Woods, to cheer the poor fellow up a little. I do not know, but I firmly believe that the mail carriers will not be burdened with letters of condolence and sympathy for this awfully abused, over-sensitive creature. I held the Spiritualists of the world in too high esteem for this. "Those good souls who honestly believe, and cannot be convinced to the contrary by the experience of others, that Winans is a genuine medium and honest in his manifestations, I would advise at some future time when the opportunity offers, to take possession of one of his materialized forms and hold it till an examination can be made, and it will prove to BE WINANS HIMSELF OR A CONFEDERATE JUST AS SUBTLE AS THERE IS A HEAVEN ABOVE."

I wish to say to all Spiritualists to wake up and shake off this cloak of timidity. Do not be deceived by one who is so unprincipled and base, and possibly no smarter than yourself.

F. C. BOVING.

Hot Springs, Ark.

The Ohio State Spiritualist Association.

Report of the President, Mrs. Carrie Firth Curran.

To the Officers, Delegates and Spiritualists of Ohio in Convention Assembled May 27, 1905. My dear friends: As the older year has passed, we meet again to further the interest of the state; much has been accomplished during the last year, but there is still room for improvement. I congratulate you upon the outlook of our state association, as well as upon the results of the year's work, although it has not been what I desired it should be, my health not permitting me to carry out my plans and to further the cause of missionary work.

Missionary Work.

All missionaries have been kept busy and at times home societies have had conference meetings in order to assist the sister society with a speaker. Harmony has prevailed in all societies as far as I know. I have held seventy-eight meetings, besides holding parlor meetings, etc., during the year. I have been to the following societies in this year, than in 1904, our efforts have been to stimulate the societies already chartered; have lent assistance when called upon to do so; no charters have been recalled by the state, so far as proving beyond a doubt missionary work is practicable.

Mrs. B. Schauss, Mrs. A. E. Baird, Mrs. Thos. Bellis, Mrs. W. C. U. Wane, Mrs. E. Reed have been earnest workers in the missionary field. Wherever they have labored no one can complain of their zeal or earnestness of spirit in the discharge of their duties. Missionary work should be continued, as has been shown by the past two years. It is the steady, persistent work that accomplishes the greatest amount of good.

I firmly believe in missionary work, and recommend more of it during the coming year. With the short circuit of a worker can be engaged a full year by the state and instructed to devote his or her time to build up six or more societies within easy distance from each other. This can be done by frequent visits. We have proven the expense of traveling has been greatly reduced. The matter of compensation has been small, but will be adjusted in due time.

Missionaries can make the work self-supporting in a short time, and be able to aid the state. This plan will not drain the association of its resources, for the O. S. A. would only be called upon to meet small deficits.

I believe it would be more practical and less expensive if the O. S. A. would appoint one missionary in each state wherever a state organization exists, and co-operate with the state. You will see committee on president's report have done all we could to have this done at last convention.

I appeal to the convention for action upon this matter, and that delegates be instructed to further this plan in regard to missionary work for the coming year. I also recommend that more missionaries, rather than less, be put in the field for the coming year. I recommend that there be a fund set aside for missionary work, that localities may be reached where there are no local societies.

Our state association has accomplished much in the past two years, our conventions have been a success in many ways and well attended, the societies furnishing hall, entertainment to all speakers; mediums and delegates; except Columbus—they were very generous in their contributions. They estimated from conventions held at Columbus in previous years, where very little interest was manifested.

Local Societies.

The welfare of our cause depends on the local society. It is the duty of this convention to devise ways and means whereby more effective work may be accomplished. I recommend that each delegate present the needs of their society. Also what method they have found to be most practicable in sustaining their society and adding to its membership. The local society is the place where we could come as one family to adjust the errors and plan for the greater success for the coming year. In this way harmony will reign as it has with each society that has co-operated with the state, and become better acquainted with its workings. It is certain that local societies must be sustained or our movement must go down. Fellow delegates, I ask you considerate action upon this matter.

It seems almost impossible to organize societies or lycums at the present time, and as long as our Spiritualists are indifferent and feel that the little ones, also the older ones, are to be left alone, our societies and lycums are uncertain. They exist for a time and then people say, I have lost confidence in the Spiritualists ever having a substantial organization; stating we have had fine flourishing societies also lycums, and we have no society whatever, have tried a number of times but proved unsuccessful. Delegates and Spiritualists, can you solve the problem? My appeal to the N. S. A. and O. S. A. last year in my special report published in The Progressive Thinker July 2, gave some of the reasons, and I have many more reasons, great reason, there is a selfishness and a desire to obtain the dollar, that after a little, mediumship wanes and stock tests are resorted to, agents established to furnish so-called tests with dates, names of the living, also of the departed.

There is another reason why resort to developing others for one dollar a week or month, just as the case may be; the one to be developed sits at his own home and the medium sitting at the same time, or is supposed to, in his own home, the one that is to be developed must not tell anyone, but must sit quietly with the "medium" that is furnished by the medium, dwelling upon this report in this way she or he is to be developed.

One lady that I became acquainted with had kept this up about one year. She was sitting for trumpet manifestations, the medium writing letters and giving her messages from her departed husband, the husband encouraging her to be patient and all would be well. She had paid her dollar but had received no development. This dear good woman was a widow and obliged to earn her own living. It was through a friend of hers that she was enlightened, and when I visited this city she called upon me to know what she should do. She had become convinced of Spiritualism through great suffering and knew some of its truths and of true mediumship; she looked at the cause as being so sacred and beautiful, that she could not think one would practice such a deception. I told her that those mediums traveling around at regular time, are they certain that they can develop another person, for different phases of mediumship? All that I have found so far have parted with their dollars and have very little mediumship, if any, developed through their "mediums," and there are those who

have tried to stop my work by influencing people, and I repeat that every true medium has had my support and encouragement, I have assisted them in every way possible, whether physical or mental mediums. I know the facts in mental mediumship, also the physical, such as stage writing, etherization, transfiguration, etc. I also know and have proof of the imitator and fakir, and that both classes of mediums have added to their mediumship by fraud. I positively know they are mediums, but so long as they will resort to such as above, I will never countenance such work; we either must protect our friends that are true and faithful, leading a moral life, or give the cause over into the hands of the imitator and fakir and those who are willing to debase their mediumship. It is they that have brought disaster and reproach upon our cause. I stand for true mediumship, first, last and for all the time; it is for the imitator, I shall do the future as I have in the past—let them severely alone.

Ordination.

