VOL. 32

ICHICACO, ILL., JUNE 24, 1905.

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 o convince that it does not contain thin the limits established by itself whole story of man's life and spir-The fact has been d on its attention that it must

to the immutable laws which are closed to scientific and philosophical hinkers 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 there are always leading minds among the priesthood who ever disclaim false doctrines and welcome the light penetrating the sanctuarles through stained glass windows. The discovery that it can progress and keep pace with the world at large only by re"sving 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 con-

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 men's souls was presented to the world as the result of these 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 ih one case and an opportunity improved for the bitter denunciation of outside churches in the other.

Yet the atmosphere which surrounds the church altars was cleared by the utterance of one leading churchman at e 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 must accept a lot of dogma and doc-trines which we cannot understand; that men today are not obliged to accent 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 pleaded for advised his hearers to let their confusing beliefs go and build in such light as they had to guide them. Let the preaching of such men be listened to and we shall find a way to truth, and, better, truth will 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 It is not by noisy declamations that the state of woman is to changed. Of late it seems to be the trend of fashion among women to appear as much lik man 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 and 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 unfits 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 mas-

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 methods of creation, and thereby pervert the true sphere of

culine.

woman. I am glad that I am a woman, and if 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. AILA 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 strewing the sacred sod. Praise for the ones who have ceased to

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, Brave hearts, remain to know. -S. E. Kiser.

The mind itself must, like other

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 juestion has more pressing interest

You have told us there is an increase of formal membership in the orthodox, 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 elsewhere? Is 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 enlight-ened 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 Presbyte-rianism 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

There might be less disposition to cling to traditional formularies of belief and greater willingness to set the cler gy, our natural guides, free from the resent shackles if we had present to our minds the extent to which denominational creeds had been fixed, not by spiritual authority 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. Convocation, had it peen allowed, would have perpetuated 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 he Scotch Reformation also influence distinctly 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 Lovola still rests in his shrine of lapis lazuli and gold, not far off rises the statue of Giordano Bruno, erected freedom, and above all, for truth, and by "the age which he foresaw" on the spot where he was burned. But where would even nominal Catholicism now be if political power had not in Italy Epanish Netherlands, forcibly crushed freedom of inquiry? The principlé 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 questionings about tradi-tionnal 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 draw 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

GOLDWIN SMITH. of truth. WOMEN MUST VOTE.

Reasons Pointed Out Why She Should Do So.

There is no sex in moral thinking. Whoever is capable of clear, just, inelligent, unselfish thinking, and unites with it the active labor of a self-supporting citizen, has a right to a voice end ballot in the adjustment of national affairs.

It is not a question whether the feminine brain is equal to the masculine, largely considered. It is an incontro vertible fact that we have had no wo man Shakespeare, no woman Michael Angelo, no woman Mouart, and that even as dressmakers und cooks men lead the world.

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

ry village. In all these matters the fact remains that the moral, noble, educated wives mothers and sisters of the respectable citizens of our land, are as well equiped to aid in these decisions as the boys of twenty-one, who sit about pool rooms and race tracks, or the nolitical roues who make a business of politics, or the foreign day laborers vho have just taken out their naturalization papers and are given tips hy their employers how to vote. Woman suffrage must and will come before another decade.—Ella Wheeler

Religious despotism binds him exercises it more than him who is its victim.-Sentinel of Liberty. To daily much with subjects mean and low, proves that the mind is weak or makes it so.-Cowper.

Wilcox in New York Journal.

In pride, in reasoning pride, our error lies; all quit their sphere, and rush into the skies.—Alexander Pope.

Only Eight Years Old.

And a Most Remarkable Medium and Preacher.

GRESSIVE THINKER.

HOWEVER, ALL BEAR EVIDENCE RANKS OF SPIRITUALISM.

about as unmagnetic as any man I ever saw. Then there was a young lady who to the conversation by starting on some did the best she could, but that was timely topic. At last I began my inqui-I longed for a little warmheartedness instead of severity, for a little bubbling-over human sympathy. question. 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. nothing child-like 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 forbids absolute love in a stranger and leaves one with a wonder in his soul as to where the boy will end

and what was his beginning. Expounds the Scriptures.

From his open bible he read his text. Then he expounded it as wisely as most ministers and much more plainly than some. Next he sang a song. In a piping and clear treble he sang. While he sang he beat the time with his dimpled little hand. His yellow wavy streamed down his back and his blue eyes were filled with light.
Through the crowded room the silence Through the crowded room the silence heart. God is spirit. How could you was so complete that he could be heard hear and see him with your earth ears

in even his faintest tones. All the front seats were filled with children. Some of them were clean and some of them were dirty. As if he were an angel come from heaven they At the very last he spoke thus: "Is there any child here who wants to come to the Savior? If there is, will he please raise his hand?"

A dozen little hands went up. "God is just as real as your papa and mam-ma," said the boy preacher. "You can love him just the same." Some of the hands had gone down, but one remained poised. It was a dirty little hand—more dirty than any little hand I have seen lately. In the knuckles the dirt was so pround in that I do not think it will ever be cleaned out. The tips of the tiny fingers quivered with excitement. It was a very earnest little hand. I wish I knew more of it.

El-Joseph stood for a moment after told him that I would like to write a to stand where I could see him and hear what he said to the others. was not his notion that I should do so. "You will excuse me," he said. "I wish to talk with these little boys and girls. You will have to see my father. He always arranges all interviews with me.'

Talks to the Boys.

I sat down helplessly. He had squelched me completely and very just-ly. While I sat and watched he went from one child to another. He leaned toward them and whispered little Christ messages in their ears. Not unlike other boys who are eight years old he looked. His sturdy little legs were covered with knee trousers, his shoes were nicely polished, his little hands talked with his little children long. went to his father, who sat in the back must be born again." part of the room waiting for him. We made an appointment for 10 the next morning. No. 79 West Adams street is where

the boy lives. It is not an inviting place. The Raycrafts are poor people and make no pretensions. A girl showed me into a dark and littered-up room on the second floor. You will have to wait," she said. "I don't believe anyone can go up to the rooms.

Mrs. Raycraft is sick."

The room was stuffy and illy venti-

lated. On one side was a couch. It was evident that at night the place is used for a sleeping apartment. Dust was on the dresser and scraps on the that are sin. Up in heaven there is no floor. The one window opened on a sin. Everything is beautiful." court, so there was little light. Soon I "What do you think heaven is like?" 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.

· Has a Manly Grip. An awe took possession of me as he

came in. When he held out his hand to thinks and says nothing. The mind itself must, like other the skies.—Alexander to communicate one's chake hands it was with a grasp like will be either neakened or broken.—Sir self; it is culture to receive what it steel that he took mine. He said self-

SPIRIT RETURN IS KALEIDO YOU CAN SEE A DEMONSTRATION STANTLY OCCURRING. IN THE SCOPIC IN ITS CHARACTER, AS OF THE KALEIDOSCOPIC CHARAC CATHOLIC CHURCH IN THIS CITY, OFTEN SAID BEFORE IN THE PRO- TER OF SPIRIT RETURN A LITTLE MARVELOUS MANIFESTATIONS MINDS ARE AS DIVERSIFIED IN CLAIRAUDIENT—HE HEARS SPIRIT THERE IS NO POSSIBLE WAY and tricksters, after they have been dropped my pen in spiritual work and caught with their "toggery" in their took up duties in a secular newspaper, BELIEF IN THE LOWER SPHERES VOICES DISTINCTLY, AND IS DI- THAT SPIRIT RETURN CAN BE caught with their "toggery" in their OF SPIRIT LIFE AS ON THIS EARTH, RECTED BY THEM WHAT TO PREVENTED. IT IS A FACT IN NA-HENCE ALL KINDS OF TEACHINGS, PREACH. A MORE WONDERFUL TURE, AND THERE ARE AS MANY SOMETIMES VERY CONFLICTING, EVIDENCE OF DIRECT SPIRIT CON. MEDIUMS PROBABLY OUTSIDE WILL EMANATE THEREFROM. TROL NEVER OCCURRED IN THE RANKS OF SPIRITUALISM AS HOWEVER, ALL BEAR EVIDENCE BANKS OF SPIRITUALISM.

OF THE TRUTH OF SPIRIT RETURN IN FACT SO COMMON HAS SPIRIT -ONE OF THE MOST IMPORTANT RETURN BECOME, THAT OUTSIDE UM IS ORTHODOX-HIS TEACH-FACTORS IN EXISTENCE TO SES THE RANKS OF SPIRITUALISM, RE- INGS ARE ALONG THE LINE OF TABLISH THE FACT THAT THE MARKABLE VISIONS, DREAMS, SPIRIT SURVIVES THE DEATH OF PROPHECIES, WARNINGS (GOD, ILLUSTRATING IMPRESSIVE-RECT INTERVENTION OF SPIRITS LY THE KALEIDOSCOPIC CHARAC-IN THE FOLLOWING NARRATIVE IN MORTAL AFFAIRS ARE CON-TER OF SPIRIT RETURN.

He is eight and his hair reaches al. has lately lost his two front teeth— find out whether he had any vanity, most to his heels. To be quite truthful, quite like other boys—and that it made His long hair lay about his shoulders. it reaches to his him lisp a little. The two new teeth "Would you like to have your hair cut knees. El-Joseph Raycroft is his name are not very far grown in and look like off?" I asked him. and he is the boy preacher. Friday white shovels. He sat down on a chair night I heard him preach in the Good and was silent for a moment. I tried count of the comfort," he said. "It is Will Mission on West Harrison street, to think of something to say and could uncomfortable in hot weather, but Saturday morning I called upon him. not. It would have been arrant non. Something bothers me."

The end of it all was that he baffled me. sense to discuss the weather or the "What?". cannot explain him.

Strike or any earthly, topic. The siHe was late at the mission. The lence did not seem to bother him in the my head for if he didn't mean for it to young man had a time keeping the least. He planted one little foot on the crowd quiet until he came. He was other knee and looked at me steadily. It was his father that gave an impetus

> "Do you like to preach?" was my first He looked at me 'a little pityingly His sensitive little lips were curied with wonder. "The Lord Jesus Christ sends me messages," he said gravely.
> "I hear them."

sition.

All of his childhood was swept away from him. In the dusk of the dirty room he sat clean and white-souled What I said to him and he to me I will try to tell.
"Who sends you the messages?"

asked him. He spoke as if it were a com monplace thing that he said. Yet all of his commonplaces are filled with a won-

You hear them?" I inquired again. He smiled at my childishness, seemed to me. His father was on the other side of the rooms. There were no glances between them. The father walted while the boy, talked. The stence was complete. His childish voice broke it a little pipingly. Yet his very attitude was old—very old.

Hears the Voices Hainly. "I hear, the voices," he said, "more plainly than I hear yours.' "With these ears?" ... He looked at me

amazingly,
"No," he said. You cannot hear the
voice of God with your earth ears. I
hear God's voice with the ears of my
heart and see him with the eyes of my

or your earth eyes?" It was a poser. charged the guh ject. A cloud must have come over the sun, for the room was very dark. Some thing in a baby buggy on one side stirred. There was a shuzzling and nosing around in some white pillows Then came a faint little squeak.

El-Joseph spoke. "We have a new baby," he said. "It's a new little sister. She came last week." "Have you any other brothers and

sisters? It was his father who answered "There are two more brothers. Joseph is the oldest."

I asked him then the question one a ways asks of a child under like circum stances. One might think that poverty and crowding would make the little sig ter less welcome. El-Joseph's face gleamed out in the half shadow. "What do you think of your new little sister?" I said.

"I think she is very good," he an swered oddly. "I love her dearly." A question came into my head then regarding his theology, which seems to me a little too orthodox. When he preaches he uses the word "sin" very frequently and freely. Blunderingly I blustered out my question. "That little sister of yours, do you think she is sinful? I heard you say last night that all are filled with sin. Do you think that agrees with the other text that you used when you said 'God is love'?"

He uncrossed his knees before he replied. His little hands were restless

"All people are born in sin," he said. Maybe I am unortholox, but I inter-rupted him before he had time to con-firm the thought by a reference to his bible. "Take a savage who was born well manleured. When he talked to a on the manis, where the little boy not quite so big as himself, a sionaries or preachers. No one has die of ten perhaps, reached out and ever told him of Jesus Christ. Do you stroked his long yellow hair. Over it think that he i go to hell?"

all shone the dim lights of the mission.

There was something about the boy face was sad. "The holy scriptures say that was almost supernatural. He that all are conceived and horn in sin," "Before you can be saved you Once more he opened his bible and

read the verse that verified his mean-I went deeper. "But I think that would be a cruel God who would punish one of his children for his ignorance, he said. "God created the savage therefore he could not punish him for something that he does not know is

Wrong

Light broke over the face of the boy 'I know what the trouble is" he said. You do not understand what the word 'sin' means. It is this"-he clasped his little hands and touched his body. "It is the things that are here on this earth

The boy lifted up his face and answered: "It is like the earth, only it is perfect. There is no dirt in heaven no sin. We shall all see God there."

head. He was silent again, his talk is full of strange silvaces—when

Would Life leaf Ge. "Han he preached ever since?"

"Yes. At first it was on the corners he went to

THIS EIGHT-YEAR OLD BOY MEDI-THOSE WHO BELIEVE THAT JESUS

He looked puzzled. "I would on ac-

On the couch sat his father. A funny hought came into my head. "Would thought came into my head. you like to have your father's hair grow so that it was as long as yours?" 1

asked him. It was the first time that I found childishness in him. He grinned widely. "It would be funny," he said, and incident was closed. The photographer came then. He had his picture machine along. "There is an empty room upstairs where we can have them taken," said the father. The three went up there. For several minutes I sat alone. Suddenly a little patter of feet was heard. It was El-Joseph who came. In his hand he carried a relig-

went up the stairs again.

By and by I went up there too. child knelt on the bare floor. His yellow hair streamed around his perfect face. The photographer was filled with wrath. "It's wrong," he said. "That boy has no business with that head of hair. I tell you that if he was mine he'd be in a barbershop in half an

ious paper. "You might like to read this while you wait," he said softly, and

El-Joseph paid no attention to what he said. His mind seemed more intent on his bible, which he held in his hands, than anything that might be said about his hair. Dutifully he did everything that the photographer told him to do. At last he arose from the noor and we all went downstairs. The last I saw of the photographer he was still muttering about that hair. I think the muttering about that hair. I think the week?"

"Well, on Sunday he usually speaks"

"Well, on Sunday he usually speaks" nermost editorial sanctum. There were

Back to the dingy room we went. I ad a host of things to ask him.

Doesn't Go to School.

"Have you ever been to school?" I aid. It was his father who spoke "We thought of putting him in again. school last year. The superintendent of schools made an inquiry into his scholarship. They examined him and ound him several years ahead of boys of his age. After that they didn't say anything

"Has he ever been sick?" Joseph smiled. "I was never sick," he said. "Sometimes I have been

"Do you like to play?"

He grinned again. It was wider than his smile. "Of course. Several boys come to see me and we play together.' His father spoke up again. mean to ask whether he is fond of a arraid that he would die from grief if he gladly wandering to and fro, till the Caromp," he said, "he is. When he is out | could not preach." with the boys he is one of them. He likes marbles and tops and balls and all the other things that are the delight of boys."

Another saucy question was in my heart. "Are you ever naughty?" He didn't look as if he were. question seemed sacrilegious. He nodded his head gravely. "Oh, yes. I am often naughty. I disobey God." 'And not your father?"

"I don't disobey him so much now." Across on the other side of the room his father shook his head. It was a signal that the boy did not disobey him The boy spoke again. "Life is all obedience," he said.

"Most of Joseph's life is taken up in obeying," said the father. "You obey the voices?"

"Yes, I obey the voices." 'When do you hear them-" "Every morning I go somewhere where I can be alone. down and pray. After that I wait and God tells me what I am to say the next time I preach." It was shrewdness in me that spoke Your father does not tell you what to

still be wonderful. Father Doesn't Interfere. It does not seem that the little fellow could fib. The father made a quick de-There was a little indignation. I thought, in his voice, "Sometimes I

try to help him reason out his sermons,

but I always mix him up so that he doe

not know what he says. I have learned

say?" Even if he did the boy would

not to interfere." Joseph answered a question that was in my mind. "I was three years old when I first began to preach," he said. "We had family worship and I was joining in with them all one Sunday morn-A memory flitted across his face ing." A memory flitted across his face.
"That was five years ago to-morrow."
he said. "I felt all at once that the Lord had chosen me to preach and I told my father so." The father finished

the story. True, he is cleanly and has a face that is intelligent. Yet I wondered as if the father of so wonderful a child. No matter what reason we give for the father of this boy preacher, it must still be said that he is wonderful.

He did not answer. This face was the fact little sermon. My wife and I knelt before him, for we saw that imperfect as it was he was possessed of wonderful to this boy preacher, it must still be said that he is wonderful.

Has a Manly Grip.

"There are flowers there?"

He pulled a chair out into the middle of the floor and preached an imperfect little sermon. My wife and I knelt before him, for we saw that imperfect as it was he was possessed of wonderful.

The week thing about it is that he is you would not believe it if I told you.

The sweet thing about it is that he is "He pulled a chair out into the mid The sweet thing about it is that he is Pope. happy all the time. I don't think he has ever known an unhappy moment.

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 my hair is naturally grey, but before I got through reading that arti-cle, was RED. Nothing makes me "redheaded" as quick as these wordy, far- If time were measured by the number fetched, nonsensical sophisms that are of thoughts one has, I might say that a possession, or plainly caught in their

Judge Dunn must imagine that all of the readers of The Progressive l'hinker are fools "from away back." Judge is presuming too much on the ig- business before pleasure, norance of the readers of your paper.

down as a fool, or a defender of frauds from somewhere, and Sister Sarah and fakes."

better. I must admit, however, that works in the jungle by day and sleeps, he is writing himself down as a defendmentally, in the lair of the four-footed

I do not see why any frauds, fakes, fraudulent so-called mediums, could de- called dead by the people of the world, sire a better defender than the Judge, appeared and answered a question I but I will comment no further on his defense af frauds, but will say that by the time I had read the replies of Harrison D. Barrett, Hudson Tuttle and first thought he had when he awoke George B. Warne, to Judge Dunn's de-fense of Winans, my hair had assumed swered, "I wanted to scream for joy."

Insult to Spiritualists and Mediums," or Kentucky when he saw his first railists. Now being a kind of Spiritualist, latter "whistle," that that was not a by brevet, I tried hard to feel insulted whistle, it was a perfect "beller." I had taken the Light of Truth some folks will "beller" instead of scream, years ago, supposing it was devoted to when we exchange the snore of a Jamie-Spiritualism, and the absolute absurd- son for the ultimate and true awakenity of the Light of Truth setting itself ing, when we shall "see eye to eye ly 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 about a cart-load, more or less, of circulars, during two or three years, boom-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

nermost editorial sanctum. There were all the afternoon. He has several rail-echoes of them floating around when I road stations which he makes and some came back in the afternoon. The pho- little missions which are his pets. Then tographer was very much in earnest in he preaches on the corners and in large its protestations.

world who preaches to so many kinds

Yet a great pity filled my heart. I. in bed every night instead of preaching capable of being expressed in common, 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 could not tell the way I feel toward the Lord's work. Joseph is healthy and them from love. All the fakes and sturdy. Last year I tried to have him speak less. He grew wan and pale and our true soldiers in the cause could not unhappy. All his life is taken up with the preaching of God's word. I am ing one, "lodging awhile in tents below, the preaching to and fro. till the Ca-

It was in the doorway of the dusty and littered up room that we stood. Joseph was close beside his "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

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."

our prayer."

"Nor does he quarrel?" It was the most strange of all the things that Joseph had said. "I do not what that means," he said. What is it, papa?"