We have had four that the evidence warranted granting of certificates of ordination to the following: Mrs. E. Reed, Miss Edna Grant, of Connecticut, gave a solo with encore which vibrated to the soul of everyone present. Then Mrs. Laura G. Fiken, vice-president of the Illinois State Association, and president of the W. C. T. U. was introduced, delivering a beautiful address. She spoke at length, that the greatest battles are not fought on battlefields; they are fought in the hearts of mankind. "The noblest work man can do is to help one another. 'Bear ye one another's burden.' There will be no warriors to fight her battles, but the world is marching to a higher settlement of peace, and justice to prevail. At present you pay wholly tribute to the trusts. If you want meat you pay or starve. If you want coal you pay or freeze, and so forth—but better times are coming. There will be more knowledge. You will not say one church, not one religion, but 'Religion' will mean then to the beautiful music in the spheres. Your children through knowledge shall have a better understanding about spirituality, and the question of welfare of the people shall predominate. Spiritualism answers to reason and science. It has been manna to the hungry, and drink to the thirsty. We welcome you to struggle on to victory. We are all going home together."

A special delivery letter was received by the president from Mrs. Jones and family, of Toledo, thanking the association for the beautiful floral tribute sent to their father.

A collection was here taken amounting to \$21.

Messages by Mrs. E. Schauss, followed by Mr. Thos. Bellis, which were all recognized.

Benediction.

Saturday evening, May 27.—Mrs. Laura G. Fiken, the first speaker of the evening, said in part: Churches teach us to have faith in "Religion," and what you believe, but asks you what you know. Spiritualism asks you what kind of life you are leading. Nature warns everyone of wine which sparkles in the cup, as it always destroys the reasoning power of the brain, which is the seat of thought. Many have been deceived by the "mediums" who have said it is called "wonder," and instead find the little flower of contentment. It is the first step to happiness. Nature's way is struggle, and struggle is the way to progress and perfection. Compare the human life with a flower garden. If flowers have all sunshine they shrivel and lose their vitality. They must have rain, to hold root and perfume. Just so with man, through struggle and hardship, you reach progress, you reach the top of the ladder of happiness.

Second speaker, Dr. G. B. Wane. His remarks were on the different ideas prevailing in spiritual philosophy. How often it is heard that the "mediums" are two hundred and twenty-five years to settle the question, when and how to celebrate Easter. It took hundreds of years to eradicate other errors from the Christian teachings. It was lawful to lie to promote religion, even commendable. The same process that cleared the Christian teachings, will clear Spiritualism of its errors. If I had the choice of choosing a text book, I would choose the bible, as it is not alone the father of Christianity, it preaches Spiritualism as well.

The founders of the Christian church were true believers in Spiritualism. The truth is universal, and can not be monopolized.

Collection taken, \$5.59.

Mrs. Dr. Caird of Boston, said the people in Ohio were very fortunate as there are more liberal laws than in Massachusetts. There the old Puritan blue laws are still in existence. A minister of the gospel of Spiritualism has no right according to law to perform the marriage ceremony. A man has the right to whip his wife or duck her under water, if she tells a lie, but has no right to kiss her on Sunday. She then gave messages, all of them being recognized.

Sunday, May 28.—Morning Service. Ordination of four to the following: Mrs. Elizabeth Schauss, of Toledo, O.; Mrs. Anne E. Baird, of Ellyria, O.; Mrs. Hattie G. Webster of Columbus, O.; Mr. Harry E. Boerter, of Columbus, O. The beautiful services were conducted by the president, Rev. Carrie Firth Curran, using the ritual of the National Association.

Short addresses by the new ministers were well received. Brother Boerter brought out the point: You are always told to be good, but be good for something.

Dr. Wane then thanked the people of Ashtabula. In his closing remarks he raised the question if the other churches could drop all from their roster who believe in the continuity of life and the intercommunion of the two spheres, how many would be left?

At the close of the morning meeting the delegates and visitors from Connecticut, Geneva, and other places, about one hundred, partook of a big chicken dinner, which was served in the G. A. R. Hall, and did credit to the reputation of Ashtabula Ladies Aid culinary artists. A pleasing event of the convention transpired during this dinner hour, wishing to express their appreciation of the good and faithful work of the out-going president, Mrs. Carrie Firth Curran during her term of office. It had been decided to bestow upon her a little remembrance which she might retain longer than a formal vote of thanks, and to that end the delegates and others who were disposed to assist, purchased a handsome water pitcher, and a gold pin, which were presented to Mrs. Curran at the dinner by Dr. G. B. Wane, Mrs. Hattie G. Webster, Dr. C. W. Haines, and Mr. W. F. Peck.

Mrs. Curran was so overcome by the surprise, that her emotion would not admit of voicing her thanks, and she requested Dr. G. B. Wane to express her appreciation for her.

Sunday, May 28.—Afternoon Session. After reading a poem, Dr. C. W. Haines addressed the meeting.

OHIO STATE CONVENTION.

Condensed Report of the Proceedings.

First service at Town Hall, Ashtabula, Ohio, Friday evening, May 26, 1905. Music—Chorus by the children; Invocation by Mrs. Anna E. Baird; Music—quartette: Mrs. Talcott, Miss Lottie Clark, Mr. Munsell, Mrs. A. Holcomb.

Short welcome address by John Wallace, president of the Psychic Research Society, Ashtabula, in which he turned the meeting over to the president of the O. S. A., Mrs. Carrie Firth Curran, who in turn introduced Mayor McMillan of Ashtabula, to give the address of welcome to the officers, delegates and visitors to the city of Ashtabula.

Mrs. Carrie Firth Curran responded. She spoke of Mayor Jones of Toledo in comparison with Mayor McMillan. The people of Ashtabula were very fortunate and could be proud to have a gentleman at the head of their municipality who believed in the continuity of life, and faith, and who assisted in the growth of the brotherhood of man. She expressed her desire that our stay in this city be pleasant to all; that we all belong to one great family, even if we differ in opinion, differ in our thoughts. May we all grow to understand the laws to be followed in the world we live in.

Then the sweet spiritual songstress, Miss Edna Grant, of Connecticut, gave a solo with encore which vibrated to the soul of everyone present.

Then Mrs. Laura G. Fiken, vice-president of the Illinois State Association, and president of the W. C. T. U. was introduced, delivering a beautiful address. She spoke at length, that the greatest battles are not fought on battlefields; they are fought in the hearts of mankind. "The noblest work man can do is to help one another. 'Bear ye one another's burden.' There will be no warriors to fight her battles, but the world is marching to a higher settlement of peace, and justice to prevail. At present you pay wholly tribute to the trusts. If you want meat you pay or starve. If you want coal you pay or freeze, and so forth—but better times are coming. There will be more knowledge. You will not say one church, not one religion, but 'Religion' will mean then to the beautiful music in the spheres. Your children through knowledge shall have a better understanding about spirituality, and the question of welfare of the people shall predominate. Spiritualism answers to reason and science. It has been manna to the hungry, and drink to the thirsty. We welcome you to struggle on to victory. We are all going home together."