"You know, Joseph, dear. Quarrel is to argue over something with your brothers and your friends.' "Over playthings that someone has and you feel you want?'

"I do that sometimes, but I always

think that Jesus said we were to give up things. I try to follow his word He reached out his dimpled little hand and took mine. It was the same wiry handclasp. Once more I have seen him. He was at play on the street. A crowd of Surely nothing on earth is so winsome, youngsters was scuffling and rolling There is naught in the world quite so shout. He was the merriest one of th

shoutings ceased. Joseph knelt their midst and prayed. The other children listened with all their souls. It was for someone that he prayed. He mentioned her by name. His explanation was simple. "I meant to pray for her this morn-

lot. Suddenly there was a silence. The

ing. I forgot. The minute I, rememented I did it." It was not long before he went on with his playing. I have this to say of him at the last: He is a wonderful little boy, but I would not have him I think I should be afraid of him mine. little.—Jean Cowgill in Chicago

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small Refrain:obligations, given habitually, are what win and preserve the heart, and secure Reason's whole pleasure, all the joys f sense, Lie in three words-health peace and competence.-Alexander

Chronicle.

Wishing, of all employments, is the corst-Edward Young. Self-conquest is the greatest of victo risto-Plato.

SPIRITUAL SYNCHRONISM.

Thoughts Flowing From the Brain of Colorado Editor.

I hardly think that any of my help is needed to fill out The Progressive Thinker so as to make it a highly interesting educator upon the most themes and topics, but somehow, I feel a constraint after an unwilling silence. 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 As a lawyer's plea to bemuddle a jury great "Open Court," but our opportunities are meager, on the principle of It does the soul good to read "the "It may be that I am writing myself odlsts used to call it. Brother Jones

news from the churches," as we Meth-Jane Smith from somewhere else, I fear I will not admit the Judge is writing scarcely have an idea how a few words himself down as a fool, but is writing of news from their hands and pens others down as fools. I think he knows thrill the heart of a lonesome man who by night.

Last week there was a ricksters, toggery-users, or any form of ported in the paper in which a man hardly know why I thought of it, for it Permit me to say that another "head- seems ridiculous, but I had called to ing" attracted my attention, "A Rank my mind the remark of Joe Brumley of "Light of Truth (?)" testing Spiritual-ists. Now being a kind of Spiritualist, latter "whistle," that that was not a to feel indignant, but unfortunately I rather imagine some of us excitable (Paul) and speak the same things." We are all building better and higher than we know. I have followed the atom and molecule chasers, and they

all lead me into a dining-room of darkness where I cry for a candle, but Betty Light of Truth for some time I came to never comes. We do work for the churches and I try to feel a harmony Spiritualism in its true sense—the main with them, but passing by I hear their object seemed to be the booming of the songs that seem joyful, but should I en-King Solomon Mines. I received also ter, they freeze my soul by denying my Christ. Last week there appeared short poem in the Republican of this ing the King Solomon Mines, but as I city on Decoration Day. The following did not invest I am not a "kohinoor," or two verses, show that the appeal is "package tied with ordinary binding made to the "wise men," in behalf of cord"—I am "exceedingly shoddy." those who only believe, and who cast the emblems of love upon the graves of their departed, with a doubt in immortality:

"Beside the mound in challis fair, We stand, the abyss stretches far; And wise men teach us in our prayer,

To sight the soul's fond polar star. Say, wise men of the immortal dawn, Send stronger beams of light sublime, And let them gleam where flowers are

strewn To decorate these wrecks of time."

Dear friends who may read this short article, for I must make it so, too many words being my failing. I can't any All this is quite true. I do not think more find a point at which to stop, than there is a minister of the gospel in the I can tell you all how well I love you world who preaches to so many kinds land the cause of truth to which you are of people. I thought of this as I sat devoted. When sweet old Moses Hull and looked at his white little face that is yet tinted with health.

Want Him to Preach.

Want Him to Preach. on earth, and that a young brother of his contemplates the most wonderful wanted to take him away from the preaching until he is a big man. I a Mount Pelee of inward laughter, or a wanted to know that he is tucked away feeling of mirth, I might say, that is not

Talk about the mediums! Bless their dear hearts. Do I love them? You

naan is gained." Two weeks ago, I received a letter from a medium friend whom I had not heard from more than a few times in four years. The letter was interesting and cheering in itself, but there came along with it a voiceless message that soothed and charmed and blessed. For days, in recalling the letter, there would come a sensation impossible to describe, but I might say, of perfect contentment, peace and joy.

La Junta Colorado. WHAT I'LL GIVE FOR THE BABY.

S. J. DAILY, M. D.

You ask what I'll give for the baby, For the dear little pet of the fold

A rich treasure, far better than goldt How much will I give for each dimple? I am sure I can give nothing more; All the gems of the ocean count nothing When compared to the heart's pre-

cious store. The laughter? Methinks I can hear it And the patter of dear little feet:

There's sorrow indeed if the laughter, (Oh! just whisper it low with your

And the patter of feet and the kisses Should be hushed in the stillness of death.

The anguish and pain at the parting-I've been through with it all and I Though my darlings are treasured in

Still their presence I miss here be low. know that they often are near me, When so cloudy and dark seems the

way: What a joy when the Infinite Father Reunites us again and for aye! You ask what I'll give,

How much I will pay; Bid me count all my treasures And make you an offer straightway. have not a million to offer; Of jewels I have not a store;

But the love of a mother I'll give you What mortal could give any more?

MARY E. VAN HORN.

Why, I'll give the great love of a

Court of Inquiry. TO DO GOOD& BE GOOD THE RELIGION OF HUMANITY: THE PROGRESSIVE HINKER RO Buildeting 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.

Gives His Views in Regard to Artificial Toggery Used by Materializing Mediums.

I felt very much like shouting "Glory b God" after the regular old Methodist ashion while reading The Progressive 'hinker of May 20. To my mind it auairs well for the future welfare of Spirtualism when such men as Harrison D. Parrett, W. F. Peck, George B. Warns ind Hudson Tuttle take hold of the rand question and handle it without

HOVES:

IF THE DEMAND FOR HONESTY
AND INTEGRITY IN OUR RANKS IS
FO RESULT IN A DIVISION OF FORCES, THEN FOR ONE, I WILL WELCOME SUCH DIVISION. If We annot have a Spiritualism based upon sonest mediumship, then let Spiritualam 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 ashist the spirits, should not be sancfioned by any person who really loves the cause and is laboring for its .ad-

vancement. It is heartsickening 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 BORN IDIOT MUST KNOW THAT THERE IS ONLY ONE PURPOSE IN ANY MEDIUM'S CARRYING AN OUT-PIT TO ASSIST THE SPIRITS, AND From one end of the country to the ING THE PUBLIC.

Hudson Tuttle's article, every word of and assisted in every way, is proven to

which I heartily endorse. In the name of common honesty and cepting money and favors for the goods common decency, let us discard, now he well knows he can never deliver, and forever, dark cabinets, darkened THERE ARE IN HOT SPRINGS AT rooms and all the adjuncts so necessary LEAST FOURTEEN AS RELIABLE for the perpetration of fraud, and cease CITIZENS AS ARE TO BE FOUND IN works of darkness."

Personally, I know that materialization is a fact, and I will stand by the BLAST HIM IN THE MINDS OF EVfact to the end of the chapter. More ERY TRUE, HONEST AND EARNEST over, this evidence has in some in THINKING SPIRITUALIST IN THE stances come through the medial powers of such as are denounced arrant frauds, and there is the rub. The fakir, pure and simple, we can easily dispose powers with FRAUDULENT PRAC- up his tracks with lies and deception, attributing their lapses and their Majesty. I do not doubt there are spirits who are willing to, and who at times do, assist mediums in their nefarious RESPONSIBILITY RESTS WITH THE | would be interested in seein 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 CAMP-GROUNDS ENTIRELY.

this for the next five years, and let the Spiritualist press continue to mublish 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 Again, I wish to repeat, that when our of W. S. Woods, to cheer the poor fel-societies or camp associations employ low up a little. I do not know, but I or allow any medium who has been or allow any medium who has been firmly believe that the mail carriers will convicted of translulent practices to not be overburdened with letters of practice their profession upon their condolence and sympathy for this awgrounds or platforms. THEY ARE ACtilly abused, over-sensitive creature. 1 CESSORIES TO SUCH CRIMINAL hold the Spiritualists of the world in PRACTICES, AND WILL CONTINUE TO BE SO JUDGED BY THE WORLD souls who honestly believe, and cannot

It will take strenuous and sometimes desirable elements, but it must be done if we are to maintain our self-respect or gain the respect of the world at to take possession of one of his mate-

umship as the foundation stone of Spir- TO BE WINANS HIMSELF OR A CONitualism, recognizing the fact that the FEDERATE, JUST AS SURE AS philosophy and phenomena must go THERE IS A HEAVEN ABOVE. I hand in hand, but I am not willing that wish to say to all Spiritualists to wake the wheat and the tares continue to up and shake off this clock of timidity. grow together until there is no wheat Do not be deceived by one who is so unleft worth harvesting. WILL C. HODGE.

"The Malecular Hypothesis of Na-ture." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of Price 25 cents

Nill C. Hodge, a Veteran Lecturer, Wants Spiritualists to Sympathize With C. E. Winans.

CONDOLENCE.

Charles E. Winans of Edinburg, Ind., eas been in Kokomo, Ind., for three weeks holding seances with audiences numbering from fifteen to twenty-five at each seance. He holds three se ances 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 mass a: the present time. Address 404 South Main street, Kokomo, Ind. W. S. WOODS.

THE OTHER SIDE.

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

When I read the above from Mr stopped and wondered who comprise Winans' friends: those willing and anxious to stick to him knowing the deception he practiced at Hot Springs? I presume there are always a ew who still 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, on that they occupied the same sphere and level, mentally, morally, and from T standpoint of principle. People who connive, associate and affiliate with criminals are no better than the crimi-

THAT PURPOSE IS FOR DEFRAUD other echo the sounds of fraud, knave. traitor and so on, when a medium wh Especially do I like the true ring of has been trusted, patronized, praise be a trickster, deceptive, untrue, acfellowship with the unfruitful ANY CITY, WHO WILL SWEAR THAT C. E. WINANS IS GUILTY OR A DECEPTION WHICH SHOULD

Winans' words when asked about his Hot Springs experience are: "It is all a demandale lie" den't it reasonable that of, out not so with those who have gen- he would thus express himself? The vine powers, and yet supplement these guilty one always endeavors to cover TCES. To charge such practices upon If those people to whom he thus speaks the spirits is on a par with Christians could have been at the public sale in who strive to escape responsibility by the streets of Hot Springs, when the constable sold to the highest hidder his crimes to the influence of his Satanic wigs, robes, music box and paraphernatia, they would give but little heed to his braggadocio talk. No doubt many of these friends (if there be many) who practices, but I INSIST THAT THE still believe him true and genuine, photo graphs of his music box with the sewer drawer open, and fris 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 THEM FROM OUR ROSTRUMS AND in Winans' seances will no doubt be recognized by these same friends, in Let societies and camp-managers do the photographs, as there is one citizen use by Winners in his seances ten and

In the face of all this, let me ask: Who wants to comply with the request too high esteem for this. Those good he convinced to the contrary by the experience of others, that Winans is a genuine medium and honest in his man ifestations. I would advise at some future time when the opportunity offers rialized forms and hold it till an exam Again, let me say: I stand by medi-ination can be made, and it will prove

> smarter than yourself. Hot Springs, Ark.

"How to Train Children and Pathe ablest lecturers on the spiritual rost rents." Mrs. Elizabeth Towns takes trum. In this Utile rolume he presents the position that in many cases it is the in succinct form the substance of his parents that need the training more the children, and advises parents of Nature; and presents his views as to look to themselves. Twenty-five demonstrating a scientific basis of Spirents could not be better spent than stualism. The book is commended to buying this little book. Anyone that all who love to study and think has the care of children should read it. Price 25 cents.

principled and base, and possibly no

F. C. BOVING.

Ohio State Spiritualist Association.

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

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. Har mony has prevailed in all societies as far as I know. I have held seventy eight meetings, besides holding parlor meetings, etc., during the year. We have chartered less societies in this year, than in 1904, our efforts have been to stimulate the societies already chartered; have lent assistance when ever called upon to do so; no charters have been recalled by the state, so far proving beyond a doubt missionary work is practicable.

Mrs. E. Schauss, Mrs. A. E. Baird Thos. Bellis, Wm. V. Nicum, Carl Sollinger and 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 continuous as has been shown by the past two years. It is the steady, persistent work that accomplishes the greatest amount

I firmly believe in missionary work, and recommend more of it during the coming year. With the short circuit plan a worker can be engaged a full vote 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 conpensation has been small, but will be adjusted in due time.

Missionaries can make the work selfsupporting 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 practicable and less expense if the N. 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

apon this matter, and their delegate be instructed to further this plan in regard to missionary work for the coming Tear. I also recommend that more missionaries, rather than less, be put in the field for the coming year. I recmmend that there be a fund set aside for missionary work, that localities may be reached where there are no local societies existing.

Our state association has accomconventions have been a success in many ways and well attended, the secieties furnishing hall, entertainment to all sugaters : mailiums and delegates except Columbus—they were not pre pared for so many delegates; they esti-mated 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 so-ciety. Also what method they have found to be most practicable in sustaining their society and adding to its membership. The convention 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 each society that has co-operated with the state, and become better acquainted with its workings. It is certain that our local societies must be down. Fellow delegates, I ask your considerate action upon this matter.

It seems almost impossible to organ ize societies or lyceums at the present time, and as long as our Spiritualists are indifferent and feel that the little you intrusted to me; the outlook for our mes, also the older ones, desire to at cause is promising, success awaits it tend churches and Sunday-schools tor society, our societies and lyceums are ists of our state will see the need of co-They exist for a time and go down and people say, I have lost tion a power for good. I bespeak for confidence in the Spiritualists ever having successor in office the support you ing a substantial organization; stating have given me.
we have had fine flourishing societies Hoping the O. S. A. may continue to also lyceums, now we have no society whatever, have tried a number of times 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 others. One great reason, there is too much selfishness and a desire to obtain the dollar. that after a little, mediumship wane and stock tests are resorted to, agents are established to furnish so-called tests with dates, names of the living, also of the departed.

developing others for one dollar a week state organization exists... 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 quiet worthy and indigent mediums by the medium; dwelling upon this motto in this way she or he is to be devel-

One lady that I became accuminted 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 thanks to the Spiritualist and secular husband, the husband encouraging her papers for their timely help, especially to be patient and all would be well. to our brother, Inc. Francis of The Proshe had paid her dollar but had received no development. This dear
gressive Thinkely.

Therefore Be it resolved, that we
good woman was a widow and obliged
tender him a special vote of thanks for
to earn her own living. It was through his untiring zeal in striving to eliminate She had paid her dollar but had re-ceived no development. This dear n friend of hers that she was enlight the fraud from our ranks, and thus ened, and when I visited the city she raising the Spiritualistic banner to a called upon me to know what she higher, purer standard. should do. She had become convinced Be it resolved, that this committee of Spiritualism through great suffering esk the convention to extend to our be and knew some of its truths and of true loved president, Mrs. Carrie Firth Cur mediumship; she looked at the cause ran, their heartfelt thanks for her heas being so sacred and beautiful, that roic efforts in presenting the truth in the could not think one would practice all its beauty, strength and purity. such deception. The question, those mediums traveling around, sit at regular time; are they certain that they can develop another person, for differ ent 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

Report of the President, Mrs. Carrie bave tried to stop my work by influencing people who do not know just where I stand, and I repeat that every true medium has had my support and encouragement, of have assisted them in every way possible, whether physical or mental mediums. I know the facts in mental medium. I know the facts in mental mediums. I know the facts in mental medium. I know the facts in mental medium. I know the facts in mental medium. I know the facts in mental mediums. I know th fraud. I mostively 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 mediums 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 debauch their mediumship. It is they that have brought disaster and rebroach upon our cause. I stand for true nediumship, first, last and for all the ime. As for the imitator, I shall do in 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 or-dination, which will be given in the secctary's report. Other applicants were refused until the convention and the oard would meet again. I believe each state secretary should be furnished with names of all speakers and mediums that have qualified with the requirements of the N. S. A. and the O. S. A.; it will serve as a protection to all societies. Each state co-operating, we will know who can assist our societies, instead of taking those who come and remain for a time and cause discord, in-

harmony and dissension in your socie-

What we need is more spirituality, and the cause at heart, instead of what we can make out of it in dollars and cents. See that your speakers and mediums have respect for themselves, and then they are certain to be a benefit to the cause and help our brothers and sisters to live the right life by requiring morality and true mediumship, and our plish the great good that it has been desirous of, in this way we will retain our enlightened Spiritualists; they will no longer say, I know, but cannot affiliate with the so-called Spiritualists; they have no home, and if they do, they cannot keep it sacred; we are in fear to take our friends when we do not know who the Rev. or medium is that is advertised to serve the society. No wonder some of our tried and true Spiritualists will remain at home or go to other churches.

Lyceums.

There are several lyceums which are doing noble work; we wish that lyceums might the obtained in every society in the state. The children's lyceum is the very hest place to train spiritual workers. The N. S. A. retains John W. Ring as National Lyceum Superintend hi mto bathe night man in the right place, one who nunderstands lyceum work, also a good financier, the Pro gressive Lyceum is of great interest to all, as welltas ameducator. I would recommend that our missionaries co-oper ate with John Wi-Ring the coming year in establishing lyceums

Being your delegate to the N. S. A. convention; I deemed it the wisest plan to send marked copies of The Progress we Thinker of the proceedings of the convention, to each local society, so they all might know in full what took Our corresponding secretary, Mrs. A. E. Baird, corresponded with a number, of societies concerning massmeetings. There are very few that thought it advisable at the present time. I would advise mass-meetings to be held jointly with the N. S. A. wherever practicable.

Pension Fund

I recommend that a special fund be set aside, not less than \$100 for our worthy mediums and indigent speakers, and wherever practical to reimburse said fund by at least one collection per year.

Spiritual Papers.

I wish to tender my sincere thanks to all spiritual and secular papers, who have aided us in our work of th especially to J. R. Francis of The Progressive Thirder, who rendered such noble assistance during the past years. I recommend that the course of Bro sustained or our movement must go Francis be commended by this committee in the form of a resolution of hearty "thanks," with a pledge or loyal support in his good work for the coming I now return to you the office which

at every turn providing the Spiritual operation and make the state organiza-

grow in spirit and in truth and let us all work for the betterment of our cause. With this I close my annual report. Wishing you success and Godspeed, I remain, fraternally yours. MRS. CARRIE FIRTH CURRAN.

President O. S. A. Report of Committee.

To the Officers and Delegates Assembled of the O. S. A .- The committee on resident's report endorse it as a whole most heartily. We would especially recommend that

you consider the clause of "Missionary Work," viz., "that the N. S. A. appoint There is another class who resort to a missionary inteach state wherever That the sum of \$50 be set aside for

missionary avorabto be used to help in-

digent societies of the O. S. A. That \$100 be set aside for a pension fund to be used when necessary for our ly with the "motto" that is furnished speakers. We recommend that this convention discuss ways and means whereby more effective work he done in local societies.. Also ways and means to eliminate the frauds which exist in cur ranks pas spegested in our presi-

dent's report. ? .
We cheerfully approve of extending

Respectfully submitted, CARRIE M. BARTHOLOMEW,

TRENE GAY, JULIA E. BLAIR.