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Lecture by Fred D. Dunakin: We are united because we cannot help it. We are born again in a new spiritual life every time we meet. We are now on the first step of spiritual progress.

Dr. Wane in a short concise address, prepared the audience that a collection was to be taken by the ladies, Mrs. Bonney, Mrs. Gay, Mrs. Wallace, Mrs. Pope and Mrs. Haines, which resulted in \$16.

Messages were then given by Mrs. E. Schauss, and Mrs. Dr. Caird, which were all recognized.

Sunday, May 28.—Evening service. Lecture by Dr. G. B. Wane. He said: Much is given to us as Spiritualists, and much is expected of us. He recited at length ancient historical facts of the misbelieve and misconception of the Christian teachings. The purity of Spiritualism is in our own keeping. The church teachings of immortality ends either in paradise or the opposite place. Spiritualism teaches progression. No one is condemned. Everyone will sooner or later realize this fact. All former philosophers, poets and other great thinkers, Cleopatra, Socrates, Franklin, our own Emerson, Shakespeare, Schiller, Goethe, believed in a future life and in immortality, dwelled on the church teachings of hell. Ask the Spiritualists if they realize what fate we have escaped.

Collection taken up of \$13.

Messages by Mrs. Anna E. Baird and Mrs. Carrie Firth Curran, which were all recognized.

Brother John Wallace thanked the officers, delegates, visitors, and the people of Ashtabula for the kindness shown the Psychic Research Society; spoke of conditions and prospects of the local society.

After benediction, all were dismissed by the president, to meet again in Cleveland, May, 1906.

C. A. SOLLINGER,

Secretary O. S. A.

Kansas State Association.

To the Editor:—I herewith submit you the following report of the Kansas State Spiritualist Association, held at Topeka, Kansas, on June 2 to 4 inclusive, a most enjoyable reception of delegates being held on the evening preceding commencement of the convention at the residence of A. Scott Bledsoe of 507 Horn street, Topeka. About 110 guests were present.

According to the constitution the meeting was called to order by President Bledsoe. After the transaction of the necessary business, including the election of officers, at which time Mr. Bledsoe was elected for the fourth consecutive term, the audience was treated daily with tests and lectures from the platform by the following mediums, whom the Kansas Spiritualists know to be thoroughly honest, capable and able to fulfill the requirements devolved upon them as such: Mrs. Bellman, Mrs. Brewer, Mrs. Sells, Mr. Aber, Mr. W. Aber, Mrs. Wagner, and Mr. W. Bledsoe. The convention occupied the best hall in the city, and at each evening meeting extra seats had to be provided.

Complete harmony prevailed throughout and the interest and enthusiasm stood out as a prime factor. Aside from the unanimous election of Mr. Bledsoe the following were duly elected: Mrs. Bellman, vice-president; W. G. Fairchild, secretary, and Judge Tucker, treasurer.

In convention assembled the following resolutions were adopted without a dissenting voice:

Resolved, That all the delegates here in this convention assembled, that it is the sense, desire and obligation of all good and true Spiritualists throughout the United States, to promulgate and spread the truths of Spiritualism and endeavor to do so by any honest and sacred means. And be it further

Resolved, That the Spiritualists of the state of Kansas, ever to stand hand in hand and shoulder to shoulder, in favor of honest and true mediumship and discontinue dishonest and disreputable methods wherever and whenever found. And be it further

Resolved, That we place our banner of light and truth, the Gibraltar of eternal right and justice, so high that no storm, however strong and terrible, might break asunder the staff on which rests the fabric woven by the unseen hands. And be it further

Resolved, That the Spiritualists of the state of Kansas are a free and independent people, able entirely to administer to the wants and needs of their church and of her mediums and does not want or expect the offered intervention of any outside power. And be it further

Resolved, That complete and unadulterated harmony does exist among all the Spiritualists of this, our glorious state of Kansas, ever to its uttermost corners. And be it further

Resolved, That this convention as a body and individually stands firm in its advocacy and support of all phases of honest mediumship and all honest mediums and this convention here assembled advocates to the people of Kansas and to the world this most solemn fact. And be it further

Resolved, That this convention extends thanks to the Ladies Club of the First Church of Topeka for their untiring efforts for the success of our cause, and also thanks of appreciation to the newspapers of the city of Topeka and throughout the state.

W. FAIRCHILD,

Secretary S. S. A.



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SATURDAY, JUNE 24, 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.

Editorial-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 "Violence," 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 songs.

MARY N. S. A. Secretary.

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

Prayers Did Not Save Them.

Dear, dear, what is this world coming to? The Japanese, an atheistic nation, as represented by the preachers, met the Russian fleet in open sea, on the 27th ult., and after two days' fighting almost annihilated the Christian forces. When the Japanese saw the Russian squadron approaching for attack, he ordered the decks cleared for battle, while the chaplain knelt in prayer, appealing to the God of hosts for victory. The action commenced. One after another of that powerful fleet went down, in many cases carrying their large crews of many hundred and their officers with them. So terrible was the defeat, the czar absolutely wept, says the reports, when he learned of the result. The bones of St. Serrafin did not save the Russians. Neither did the prayers of the chaplains. The appeal made to that saint came quite too late to be effective.

The German emperor lately attributed the czar's disasters in the East to the decline of religion in Russia. A Russian contributor to the London National Review seems to entertain an opposite opinion. He declares that from the czar down to the humblest soldier there has been conducted in harmony with Christian teaching. But let us hear what the Russians had to say on the subject. We quote from the Review:

"When Admiral Togo's torpedo boats first damaged our battleships, we grew angry and chanted Te Deums. To repeated torpedo attacks we answered by multiplying prayers. The Japanese prepared for the campaign by dispatching troops; and we answered by opening our folding doors to holy pictures in the Greek church and holding aloft our religious banners and crosses and by bending plant knees. Our commanders, on being appointed, went about to the holy places from monastery to monastery watching and waiting. Kuro-patkin pilgrimaged thus for 14 days and garnered in a gallery of icons upon the destruction of the enemy. Foreigners admired. 'What a religious people,' they said, 'are these Russians!'"