Spiritum and Mrs. Leonora B. Piper and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Indge Abram teachers.
I have been accused of being down on inadequacy of flatton's explanations of "phenomena," and there are those who excited phenomena. Point in

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 Lottle Clark, Mr. Munsell, Mrs. A. Holcomb. Short welcome address by John Wal-

lace, 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 gen tleman at the head of their municipality who believed in something more

than 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 under-stand the laws to love one another. Then the sweet spiritual songstress,

Miss Edna Grant, of Conneaut, gave a solo with encore which vibrated to the soul of everyone present. Then Mrs. Laura G. Fixen, vice-president of the Illinois State Association, and president of the W. C. T. U. was in-

dress. She snoke 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 ve one another's burden." There will be no warriors to fight her battles, but the world is marching on to a higher settlement of peace, and justice to prevail. At present you pay unholy 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." All will listen 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 strug-gle 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 o their father.

A collection was here taken amount

Messages by Mrs. E. Schauss, fol-lowed by Mr. Thos. Bellis, which were all recognized. Benediction.

Saturday evening, May 27.—Mrs. Laura G. Fixen, the first speaker of the evening, said in part: Churches teach you to have faith, but Spiritualism cares not 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 detroys the reasoning power of the brain, which is the seat of thought. Many have there imbedded a little naggy weed. Pull it out, it is called worry, 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

Second speaker, Dr. G. B. Warne. His remarks were on the different ideas prevailing in spiritual philosophy. How could it be otherwise. It took the hurches two hundred and twenty-five vears to settle the question, when and how to relebrate 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 leared the Christian teachings, clear Spiritualism; give us time. If I had the choice of choosing a text book, would choose the bible, as it is not

alone the father of Christianity, it preaches Spiritualism as well. The founders of the Christian church

vere true believers in Spiritualism The truth is universal, and can not be monopolized. Collection taken, \$8.59.

Mrs. Dr. Caird of Boston, said the people in Ohio were very fortunate as here are more liberal laws than in Massachusetts. There the old Puritan blue laws are still in existence. A minister of the gospel of Spiritualism ias no right according to law to perform the marriage ceremony. A man has the cight 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 candidates to the ministry: Mrs. Elizabeth Schauss, of Toledo, O.: Mrs. Anne E. Baird, of Elyria: O.; Mrs. Hattie G. Webster of Con bus, O.; Mr. Harry E. Boerstler, of Co lumbus, O. The beautiful services were conducted by the president, Rev. Oarrie Firth Curran, using the ritual of the National Association.

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

Dr. Warne here thanked the people of Ashtabula. In his closing remarks he churches could drop all from their ros ter who believed 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 Con neaut. Geneva, and other places, about one hundred, partook of a big chicker 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 apprecia tion of the good and faithful work o 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 etain longer than a formal vote of thanks, and to that end the delegates and others who were disposed to assist murchased a handsome water pitchet and a gold pip, which were pre to Mrs. Curran at the dinner by Dr. G. W. Haines; Mrs. Hattie G. Webster, Dr. C. W. Haines making a suitable ad dress. Mrs. Curran was so overcome by the surprise, that her emotion would not admit of voteing her thanks, and

she requested Dr. G. B. Warne to ex-press her appreciation for her. Sunday, May 23-Afternoon session.
After reading a pools, Dr. C. W.
Rejace addressed the besting.

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 the first step of spiritual progress.

Dr. Warne in a short comical address prepared the audience that a collection vas to be taken by the ladies, Mrs. Bonney, Mrs. Gay, Mrs. Wallace, Mrs. Pope and Mrs. Haines, which resulted

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. Warne. 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 misconstruction 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. Sniritualism teaches progres-No one is condemned. Everyone will sconer or later realize this fact. All former philosophers, poets and other reat thinkers, Cicero, Socrates, Frank-

have escaped. Collection taken up of \$18. Messages by Mrs. Anna E. Baird and Mrs. Carrie Firth Curran, which were all recognized.

in, our own Emerson, Shakspeare

Schiller, Goethe, believed in a future

life and in immortality, dwelled on the

church teachings of hell. Ask the Spir-

itualists if they realize what fate we

Brother John Wallace thanked the officers, delegates, visitors, and the peo-ple 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,

Kansas State Association.

Secretary O. S. A.

To the Editor:-I herewith subtend you the following report of the Kansas State Spiritualist Association, held at Topeka, Kansas, on June 2 to 4 inclu sive, a most enjoyable reception of delegates being held on the evening preeding 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 Bledsoe was elected for the fourth consecutive term, the audience was treated daily with tests and lectures from the platform by the following mediums, rhom 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. Sallie W. Aber, W. W. Aber, Mrs. Wagner, and Mr. and Mrs. Bledsoe. The convention occupied the best hall in the city, and at each evening meeting extra seats had to be pro-

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, fressurer. In convention assembled the follow-

ing resolutions were adopted without a dissenting voice:

Resolved, By 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 the state of Kansas, one and all, stand hand in hand and shoulder to shoulder, in favor of honest and true mediumship reach progress, you reach the top of the and discountenance dishonest and disreputable methods wherever and w ever 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 bands. 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 her church and of her mediums and does not want or expect the offered interven tion of any outside power. And be it

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

ody and individually stands firm in its advocacy and support of all phases of honest mediumship and all honest me-Glums and this convention here assem bled announces 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. G. FAIRCHILD, Secretary S. S. A.

ORTHODOX HELL.

ping, which later I had reprinted by the late S. S. Foss, and which, being out of print now, I again pass to the printer. R. A. NILES.

Among papers which I picked up in

Orthodoxy's getting shaky: Hell is losing half its charms; Beecher stole the devil's brimstone. Churches all are in alarm. Hell was once a lake infernal.

Past description, past all names, Where the damned must roast eternal, In those lurid brimstone flames. Hell, of late, though its getting

shorter, Cooling off, too—beats the deuce; ikewise brimstone, once so plenty, Now is nearly out of use. Not long since hell swarmed with in-

Doomed to burn by God's decree. ust because old Eve stole apples Off the devil's knowledge tree. Later still, divines went searching

Hell all through with anxious care,

Gave the hunt up quite discouraged-Not the first damned baby there. Fact is, hell's a grand old humbug: Poor old Satan's most played out; Orthodoxy's out of brimstone;

R. M. Yale. Death Defeated; or the Psychid Ba eret of How to Keep Young." By J. M. Poebles, M. D. M. A., Ph. D. Price 31.

Hell's fast going "up the spout."

The Present Ago and Inner Life: Ancient and Modera Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the existrated cost.



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Mrs. S. G. Horn, a most remarkable me-

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together the teachings of those who have made a study of special features of the subject, and the result is a work that is unique and practical not filled with a medley of receipts and formulas, so often found in books on beauty. Fully Illustrated with pictures that

mean something to the reader, not of so-called "beauties," closing with chapters of "Hints in Beauty Culture" and, "Hints in Health Culture," which, it followed, would alone be worth many times the price of the volume in securing health and good form, which is possible to all. Price \$1.

"The Romance of Jude. A Story of the Life and Times of the Namiche and His People. Through the mediumship of Mrs. M. T. Longley. As intensely in-teresting book. Nearly books in these to Secure Their Best Good.

It doubtless would be amusing, were it not so pitiful, to consider the vast number of conscientious though ill-informed Spiritualists who are ever look ing to the spirit world with the futile desire that someone from that side of life will reveal to them the quick and their passive hands some other longed-

Let me here remark that it is by no means my purpose unsympathetically religious calling than many of them do to criticise those upon whom fortune has failed to smile, so enshrouding attracted who would take a deeper inuntil, with apparently no hope this side of heaven, they beseech those in the frauds would be unable successfully to spirit world for comfort and for aid. I follow the genuine mediums into this do not censure those who do the best field where the phenomena are used

intend no sweeping denunciation of all who seek counsel with spirits; only I wish to enforce this truth:

Spiritual beings of a superior nature watch with interest our every effort; they are always ready with helpful advice when we have tried as best we other things come first and religion could to do our part and do it well; but for the person who depends more on them than on himself, and makes but who are to blame that conditions are an indifferent effort to succeed, they as we find them, and what can be done have only commiseration, at times pre- about it. sumably allied with contempt.

assured that if you do your duty well them, seeking what it often is as possible in divers ways help and in- to give. Mediumship, fraud-ridden as spiration will come to you, i bringing we find it, is so only because of the comfort and success. Practice de gambling instinct that causes so many pending but little on your own powers, surrendering the management of your affairs almost entirely to decarnate spirits perhaps no wiser than yourself, lines less religious than we should like, and you are quite sure in the end to the same cause must be ascribed. Nec-

The unreasoning persistence with which so many people consult mediums

It is an injury to the mediums because to give advice regarding material matters takes the time that should be of those who consult mediums for self spent in gaining and imparting a knowle of spiritual things; and to the ship that might, with attention, be developed, are neglected. For that highest development of mediumship, which

"The soul's vague longing-The aching void which nothing earthly

too much attention cannot be given the never intended its mediums to act as useless or harmful ends. business advisers. Though there are often the two are bound inextricably to-gether, so that a medium is obliged to and indifference. If Spiritualism ever velopment of the spirit.

Neither can it be denied that there is Neither can it be denied that there is a large and growing number of medi-Spiritualists," pertinently inquires the initerests are concerned they have their duty. Thus are many mediums corner lot investments, divorces and negligent in taking advantage of their marryings, are some of us so busy over negligent in taking advantage of their opportunities to further the interests hinder their own and their guides' ad-

And the effect upon the Spiritualist ful. To commune with spirits of an adleave earth behind and to approach the plane on which they live. "In vain shalt thou or any call

The spirits from their golden day, Except, like them, thou, too, caust

My spirit is at peace with all."

The natural result of telling your inimical to individual effort and aspiration. People who cannot make a move a medium about it seldom attain any large measure of success in life. But receive help from the spirit side of life through a professional medium, for the your own guides will give the informainstance it must pass from your guides to those of the medium, and then, after t has been transmitted to the medium. you receive it with the possibility of alteration or mistake in transmission.

An old adage has it that "God helps those who try to help themselves." The modern version, that every Spiritualist should take for a motto, is that "Spirits

help those who try to help themselves. The damage that has resulted to the cause of Spiritualism from this attempt to turn over to the care of spirits affairs | practical of concern only to mortals, would be hard to compute. Verily, from "a cloud no larger than a man's hand," it has gradually grown, until now, in the trol and direction of desire. Price 500, minds of many, the true meaning of "The Infidelity of Ecclesiasticism. minds of many, the true meaning of Spiritualism is entirely obscured, and a Menace to American Civilization."

By Prof. W. M. Lockwood, lecturer spirit and mortal, is considered a living encyclopedia that will answer corquestion concerning any subject that it is desired to know about. So there gradually has been generated among outsiders a feeling that a Spirit ualist medium is in the same rank with traveling palmists and gypsy fortune-

Serving to accentuate this impression of unreliability, there are many individuals traveling about the country claiming winderful mediumistic powers, and promising to remove all From." "The Evolution of the Spirit troubles, financial or otherwise, or do from Matter Through Organic Proother impossible things. When genuother impossible things. When genu-ine mediums, though on a lesser scale and without false pretense, try to do "Spirit Echoes." My Mattie E. Hull. similar things, many times they are This pretty volume contains fifty-seven classed with the pretenders. Mediums, of the author's latest and choicest no less than other people, are known by the company they keep, and if they portrait of the author. Price 75 coats.

sistance and give, not the spiritual help and instruction that is needed, but the commercial advice that is desired, it should occasion no surprise if the casual spectator classes them with the fakes, for it often takes a practiced eye to see the difference.

Unsatisfying though it would be to many, and working hardship for the life will reveal to them the quick and mediums through the consequent witheasy road to wealth, or place within holding of patronage, Spiritualism would gain an added prestige and a greater degree of usefulness if its mediums were to make theirs more of a at present. A class of people would be their lives in gloom and uncertainty, terest in the cause than does the average phenomenal Spiritualist: the they can and only call for help when for the elucidation of the philosophy, alone they are unequal to what is before them. can think and analyze a subject don't unconsciously support the frauds); with the result that soon the better class of mediums would have as large and remunerative a following as they have under the present system, where

As well that we stop here to enquire

The fault lies not so much with the Though you seek not, you may rest mediums as with those who patronize to demand more than can legitimately essarily the remedy depends not altogether on the mediums-though to a great extent they can determine what about earthly matters of no particular they shall and shall not give, they and phoment has done incalculable harm to their guides are nonetheless more or fir mediums and their guides, to those less influenced by the demands made who consult them, and also to the upon them by mortals. And so, on ulti-cause of Spiritualism. upon them by mortals. And so, on ulti-mate analysis, we find the solution of the difficulty to be mainly consequent on a change in the attitude and action ish reasons.

To bring about this change is diffiguidles because it attracts them to cult; some may say impossible. But, earth and prevents them from progress- though difficult, it is not impossible. ing (spiritually so fast as they other- Inculcate a proper ideal, and by in wise would. Mediums who cater to sensible degrees practice will be made those who desire only business advice to conform to it. Persistently teach seldiom show any exceptional ability in self-reliance, and fewer weak-willed inother matters; their time being so dividuals will be met with; whereas much taken up with material considera continually to talk about the necessity oming self-centered is to create in the pliant mind a feeling of timidity that is hindrance to proper development and effective work. Let enlightened Spiritualists dwell more upon the religious significance of Spiritualism, and less upon the earthly benefits it confersncouraging mediumship for the spiritby teaching us to build from the foun- ual instruction it gives, discouraging its dation of things spiritual and eternal, application to selfish ends—and ultinately public opinion will come to conearthly affairs and troubles of mortals. sider mediumship more of a religious Surely in planning the work that institution, and mediums will not so Spiritualism should do, the spirit world often be asked to exercise their gifts to

Spiritualism, to a greater extent than excentions, as a general rule a medi- we usually realize, is what we make it, um's proper work is ministering to For the spirit world to accomplish, anyspiritual needs. Granted that people's thing worth while without the co-opera-spiritual welfare depends largely upon tion of mortal man is extremely slow their material surroundings, and that and tedious work. Their activity and both, yet this does not alter fulfills its possibilities and accomthe fact that the spiritual should be plishes its needful work, it will be when given precedence, and the material only we do our part with the enthusiasm consider d in so far as it affects the deand the thoroughness that enlightened spirits do theirs.

ums; who give but scant attention to the Banner of Light, "so busy forming psyspiritual welfare of those who come to chic circles for silent work, or success tiven, seemingly thinking that if they clubs to enable us to become suddenly can advise them so far as this world's rich by psychic powers, or so busy conspirits about stocks and honds. these matters that we have neither inof Spiritualism. Thus do they also clination nor time to consider that if we are to maintain our place among reformers we must put aside all playing at being Spiritualists, cease running or investigator who patronizes mediatre spirits for worldly gain, and bold ums because of trifles is equally harmly say we are with the tollers in their ly say we are with the toilers in their truggles for better things, with the igvanced order you must prove yourself norant for clearer knowledge, with the worthy of the honor by striving to oppressed in their struggles for freedom, with the spiritually misled in their

desire for right guidance-" It is to be feared that there is far greater danger of harm resulting to the cause of Spiritualism from the mistaken notions of mortals than from the evil actions of obsessing spirits. Beause of these mistaken ideas so wide ly and tenaciously held, spirits not in common troubles to a medium and harmony with themselves or with nareeking advice when you don't need it ture are often attracted. If all Spirit is to destroy self-confidence and to ualists were right-minded and entercreate a feeling of dependence that is tained only high ideals, obsession

among us would be quite unknown. These mistakes, so briefly referred to of any consequence without consulting in the foregoing paragraphs, with oth a medium about it seldom attain any ers merely hinted at or else unmentioned, are the results of ignorance he who exercises his own mind, and The specific is knowledge: ceaselessly strives through his own efforts to find a try to instruct the beginner to start satisfactory solution of whatever prob- aright by cultivating an approximately lem confronts him will unconsciously correct idea of the purpose of Spiritual ism and what is demanded of the per -help that in most instances will be son who would give strict adherence to found more reliable than that given its principles. In other words, learn what it means to be a Spiritualist in al obvious reason that in the former case that the word implies, and then-consider that knowledge is something the tion direct to you, while in the latter more of it you impart to others the more you still will have. The average investigator is not so dense but that in error and shown the advantage of a change, he will alter his course. And none are so barren of talent or per suasiveness but that in some small way they can help toward better things

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Some Serious Errors Indicated New York Spiritualists A Lesson From a Lesson.

NINTH ANNUAL CONVENTION

Of the New York State Association of Spiritualists.

The ninth annual convention of the New York State Association of Spiritualists was held at Syracuse, No Y., June 2, 3 and 4, 1905, in Empire Hall. Convention was opened by President Richardson in the chair; an invocation by Mrs. Tillie U. Reynolds. A large all seemed filled with the spirit of harmony and enthusiasm.

Usual committees were appointed by Dr. Butterfield, responded to by H. W. Richardson.

The reports of the president, secre-

report of the state missionary. Secretary H. L. Whitney introduced a ed to revise that article of Section 9, delegate to the National convention and vise that section of the by-laws: Mrs. J. H. R. Matteson, W. W. Kelsey, with

H. L. Whitney, chairman, Amendment committee also recommended that the president shall call the attention of the convention to the bylaws on revenue and Section 7 of Con stitution on membership, and that the convention pass a resolution that, commencing at the next convention, no soelety shall vote any member at convention unless the secretary of that society has sent the name and address of each member to the state secretary as having paid per capita tax for that year as demanded by our by-laws and consitu-

tion. Motion adopted. The following reports will be read with pleasure:

Report of the Committee on the Pres dent's Message. Missionary Work.-Your commit-

quite agree with him that missionary work should be extended as rapidly as our finances will warrant.

disseminating the truths of our religion, and also to use their influence in having state days at our camps.
Children's Lyceums.—We fully con-

create a greater interest in the work.

also that the growth of our societies may not be retarded because of friction and discord that tears down the work of years. The recommendation to devote 'one or two meetings per month. where the local workers and members take charge of the exercises and discuss topics of interest is a something in the way of growth, which is sadly needed, and your committee fully agree

with the recommendation. Christian Science.-The president's idea of making our religion so plain and full of old thoughts and new thoughts. that our members will not feel like being gathered into other folds, seems to be an imperative duty to all interested. in our minds to live the real life spirit-

ually and in all ways.
Settled Speakers.—We concur with our president in regard to settled speakers where the finances of a society will admit. We fully agree with our president in his report, and would ther its interest.

GERTRUDE MUDGE, Chairwoman E. E. EWING, L. A. HOLT,

J. H. R. MATTESON. Report of Committee on Resolutions.

To the convention in assembly, greeting, good will, peace born of contentment and happiness resulting from useful activity. Be it resolved, that as Spiritualists it is our duty to openly advocate the truths of Spiritualism and so regulate our daily lives that all just criticism shall be of the type commanding the respect and admiration of the world at large, that our words shall but ment. reiterate our lives, never proving a

travesty on our acts. Resolved, that we would strongly recommend every society to distribute among their members and follows, the declaration of principles adopted by the New York State Association, also that the declaration shall be read from the restrums at one meeting each month of the yearly session.

Resolved, that we extend our heart-felt sympathy to Harrison D. Barrett, president of the National Spiritualists Association, and to his talented wife in their double bereavement, praying that everyconsolation may be afforded them: knowing that the spirit world will be their comforting stay, we can only unite with the unseen by our prayers, our Be it further resolved, that we extend sympathy to all in our ranks who

have been bereft of the earthly presence of their beloved. In loving gratitude, we acknowledge the presence, guidance and aid of our arisen co-laborers, and hold them in hallowed memory.