While the Japanese are advancing toward Turenchen the pious Muscovites are still engaged in prayers. At last Kuro-patkin, with a wagon load of holy images, set out hopefully for Manchuria. Admiral Skrydlov also watched and prayed as the impious enemy. And yet our society, wise in its generation, says the enemy chose the better part."

This was written and published long before the recent naval contest, but it remained truthful to the end.

The "God of battles" is a figment of speech. It is destined to meaning. God wages no warfare for or against mortals. The earthly citizens may contend from "rosy morn to dewy eve," and the monarch of all worlds heads them; but the same is true of man. Holy books tell of his stopping the sun in its course to allow his favorites to slaughter their enemies; but no one, save priest, is bound to believe the silly fiction.

It was the brave, strong arm of the Japs that won the battles, and we are all glad to see them come to the front as a powerful nation, triumphing over wrong, though the latter carries the banner of the cross.

Important Historical Correction.

"The clothes of Jesus" is often mentioned by writers, always in the plural, as if he had a stock of them. The writer has given close attention to this subject, and he finds that Kito was correct in his statement, in his article on "Dress" in his "Cyclopedia of Biblical Literature," when he said:

"Persons of the humbler classes [of Hebrews] were content with the shirt and the mantle. The wealthier people and other robes between these two, forming a complete dress without the mantle."

In a previous passage in the same article Kito says:

"All the men wear sandals. Some of them are clad in a short tunic, or shirt, with close sleeves."

The mantle, it seems, was for winter use, and was only worn by the better class. The tunic, called a coat sometimes, exhibited as the identical one divided among the soldiers at the crucifixion, was only a short-sleeved tunic or shirt, which in length would scarcely reach the knees.

Josephus, in his account of the Essenes, says the members of that sect wore their clothes until they fell from the body. The translators of the New Testament seem to have labored in their renderings to enlarge the wardrobe of Jesus beyond the facts of the history. He was very poor, a veritable tramp, to use a modern phrase, "without where to lay his head," ever denouncing the rich, and promising special favors to the destitute, of which he seems to have been a distinguished example. His apparel was that of a tunic, and nothing else, if the history of those times are trustworthy.

Satan a Beneficiary.

It has been no uncommon matter for churchmen, under stress of religious teachings, to devote, by last will and testament, their worldly possessions to the church of their faith. But now comes news of an individual who has set a new example, by bequeathing his wealth, not to God and the Church, but to Satan.

As stated in the Chicago Chronicle, a citizen of Finland leaves all his possessions to the Evil One.

We do not set it before our readers as an example for Spiritualists to follow for they can do a better work by devoting their wealth to aid the Cause of Spiritualism, the Mediums' Fund, etc.

"There is only one spot on the earth's surface that has actually been visited, dated and homesteaded to his natural majesty. This spot lies four miles and a half south of Helsinki, Finland. A few years ago Lars Hultarone died in the little town of Pellisjärvi, in the above-named country, leaving considerable property in the shape of landed estate."

"How he had come into possession of so much land no one seemed to know, but as he was a bad citizen it was generally admitted that he was in league with white-satan (Satan) and that they had many business deals with each other. This somewhat startling opinion was verified when among old Hultarone's papers a certified warranty deed was found which deeded to Satan all his earthly possessions. The will was to the same effect."

"The family had repeatedly tried to break the will, but so far has been unsuccessful. Thus the records show that his sulphuric majesty has a legal right and title to some excellent ground in the near vicinity of Helsinki. The simple people of the neighborhood have charged the course of the road which formerly skirted the Hultarone homestead and declare that they would not enter the possessions of Satan & Co. for all the money that the three states would bring."

Prominent New Zealander Tells of Woman Suffrage.

Mr. George Shirlcliffe, president of the Chamber of Commerce, Wellington, N. Z., has recently arrived in this country on a tour of sightseeing and pleasure. Much of the progress which New Zealand has made during the past few years he attributes to the fact that the influence of their women is brought into public affairs. He said:

"The island colony is far ahead of all the other colonies of the empire in her endeavors to cope with the great vexed questions of modern society by means of direct legislation."

"Woman suffrage which prevails throughout New Zealand is one of the greatest forces in the purification of society that can be imagined. In all matters affecting morals or education, the women of the colony exercise their franchise irrespective of their husbands' political leanings. In matters purely political I believe that in the great majority of cases they duplicate their husbands' votes."

"As a result of this, the colony is governed by local opinion and the sale of liquor is absolutely forbidden in many territories. I am confident though personally I am not in favor of prohibition, that within a short time we shall have prohibition throughout the island."

Wrong Man Fined.

A young man in Chattanooga, Tenn., who fell asleep in church and snored, was prosecuted by the pastor, for disturbing the congregation, and was fined \$20. The preacher who could not hold the attention of his auditors was the one who should have been fined. It will be prudent for Charles Shubert, and others like him, who cannot breathe the fetid and devilized air of a church, shut up all the week and filled with poisonous gases, which have escaped from many lungs on Sunday, without going to sleep, should flee to the woods on God's holy day, where he can get an abundance of ozone. If preachers would limit their discourses to 40 minutes it would be very seldom their auditors would sleep so soundly as to snore.

Dannable a Better Word.

A lady correspondent of the Truth Seeker, does not compliment Jesus for his teaching, as cited by her. These are the offensive passages she quotes:

"But mine enemies which would not that I should reign over them, bring hither and slay them before me."—Luke 19:27.

That was putting it pretty strong; but here is another passage, which she characterizes as "beautiful":

"If any man come not to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, [that seems to take the whole family] yea, and his own life also, he cannot be my disciple."—Luke 14:26.

Verily, in place of "beautiful" we believe we should substitute "damnable."

A Monstrous Creed.

A healthy agitation is going on in the bosom of the Presbyterian sect, and it will not "down" at the bidding of crystallized conservative believers of the old type, who fear innovation of newer and humaner views, and the inroads of heresy within the fold of orthodoxy.

It does seem strange—an anachronism with the spirit of the age—that good men, men actuated by high moral principle in all that concerns the ordering of their thoughts and lives, should tenaciously cling to a creed that makes an almighty monster of God; a creed, in fact, to which no practice or belief of any savage or lowest heathen tribe or people can compare in point of utter heartless, malignant devilishness.

In truth, we owe an apology to that mythical personage—the devil—for using the term devilishness in such connection.

We would gladly help our Presbyterian friends to a saner and humaner belief, but they must work out their own salvation—or damnation—or let it work out according their God's election and foreordination.

Our readers will find the following, from the press reports, mighty interesting reading:

A proposition to cast aside the famous and much-discussed Westminster confession was the principal subject discussed before the general assembly of the Presbyterian church, recently in session at Winona Lake, Ind.

The assembly, at a previous session, adopted the Brief Statement of the Reformed Faith, but not as the creed of the church, the Westminster confession remaining the creed.

The overtone for the dropping of this ancient creed was made to the general assembly by the presbytery of Nassau, Long Island, N. Y. Dr. Samuel T. Carter, who led in the movement in the eastern presbytery, wrote the following statement regarding the proposal:

The Westminster confession presents for the worship and allegiance of men a God who, according to the good pleasure of His will, assigned the millions of the human race to endless torment because they were born or had done good or ill.

Of this number a large company died in infancy and committed no personal transgression. The whole heathen world formed another large company; by the teachings of the confession Homer and Virgil, Plato and Socrates, Cato and Antonius, Cicero and Gaius, are at this moment roasting in the eternal flames of hell fire and shall so burn forever and ever.

Says God is a Monster.

Has the Presbyterian church the face to make this declaration to the men of this generation? The Westminster confession in fact says that God is a monster, modern theology says that he is not.

In this sentence lies the whole gist of the contention. Tamerlane built a pyramid of 2,000 men of the garrison of Herat, laid in brick and mortar and history calls him a monster for doing it. Lord Jeffrey presided over the "Bloody Circuit," in which he condemned 700 to execution, and he stands scorned and by himself on the roll of England's chancellors.

But Tamerlane and Jeffrey were sweet souls compared with a God who could condemn a whole race to endless torment for a single sin.

Readers of "Lorna Doone" will remember how the robber Doones of Baginbrough looted a farmer's cottage and found a little babe in its cradle. One of them called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his pike.

Rejects God of Confession.

We call these men fiends, but they were bright angels and seraphs compared with a God who could send millions of men to eternal torment. Every fiber of my mortal being rises against this God-dishonoring theology; with the utmost fervor of my soul I reject this God of the Confession, and as fully as I reject this God so gladly do I receive the God of the gospel of Jesus Christ—the father in the great parable who runs forth to meet his wretched and repenting son, falls upon his neck, and kisses him.

And quite as objectionable as the God of the Confession is the man of the confession, "utterly indisposed, disabled, and made opposite to all good and inclined to all evil." I turn from this man to the every day man who has wrought the great wonders of antiquity, and to-day has built the great ocean steamships, the Brooklyn bridge, and the subway, who has made his hand earn wages and days in his wife's lap for home and children, who goes down into the little boat in the hell of waters to save the men in the other ship, who a few weeks ago in New York cried, "There a woman there!" and fought his way against him, preventing hands, went into the burning house, and never came out.

Common Man Child of God.

I take this common man to my heart—Jesus did—and I say he is a child of God rising out of ignorance and sorrow into the full sunshine and everlasting life. I would like my place with this man rather than with the theologians who from their easy chairs pronounce him "utterly indisposed, disabled, and made opposite to all good and inclined to all evil."

Now why should there be any zeal for this confession with its God and man—this that so many reject with such horror—? Should it be so cherished and maintained? As Elijah said to Israel, "If the Lord be God, follow him; but if Baal, then follow him," so let us say to the general assembly, "If the God of the gospel be God, follow him; but if the God of the Confession be God, follow him." They can't keep the one God for their creed and theological seminaries and the other for their pulpits and common talk.

The moral sense of the people is shaken by the daily-shaking of the Presbyterian church as to the confession. The present connection of the Presbyterian church with the confession if it were not so serious would be a farce; being so serious, it is a crime.

Calls it a Sham Theology.

What must the people think of the ministers if they accept this God of the confession, what must they think of them if they do not accept him, but they must affirm that they do in the act of ordination? A sham theology is sure to make a sham religion, and a sham religion is sure to lead to the horrors of the Roman empire and the French revolution, the eruption of the human volcano, most dreadful of all.

It has been well said: "Repelled light becomes lightning." Of such a state of affairs as this Martineau early says: "Will not the bad creed, then, be got rid of? Not a bit; and year after year thousands of clergymen will solemnly profess before tens of thousands of assenting people a creed which is false to the heart of them all."

MYSTERY OF LIFE SOLVED.

Dr. Littlefield Declares He Has Discovered Nature's Method—Scientist Whose Claims Have Attracted Attention—Statement—Cells of Plant or Worm of Animal All Look Alike in First Stages.

That the life discovered nature's method of producing life is the assertion made in a statement by Dr. Charles W. Littlefield, a scientist, whose experiments have been attracting the attention of the scientific world for the last two years. From minerals subjected to chemical action, he declares, he has produced microscopic plant forms, and from the decomposition of vegetable matter he has evolved distinct types of animal life. Following is the first complete statement of the results of his experiments that Dr. Littlefield has made:

"It has long been believed by scientists that there is one universal substance upon which energy in its multitudinous manifestations is operating continually. I have discovered that this energy must be what we regard as the 'vital principle' in nature. Whether this energy is the outgrowth of chemical action or reaction it is not my purpose to discuss or whether intelligence is the outgrowth of combinations of matter or the action of energy upon matter—these are questions that I will attempt to solve when I have finished my book upon Abiogenesis. Upon this subject scientists have long been divided—some believing it possible and yet not practically, the majority, however, claiming that it is utterly impossible. My experiments, however, have not only demonstrated the fact of spontaneous generation, but they also strongly indicate that this nature's method of producing living forms originally."

Follows Laws of Nature.

"I do not believe it possible that I could take the common chemical compounds of which animal and vegetable life are composed and compel them to do something for me in the laboratory that is contrary to nature's laws. Nature has but one law in each department of her dominion, and since life has resulted from these experiments it is to be sure that I have discovered nature's method of producing life. That forms are only microscopic in size is no evidence that a different law has produced them from that which has produced all living creatures. Indeed, their diminutive size is the best evidence of their spontaneity, for in nature's realm there are animals many times the size of those that I have made. Those whose photographs I have made, I take it that the true scientist is he who interprets nature's methods correctly and the best proof of the truth of any theory is in the results obtained by putting that theory to the crucial test."

There is nothing very mysterious in these productions—the mystery is in the fact that nature does not connect them with their production which I am ready to discuss. The process is a simple one, as are all of nature's methods. Either through accident or design chemicals have come together and formed compounds, which compounds have crystallized, and under the action of the elements, have broken up into many different forms, each succeeding formation approaching nearer and nearer vegetable forms until by the process of evaporation they have become completely saturated with magnetism, and by the presence of soda salts which occur plentifully throughout nature these crystalline formations have absorbed carbon from the atmosphere and thus have been transformed into a living vegetable growth. By this means, with slight variations in the amounts of different chemicals, any known vegetable can be formed. For instance, an excess of alkali will form trees and the larger vegetable growths of solid texture, while a lessening of the alkali and an increase of the soda compounds will form grasses, flowers, etc.