As the results manifested in some of the students of the Morris Pratt Institute, show the marvelous effect of edu-

Therefore, be it resolved, that we em hasize the need of education, both ru chic and advanced thought principles The crying sin of child labor as practiced all through our land, but more pecially in the southern states, calls for more determined effort to crush out the monster evil. Resolved that it is the duty of Spiritualists to work more

reform in this broad field of duty. The day has dawned when the standard of moral purity for man should be as severe as that exacted of woman, Resolved that we commend the strenuous effort to make the degree of requirement the same in both sexes. We hundred and twenty-three dollars and

deplore the elevation of man steered in drugs or immorality—while woman is chunned and condemned for the same

conditions. Let us face the facts and do all in our power to make the stand ard of judgment impartial and just. Woman Suffrage.—Equal rights for men and women is a subject of vital importance too often treated flippantlyrarely accorded fair consideration

Resolved that it is the difty of Spiritualists to inform the needles definitely upon this question, that they may act number of delegates were present and intelligently and speed the time when the ballot shall be given to all regard-less of sex. Resolved that it is the sense of this convention that woman is and an address of welcome was made not only entitled to a voice in making the laws which she must obey, but that she is qualified to stand side by side with man in every avenue of life. To tary and treasurer were read and re- bear her share of labor, distinction or ferred to the various committees, also ignominy, as the case may be.

Temperance.-Resolved that as an intelligent body of representative Spiritesolution that a committee be appoint- valists we note with anxiety the increasing tide of intemperance affecting demands that the executive almost every degree of like habit. We board shall appoint a delegate for any should earnestly endeavor to awaken society which shall fail to appoint a those addicted to forms of intemperance, -- whether pertaining to beverage, also to pay two dollars for each delet food, speech or undue indulgences of gate. Resolution was carried and the any kind whatsoever; to the danger in following committee appointed to re-their pathway, and by every available judicious measure strive to win to reform all thus endangered.

Resolved that we place on record our continued sentiment against war and in favor of arbitration. It is the duty of every true Spiritualist to use his or her influence to bring about peace in all lands and in the hearts of all indiiduals-beginning at home.

Resolved that we commend the bravery of Admiral Togo and other high officials in the army and navy of Japan, for openly advocating their sacred belief in the direct aid of their spirit ancestors; avowing that their success is due to the protection of spirits, all this in the face of the fact that their words are to be read by the entire world of civilization, and knowing that the masses will thoughtlessly jeer or ignorantly criticise.

We deplore the manner of the many, who having become convinced of the tee heartily concur with the president's truths of immortality, who know that estimate of our sister, Mrs. Reynolds' in their loved ones released from mortal her missionary work, and feel that we life still live, become selfishly satisfied cannot appreciate too much her self- and hold themselves aloof from the denying and arduous work; and we also cause, so far as acting goes. Therefore, be it resolved, that we strongly empha size the need of all who know the truth to encourage the beginners in holding Mass-meetings.—We feel that every aloft the Banner of Truth, that the out society should consider it their duty to side world may learn that the benefits do all that is possible to assist the committee on mass-meetings to make it ualists should give the right hand of possible for many more to be held in fellowship to honest means as well as the state, as they are of much value in their financial support. Also show interest in our society not only by attendance but in material aid to the extent of their ability.

Resolved, that we will united in efcur with our president in his report on forts to repeal the tyrannical laws of lyceum work, and also with Mrs. Rey our state enacted in the interest of the nolds' efforts that she has put forth to medical profession. Also d'with is alert vigilance we will so far as possible, Local Societies.—We fully agree with prevent the further enactment of such our president in the need of being laws. Furthermore, we pledge our loy-awakened to such a degree of enthusi- alty, protection and support to all genualty, protection and support to all genuasm that the pocketbooks may be ine mediums who may fall victims to touched more readily and our religion the unjust laws now upon our statute not languish for financial support, and books, or hereinafter to be thus recorded.

> Building for the future through! lyce um work, it is among the most import ant factors for the consideration of this convention.

Therefore, be it resolved, that as much depends upon the attitude of prominent workers towards "the estab. lishment and maintainance of lyceums throughout our state, that it shall be the bounden duty of all public advocates of our grand cause to bring before their followers the importance of the correct guidance of the young, while their minds are plastic, during the perigd when impressions are made so strong that many of them last forever. The recommendation to remember that It is well said by the Catholic church: unfoldment, should awaken the desire fully acknowledge the courtesy and fairness of the press, both spiritual and secular, giving us so much space in their popularly crowded columns.

Resolved that the thanks of this convantion are due and are hereby tendered to the officers and trustees of the New York State Association of Spiritlike to impress upon the minds of this ualists for their earnest efforts towards convention, that if we wish the support the success of the association. Also to of the New York State Convention of all who have so kindly assisted in mak-Spiritualists, in the hour of need, we ing this convention a success and a red must strive earnestly to work in har letter day in memory. We also tender mony, and do all in our power to fur-our thanks to Miss Victoria C. Moore, for her efficient service in making our convention so attractive and entertaining. For comfortable accommodations, efficient service and genial courtesy, we thank Messrs. Hickok & Smith of the Empire House. To Professor Marsh we tender our grateful acknowledgment for the delightful music-carefully selected and artistically rendered. For the advancement made during the year, for the unanimity of thought ful desire in carrying forward the good rork, for all our blessings, some of them in disguise, we are truly thankful and be it resolved, that we will carry from this convocation only good earnest purpose and unprejudiced judg-

HARRIET M. RATHBURN, Chairwoman TILLIE U. REYNOLDS.

LAURA A. HOLT. The convention adopted a resolution that the next convention should be held at Buffalo, N. Y., on Friday, Saturday and Sunday of the first week in June,

The convention by resolution of Mrs. E. M. Travis, the assistant secretary, offered a vote of thanks to the officers and board of trustees for their efficient services for the past year.

The officers and trustees elected for the ensuing year are as follows? President, H. W. Richardson, East Aurora; vice-president. Mrs. Carrie E. SuTwing Westfield, N. Y.; second vice-president, tender affection and our deep sympathy. Mrs. Tillie U. Reynolds, Troya N. Y.; secretary, Herbert L. Whitney, Brook yn, N. Y.; treasurer, Mrs. Harriet M. Rathbun, Fort Washington, O.N. Y. Trustees, Mrs. Laura AA Holt, West Potsdam, N. Y.; Mrs. Lewis Dihl, Elmira, N. Y.; Mrs. J. Har. Matteson, Buffalo, N. Y.; Mr. J. W. Stealers, Bufalo. N. Y.

Among the speakers of the conven-tion were H. W. Richardson, Mrs. C. E. S. Twing, Mrs. T. U. Reynolds, Mrs., L. . Holt, Miss Sarah Woodruff, Mrs. G. ludge. Dr. E. F. Butterfield, Mrs. J. H. R. Matteson, Mrs. A. R. Cooper, W. W. Kelsey, Mrs. E. M. Travis, Mrs. Emerson, Mrs. Thatcher, Mrs. M. Arnold, H. Whitney, Mrs. J. Grant, Charles Hulburt, Mrs. H. Duhl, Mrs. H. M. Rath bun, E. G. Riley, Mrs. Jennings, Miss Faulkner, Mr. Underhill and Mrs

Fargo. Miss Victoria Moore of Dryden, N. Y., earnestly and indiciously in the lines of the talented elecutionist, theorem the legislation to bring about the desired convention from time to time with literary selections. Prof. G. L. Marsh

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furnished the music. . Mrs. J. H. R. Matteson of Buffalo, N Y., one of new trustees, donated one hundred dollars to be used for the misslonary work for the coming year. One

Some Bible Literature Worthy of Con- Servant of God in prophetic scriptures was to be victor over death; "thou wilt The Rev. John Lindsay Withrow, wilt suffer thine holy one to see corrup-

his "lesson" furnishes a good subject for another lesson, for the delectation or non-orthodox readers. And that we walked to Emmans, (5) to ten apostles may be fair we present the first the first the present the first ten apostles. may be fair, we present his "Lesson" in full, scripture and all:

Christ." Text: John xx, 11:23.

chre weeping; and as she wept she stooped down and looked into the sepul-

chre. lain.

And they say unto her, Woman, why laid him. And when she had thus' said, she turned herself back and saw Jesus standing, and knew not that it was

Jesus, saith unto him, Sir, if thou have borne him, and I will take him away.

Jesus saith unto her, Mary. She turned herself and saith unto him. could not remain away.

Rabboni; which is to say, Master.

Is it probable, or within the possible, for I am not yet ascended to my

and your Father, and to my God, and your God. Mary Magdalene came and told the

doors were shut where the disciples not know her holy son? came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said he shewed unto them his hands and his side. Then were the disciples glad when they saw

Then said Jesus to them again, Peace be unto you; as my Father hath sent the face of which it is a likeness.

Mother fact we infer from satisfied

Another fact we infer from satisfied

Receive you the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever heating life. sins ye retain, they are retained.

Proof That Jesus Rose. No historical statement in holy scripthan the proclamation that Jesus rose from the dead after they of Jerusalem had crucified and entombed Him. The arguments are both cumulative and convincing. Before all else we are assured that He rose by considering the weakness of the arguments that have been adduced to show that He did not rise. Of all that class let us review

First, we refer to the story of the disciples having stolen the body. We see the absurdity of this story at a glance. For what possible element of truth can there be in it, seeing Christ's disciples all forsook Him and fled Thursday night Spiritualism is a broadgauge religion, and that the phenomena are a stepping and that the phenomena are a stepping and you may have the rest of his life.

Resolved, that by this act we grate for the broader fields of spiritual and the phenomena are a stepping and you may have the rest of his life.

Resolved, that by this act we grate of Saturday they would venture out to simply proves one "verse" of "scripdered purpose of preventing grave rob-

The other scheme for accounting for only an imaginary or visionary resurrection is to say that some time subsequent to the death of Jesus one of His former disciples met another and incidentally asked him if he had heard anymatter is mooted, and thus the story could easily take shape and the fable become a fact of faith. Thus our critics construct the vision theory and value to them. make a plausible showing. But that it is as baseless as the fabric of a dream we discover by this that the appearance of Jesus was not that of a ghost coming to view and vanishing at once.