By Synthetic Processes.

In the growth of vegetation, thus produced in the laboratory, is the beginning of animal forms. Life builds up by synthetic processes—the protoplasm from which animal forms grow. If you were to see a cell of a plant or worm or of an animal as it first meets the eye of science, one could not be distinguished from the other, all having a common origin in a vegetable growth. When we have built up what life we have also started animal life, for these animal forms here shown have sprung up from decaying vegetable matter, showing that animal life is not only dependent upon vegetable for its sustenance, but for its origin as well. Now, if we desire to produce any given species of animal, we can do so by building up from chemicals the kind of vegetable forms that produce it.

"Those who sent forth to the world the scientific ultimatum, 'that from the non-living the living can come,' did so because organic life did not spring up from decaying animal compounds. They should have begun their experiment where life begins, instead of where it ends."

"I have often been asked whether or not I may not be mistaken as to the origin and character of these productions—whether vegetable forms are only crystals and that the animal forms come from contamination of the compounds which I use. In reply to these questions I can only say: The plant life grows from mineral compounds purchased in the open market and have never been in vegetable forms of any kind, being made directly from minerals as found in nature. These forms grow and bloom and decay, as do vegetable forms on the earth, and from this vegetable mold, thus producing animal life, I have produced a variety of forms, so many transmitted by the germ as to preclude the possibility of contamination from without. Their size is also positive evidence of their spontaneous origin, as they are much smaller than similar species found in nature."

Size Proof of Origin.

"To me their diminutive size is the best evidence of the fact that I am not mistaken as to their origin and method of production, since I am wholly unable to control any considerable amount of energy, and I am unable to produce a variety of environments, and yet vegetable and animal forms grow up whose size corresponds to the amount of material with which I am working, compelling me to believe that were I able to control larger amounts of material and greater areas of environments I could have produced larger creatures. And also compelled to believe that these experiments demonstrate that this is nature's method of producing living forms."

"The possibilities of the future in this line of research is fraught with such promise as to startle one in their contemplation. If I have discovered the law of creation, the success of the experiments seem to indicate, shall we not believe it possible that with greater facilities and better control of environments to produce any form of life we may desire? I do not mean to say that I will be able to do this, as the time required may exceed the combined length of the natural life of many men, but that it is possible I firmly believe."

DEATH FORETOLD IN VISION.

Patient at County Hospital—Said He Saw a Woman's White Hand Write His Death Warrant Upon a Sheet—Invalid Summoned His Brother on Receiving Supernatural Warning, and Died: After He Whispered Secret Message.

As set forth in the Los Angeles (Cal.) Examiner of late date, a marvelous story, in which there is something of the uncanny, came out with the death of Daniel Neuspahn at the County Hospital in this city.

Neuspahn, who was 58 years of age, had a vision in which his death was foretold to the hour.

Taking advantage of what he considered a supernatural message, Neuspahn summoned his brother Herman from San Luis Obispo county. Herman arrived an hour before the death and received from the dying man a dying wish, a secret which ended him to leave immediately southward on foot.

The whole affair is so deeply mysterious that no one at the County Hospital pretends to venture an explanation, either of the psychic manifestation or the sudden departure of Herman.

Neuspahn saw the vision from the foot of his bed a black sheet drawn taut and smoothed out seemingly by invisible hands.

He waited transfixed. He said afterwards that he had not been sleeping; that he had caught a glimpse of a nurse in the farther end of the ward.

As soon as the sheet had become stationary there was waiting before him a trance-entranced vision a white, unearthly hand—the delicate hand of a woman writing upon the sheet.

The Mysterious Hand.

The hand itself emitted a pale, green light. It held a pen of glowing electric radiance. The hand wrote slowly: "Daniel, you will die next Saturday morning."

Neuspahn gave a lunge almost off the bed, his eyes dilating with horror. His movement dislodged the vision and it disappeared as a light goes out.

Early next morning Neuspahn wrote to his brother, who lives several miles out from San Luis Obispo. He told the story of the vision and asked that the letter be dispatched immediately.

During the days that followed Neuspahn was in terrible throes of nervousness. He expected his brother not later than Wednesday. But Wednesday, Thursday and Friday passed and there was not even a line from "Brother Herman," as the dying man called him.

All of Friday night Neuspahn was in terrible torture, but it was not physical. "I have something to tell Brother Herman," he said, "and no one else will do."

Neuspahn did not know that his brother had started from San Luis Obispo upon the receipt of the letter Monday. But the man who wished to hurry fast as steam could take him, unfortunately had little money and most of the journey was made on foot.

The Whispered Message.

Footsore, dusty and hungry, Herman staggered through the doors of the county hospital at 3 o'clock yesterday morning.

He was with his brother for an hour. The conversation was carried on in whispers, with Herman's head bent close to the lips that were growing cold with death.

Upon the death of the old man, who was taken to the hospital three months ago, suffering with cancer of the stomach, Herman, who is perhaps 60, left after pressing a kiss upon the forehead of the corpse.

They Are Not Christians.

"Graft is unknown in Japan," says a dispatch explaining that Rojostevsky's fleet cost the Chinese as much money as was actually spent on it.

The Russian officials are notorious grafters, and they pocketed about half of the funds entrusted to them for the construction of ships and the purchase of munitions of war. The result was that Rojostevsky's ships were shams, his guns frail and his powder almost useless.

In consequence of this dishonesty, Russia's honor is lost, her sea power shattered, her eastern empire destroyed and thousands of brave men murdered to satisfy the greed of their aristocratic rulers.

Grafting such as this is treason of the blackest dye, and it should be punished with the reward of treason.

There is no doubt whatever that between Benedict Arnold and the official of a nation, state or city who steals the money confided to him to spend for the public benefit. They both are traitors, and hanging should be the fate of both alike.

Graft is unknown in Japan, where, in spite of the fact that the inhabitants are heathen idolaters, their religion seems able to make men honest, honorable and patriotic.

Indeed, it seems to the unprejudiced observer that there is more of the spirit of Christianity among these Shintoists and Buddhists than there is in holy Russia.

Surely Jesus Christ would have approved the charity of the Japanese and minister, who sent to the wounded Rojostevsky, suffering in a Japanese hospital, a note of gracious sympathy accompanying a gift of flowers. Surely Admiral Togo's call of condolence upon his vanquished foe, in which, the dispatches tell us, his demeanor was marked by gentleness, sympathy, and kindness, was a lesson in the exhibition of obedience to the injunction of goodwill among men.

The treatment of the Russian prisoners by the Japanese is universally said to have been full of generosity, good feeling and sympathy; altogether worthy of our Christian charity.

The Japanese are not Christians, but their superstitions compel them to honor their fathers and mothers as parents are honored nowhere in the Christian world. The Japanese may be a heathen, but drunkenness and gluttony and other vices familiar among us are strangers to him.

Above all, graft is unknown in Japan. There are no traitors holding public positions of trust, no swindlers, no thieves, no dishonesty of any kind. If any such were to be discovered, the Japanese might be so non-Christian as to hang him. But, aside from this weakness, our heathen friends follow the teachings of Christianity well enough to make it seem unnecessary for Mr. Rockefeller to worry about converting them to his religion.

The above from the Chicago Daily Journal expresses some plain truths.

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 no one can become a member unless they are a subscriber 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 spiritual 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, such as they might like to. Such persons as we welcome there are no conditions. We wish Brother Francis could read some of the many letters we have received extolling his paper; 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 every hour 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 good returns and brings us the petty round of trifling 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 be 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.

IS THE DEVIL DEAD?

Abstract of Lecture by Miss Susie C. Clark, Delivered Before the Worcester Association of Spiritualists.

Subject: "Is the Devil Dead?" In the twilight of civilization, a belief in the existence of a personal devil was accepted by the world at large. A being responsible for the temptation, suffering, and all of the so-called evil that existed in the world. But today, in the light of this twentieth century, we find that the devil is dead; he has been opened and he has been ushered out.

But is the devil dead in our midst today? Do we no longer need our prisons, jails or penitentiaries? Is the devil dead in man? Our Christian Science friends claim that a good, there is no evil, but who recognize the infinite God cannot close our eyes to the existence of evil when the daily press records the acts of fiends in human form, when it is not safe for women to walk the streets alone and unprotected, when little children cannot leave the school room and reach the protection of home without being molested. Is the devil dead when we engage in unholy war, in wholesale murder by shot and shell?

Is the devil of envy and jealousy dead, which is so prevalent in our ranks today, when we should be thankful for the successes of our brother or sister, as if it were our own?

Are the little devils of worry dead, which it has been said, come not by twins or triplets but come by the litter, and yet we all know worry never does any good, but always brings harm?

Is the love of money dead, that prolific cause of all evil? Ah! my friends, is it any wonder that obsession is in our midst today; how can any intelligent Spiritualist refuse to believe in the evidence presented to our view? While I do not believe that all obsessing spirits are demons, I do believe that five-sixths of all the sickness in our land today is caused by obsession; that is a broad statement, but I thoroughly endorse it. We believe the door is open for the spirits from the spheres to return; why not those earth-bound spirits who have never left the material conditions? There are cases of obsession where the tie of affection is so strong that the spirit still lingers in the atmosphere of the mortal, until their auras blend together, like the fly caught in the spider's web, then, indeed, the spirit is the patient, and needs treatment. In my experience as a healer in cases of obsession, the evidence presented, mentioned my guides as to why they could not better help and instruct the obsessing spirit, and they have answered, "Because they cannot see me or hear me, they have not yet entered spirit life, and therefore can best receive your thought vibrations, as they still dwell in the earth conditions."

We are informed by a Catholic of high degree that the low law by Jews is to destroy all heretics, not only in this life, but in the life to come, and many of those spirits are bound by that vow for many years, or until they have out

General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

TAKE DUE NOTICE that all items for this page must be accompanied by the full name and address of the writer. 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.

H. F. Dickey says: "Those claiming to have made progress investigation to the reality of the existence of Spiritualism and spirit communication, denouncing them as fraudulent, have either made a limited study of these subjects or are so prejudiced that their senses are dulled to all truth and reason. That deception and trickery are practiced by dishonest and unscrupulous persons is no argument that the genuine has no existence. When I positively state that I have conversed and conversed with some who have passed from this world to the spirit abode, I have evidence that convinces me of this fact beyond the shadow of a doubt. What we call death is only an event in life, and our passing from this life is just as essential as birth, otherwise all progress and further advancement would cease."

Mrs. Amanda Coffman of 419 Crescent avenue, Grand Rapids, Mich., writes: "I will be at home until August, and will answer calls for funerals, or weddings within a reasonable distance. Address me as above or phone Citizens' 6906."

The following announces the meeting at Oklahoma City, Okla.: The Spiritualistic Society of Oklahoma City extends to one and all a most cordial invitation to attend their public meetings, which are held in the Rippy building, corner of Broadway and Second street, on second floor. The meetings consist of demonstrations of clairvoyance, clairaudience, psychometry, etc., given by the several gifted mediums of this society at every meeting have already aroused keen interest in psychic research in this community. Much praise has been bestowed upon our mediums for the accuracy with which they describe your loved ones in spirit life, even to names, and the comfort and messages transmitted through them to you. Spiritualists do not believe in a hereafter—there is "know" it to be a truth by everyday experience, and consider it one of their privileges to lead their brethren out into the broader light and better understanding of their true self.

Mrs. S. A. Zinzow writes from Milwaukee, Wis.: "I have received the twelve premium books which Dr. F. L. McHenry sent me. I wish to thank you kindly for them."

Mr. Theresa Allen writes from Springfield, Mo.: "The course of lectures referred to in my late communication to your valuable paper, to be given at Millersville, Mo., was given as per announcement. We had fine weather and good audiences during the entire course and all passed off agreeably. I never met better people anywhere, and never was cared for more kindly than in the little town of Millersville. They have never permitted a saloon there, and the results are very apparent, especially to an outsider. The moral and spiritual average of the community is far above the average, while the spirit of brotherhood and friendly co-operation pervades and dominates the general mentality of the town. Among the many pleasing features of my visit there was the fact of so many young people present at the meetings, and not only present, but took an active part in making the meetings a success. Some twelve or fifteen young ladies and gentlemen took charge of the singing, and they sang well, too. This was my third professional visit to that town, and I recall each one with pleasure. May heaven protect it from the blighting influence of 'Spiritualism' taken even as they have been protected from the demoralizing influence of the saloon."

Milton Baker writes from Oakland, Cal.: "Having seen the article in The Progressive Thinker, claiming that I went by the name of Martin Bailey while in Los Angeles, I beg to inform your readers that I went by my right name, Milton Baker. Also, I made no claim that I was endorsed by the N. S. A., or Mr. Barrett. When people asked me if I had half rates, I frankly told them the truth, that I had, and when asked if I held ordinary papers, I admitted I did not, and the reason I had had rates without being ordained was because Mr. Barrett secured me rates through his personal influence. I made no claims that he or the N. S. A. endorsed my work as a medium or speaker. Mr. Barrett did secure half rates for me, even though I held no ordinary papers, through his personal influence."

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

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

Mrs. O. A. Bishop, the medium, has removed to No. 3721 Forest avenue, where she is living in her own home. Mrs. Bishop has had a medium all her life, and to say that she is most excellent is in accordance with the testimony of hundreds who have consulted her. Her mother, Mrs. Howard (if we remember the name rightly) was also a grand medium, and her estimable qualities were transmitted to her daughter. You can make engagements with her through Phone Douglas 1463.

Conrad Book writes from St. Louis, Mo.: "The Advanced Spiritualist Association are holding good meetings at Schuele's Hall, 19th and Wright, every Sunday evening at 7:45 and Friday at 2:30 p. m. Last Sunday evening the hall was crowded by the announcement that the Rev. W. F. Peck would lecture. The subject of his lecture, 'Spiritualism,' was ably and eloquently handled. The lecturer stated that Spiritualism was the basis of all religions, and that the founders of all religions had the divine power. He proved spirit communication from the bible, and mentioned Abraham, Moses, Jesus, and his disciples. The lecturer was followed by an inspired song entitled, 'Angel Voices,' by Mrs. Kate Price, after which Rev. Laura M. Jones, pastor of the society followed with his convincing way, the scientific demonstration of the reality of the soul, and thus the good work goes on."

H. E. Pomeroy writes: "I take no stock in any system of mythology or theology. Both have served a purpose and had their day, but science and knowledge have dethroned them. Nothing can transpire in a universe governed by natural law that is unnatural. Life is natural and there is no death, but there is change and progress. I was evolved and became an ego under natural law, and must proceed as an ego under that law, perhaps forever and perhaps not. I can see evidence of infinite intelligence that is wonderful and it gives me joy and comfort to say Our Father. If I am to continue on as an ego I shall grow in strength, wisdom and harmony as I pass from plane to plane, and shall know more and more of the unchangeable life. Although we grow to the stature of men and women, we do not put away childish things until nature compels us. The sensual earth-born soul, must be spiritualized and refined in order to increase in knowledge, truth and love. Love is the ultimate. Physical death is only an event in life."

Helen Morse writes: "If you should see a friend with sadness in his face and looking as if he had no friends in this wide world and space, go up and slap him on the back and say, 'Look up! spirit friends will help smooth your troubles all away.'"

Mrs. Lydia Jessup writes from Chesterfield, Ind.: "The camp grounds are in fine condition and are opened for the Summer. Many families are already in their cottages, and with the letters of inquiry and the interest taken generally, we are certain of the best camp we have ever had. Any one wanting information or programs, address me at Chesterfield, Ind."

Mrs. McKinley Creighton writes from Wheeling, W. Va.: "I wish to express a few words of appreciation in behalf of Dr. N. F. Ravlin. My husband and I have been attending his lectures for some time. His lectures are so uplifting and instructive, they are sincerely appreciated by those seeking for knowledge pertaining to the development of their spiritual natures while in this body, and after leaving the earthly house. What humanity most needs, to my mind, is to know who and what they are, to realize the kingdom of heaven and the comfort and messages transmitted through them to you. Spiritualists do not believe in a hereafter—there is "know" it to be a truth by everyday experience, and consider it one of their privileges to lead their brethren out into the broader light and better understanding of their true self."

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Mrs. Harriet W. Hildreth writes from Worcester, Mass.: "The nearly time for me to renew my subscription to your valuable paper. I am so thankful I can do so, and I want the new book, Spirit Letters. I was shut in this winter, and your paper came coming every week was far more to me than can tell. The letters from spirit realms by Mr. Petersilea, make that realm seem more real than anything that ever came under my observation."

C. H. Mathews writes: "Mr. and Mrs. E. W. Sprague, those indefatigable Spiritualist missionaries and workers for the N. S. A., lectured and gave spirit talks at tests at Eagle Hall, New Philadelphia, Ohio, on Thursday and Friday evenings, May 25 and 26 to respectable audiences. They were expected here again before the snow flies, and a welcome is assured them. Your No. 805 was so interesting that I transferred a large portion of it to Vol. XV of Mathews Scrap Books, to be placed in the public library here. Hon. J. V. Bryan is to be at Clinton, Iowa, Sunday, July 30."

When writing for this paper use a pen or typewriter.

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

Dr. Beverly writes: "At Arlington Hall, Chicago, the Spiritual Science Society will continue its meetings all summer, and invites all who wish to join the society to send in their names, with return for membership card. We give each member free daily treatment for success in realizing health and development in their chosen phase of mediumship. We wish to cooperate with those in the same vibration, and let you enjoy and be benefited by the spirit vibrations we send out, and learn how to reach not only your friends on the next plane, but touch the highest intelligences that will give you dominion over all things. Address me at No. 44 East Thirty-first street."

D. G. Hill writes: "Again the Golden Rule Spiritualist Society has been very successful for the large attendance at the afternoon and evening sessions on Sunday, June 11. The speaker for the afternoon, Mrs. M. Schumacher, pastor of the Society Students of Nature, chose for subject of her discourse Mediums and Mediumship. Among the attractions we had a visiting sister, Mrs. E. Hulser from Sycamore, Ill., who as a trained and cultured singer, sang in a beautiful voice, and Mrs. Frank Cole and her choir, rendered songs, duets and quartets that carried the audience into ecstasies. Telling messages were given by Mrs. Kittie Gifford, Mrs. M. McIntyre and Mrs. Nora Hill. For the evening, with the brilliant orator and talented speaker, the Hon. Ex-State's Attorney and author, Charles Hughes, we had a feast of soul food. The beautiful and inspiring music and messages by Mrs. M. McIntyre and Mrs. Nora E. Hill that carried the truth straight to the believer and investigator; in fact these mediums seemed completely surrounded with spirits. One of our faithful workers, that had of promise destined to become a beautiful flower in the grand work of teaching the truth of Spiritism, Mrs. M. McIntyre, was called away to her girlhood home in Canada on account of the health of her aged mother. We had communication with her and she reports that she was in time to find the mother still on the earth plane, and she sent her 'God bless you' to her friends and associates, and hopes to be with us in the work again some time in the coming month of July. We also had a most interesting and helpful message from Mrs. M. McIntyre, who was called away to her girlhood home in Canada on account of the health of her aged mother. 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