Bible Foretells Event.

Passing now from the doubter to such form from the dead, what are unanswerable arguments in support of the evidence that such resurrection ever oc-fact? The Bible prophesies it, pro-curred. J. C. UNDERHILL. claims it and proves it. The suffering Hammond, Ind.

fifty-one cents was donated for the general fund. One of the great surprises to the con-

M. Travis of Hornellsville, N. Y., Sunday afternoon, June 4.—
Total receipts June 1, 1905, \$1,352.93 That which was earthly Total expense. 921.18 Has to the earth returned,

Now in conclusion we feel that the And, living, greet us ninth annual convention of the New From the other shore. York State Association of Spiritualists Dead? No not dead, has proven an unbounded success in every way. - H. L. WHITNEY, Secretary.

35 Irving Place, Brooklyn, N. Y.

"Rending the Vall." Being a compila- Dead? No, not dead. tion, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by (the earthly body) full-form materializations; setting up a The immortal life lives on, full-form materianizations, estants and of the immotive scientific and personal verification of And on, into eternity.

"What We Shall Be," and a code of Then mourn we not for them as dead. ethics, requisite to the most speedy re-alization of the highest and purest felicity attainable in the future life. A

very remarkable book. Large, octavo, 500 pages. Price, \$1.75.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"The Kingship of Self-Control." By
Wm. George Jordan. It treats of the
crimes of the tongue, the Red Tape

duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. "Continuity of Late a Cosmic Truth."

not leave my soul in sheol, Neither

in Jerusalem, Thomas being absent; (6) to eleven apostles, Thomas being Topic: The Resurrection of Jesus present; (7) to seven disciples fishing hrist."

The Resurrection of Jesus present; (7) to seven disciples fishing in the Lake of Galilee, (8) to eleven disciples. ciples on a mountain, (9) to above 500 (For Sunday, June 4, 1905.)

But Mary stood without at the sepul.

And (11) to all the apostles on the we advise sufferers to send for a case Mount of Olives, whence He ascended It costs you nothing and you should to heaven.

Now is there room for rational be-And seeth two angels in white sitting, lief that on each and all these occasions the one at the head and the other at the friends of Christ only imagined they the feet, where the body of Jesus had saw Him? He talked with them. He invited doubting Thomas to place finger in the scar the spear left in his weepest thou? She saith unto them, side; and that skeptical disciple weepest thou? She saith unto them, out, "My Lord and my God." Jesus Because they have taken away my also spoke with Mary Magdalene at the sepulchre.

Mary Magdalene Watched. It has been said, with reason, I think, that more than any human being, after his blessed mother Mary, Mary Magda-Jesus saith unto her, Woman, why lene loved Jesus. She was last at the veepest thou? Whom seekest! thou? cross. She attentively and tearfully She, supposing him to be the gardner, watched where they laid Him. She watched where they laid Him. She watched where they laid Him. so eagerly anxious for any development him hence, tell me where thou hast laid of events that "while it was yet dark" on that morning of the third day came Mary Magdalene to the grave. She

that she did not know Jesus from a for I am not yet ascended to my ghost? And if we admit that at her Father; but go to my brethren and say first look she knew not that it was unto them, I ascend unto my Father, Jesus" was it anything different from experiences that most of us have had? But when Jesus saith unto her, Mary, she turned herself and salth unto Him, disciples that she had seen the Lord Rabboni, which is to say, Master. Presand that he had spoken these things ently Mary, the virgin mother, came, unto her. Then the same day at evening, being and who will lay a lie at the lips of that the first day of the week, when the same day at evening, being holy woman. Who will guess she did the first day of the week, when the

Accepting the certainty of the resur were assembled for fear of the Jews, rection of Jesus as settled, is there not ground on which to rest many of the most blessed truths? We are on solid ground of faith that Jesus was the Messiah promised many ages before His epiphany. The Jesus of the gospels is as closely fitted to the Messiah of the Old Testament as a photograph is to

And when he had said this he faith that Jesus did rise, the fact that preathed on them and saith unto them, death does not end all. Immortality holds our hearts to endless motionnot in the pumping valves, but in the What, then, shall that will make immortality enviable? This, that we shall see, know and sing the praises of Jesus forever and forure is more buttressed with proofs ever; that there the highest and holiest loves of our earthly relationships shall be resumed and enlarged, and filled with experiences ineffable.

Then, too, we have right to infer from the resurrection of Jesus that there will be no more trials, troubles tears in resurrection life.

JOHN LINDSAY WITHROW. Park Street Church, Boston There you have it! The negative proofs and the positive proofs-cumula-

tive at that-Pelion upon Ossa-so to speak—and inexpugnable to the mind drilled and crystallized into the orthodox style of logic and orthodox quality of proofs.

the sepulchre knowing, as doubtless it simply proves one "verse" of "scripwas generally known, that a guard of ture" true by quoting another verse of was generally known, that a guard of the by defined the by bible—and Roman soldiers was there for the or "scripture"—proves bible by bible—and dered number of preventing grave rob, that settles the whole matter—according to the orthodox mind.

There is one reason for this method: It consists in the fact that there is no testimony to establish the validity of these proofs, to be found in any conthese things actually occurred, it is thing of Jesus having risen. Suppose strange that matters of such remarkhe answered, No! "Well, I have have," able import should wholly escape the the other might say. Presently one of notice of Roman and other writers who these might meet a third, and the same must surely have heard of them if they really transpired at the times stated. It is decidedly a case where proof of the proofs is required, to establish real

The vaunted "solid ground of faith," of the learned Doctor, is simply "faith"
—faith alone—"satisfied faith—" satis fied without any real proof. It is virtually: I believe it because I believe it -that is my evidence of its truth. My

faith is my proof.
"Faith" is the evidence that the physdisciples of Jesus as rejoice in the be-ical body of Jesus, wounds and all, was lief that the crucified did rise in bodily raised to physical life from actual death. Aside from "faith," there is no

OUR DEAD

Dead? We call them dead, vention was the remarkably fine ad- But there are no dead. dress delivered by the guide of Mrs. E. They who were our earthly friends.

But they have ascended to \$ 431.75 A higher, better life.

But born again And in the world of spirits They are still ours, And cling more closely to us Than while in earth life "Beyond the Vail." A Sequel to Beheld their earthly forms.

There are no dead,

above.

But resurrected from the earthly tomb But in memory hold them ever near.

And as we decorate their graves with flowers Remindful of the love we bear, We will turn a loving thought To them in spirit life, and

Ask that on us, they their blessings shed, With flowers eternal from their bomes

Sterling, Ill. "The Majesty of Calmness, or Indi-

DR. J. A. MARVIN.

vidual Problems and Possibilities." Hy Wm. George Jordan. Another valuable little work. Price 80 cents The Commandments Analyzed, price Big Bible Stories, cloth, 50

Have You Asthma in Any Form? Medical science at last reports a posttive cure for Asthma in every form in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic sufferors.

The Rev. John Lindsay Withrow, wilt suffer thine holy one to see corruption."

Who was former pastor of a church not far from the office of The Progressive

Thinker, is nothing if not soundly or does not be seen that the office of The Progressive

Thinker, is nothing if not soundly or does not be seen that the office of The Progressive

Tar out of the sacred record all it the concerning resurrection and what at attered remnant would remain. But, more than any other part, the pages from which the gospel of Christ's resurrection were rended would be left a rag; but the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of the Kola Importing Co., for my cure of Asthma of Co. The Naggle. Gardner, of Asthma and could get no several years with Asthma of sev

To prove beyond a doubt its wonderful curative power the Kola Importing being | Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any surely try it.

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Pingault. Price 3 cents.

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tendencies. Price, cloth, \$2.

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SATURDAY, JUNE 24, 1905.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editorat-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religlous press on Spiritualism. Bend 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. will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,

N. S. A. Secretary. 500 Pennsylvania avenue S. E., Wash ington, 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 Rojestvensky saw the Japanese squadron approaching for attack, he or other. This somewhat startling opindered 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, say the reports, when he learned of the result. The bones of St. Serafin 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 attribd the czar's th decline of religion in Russia. A Risian contributor to the London Nation Review seems to entertain an opple opinion. He declares that from thear down to the humblest soldier the'r 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 Re-

view:

"When Admiral Togo's torpedo boats first damaged our battleships, we grew angry and chanted Te Deums. To rea tornedo attacks we answered by multiplying prayers. The Japanese prepared for the campaign by dispatching troops: and we answered by opening our folding icons [holy pictures in the Greek church] and holding aloft our religious banners and crosses and by bending pliant knees. Our commanders, on being appointed, went about to the holy places from monastery to monwatching and waiting. Kuropatkin pilgrimaged thus for 14 days and garnered in a gallery of icons unto thir husbands' votes. the destruction of the enemy. Foreigners admired us. 'What a religious peo-ple,' they said, 'are these Russians!' While the Japanese are advancing toward Turenchen the plous Muscovites are still engaged in prayers. At last Kuropatkin, with a wagon load of holy images, set out hopefully for Manchuria. Admiral Skrydioff also watched and prayed and collected images against the implous enemy. And yet our society, wise in its generation, says the enemy chose the better part.

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

The "God of battles" is a figment of speech. It is destitute of meaning. God wages no warfare for or against The ant-hills' citizens may mortals. contend from "rosy morn to dewy eve," and the Monarch of all worlds heeds them not; and 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 a priest, is bound to believe

It was the brave, strong arm of the Jans 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 hanner of the cross.

Barbarian Christianity.

Here is a late special, which seems to demand the heading we give it:

"Moscow, June 10 .- The attacks on the Jews of Minsk, 300 miles northeast of here, were renewed last night and today by the troops. The police to day joined in the attacks, and nearly one hundred persons were shot, most of them being Jews. Eleven of the injured cannot recover. "The military is said to have declared

its intention of killing every Jew in Minsk. The objects of the persecution are fleeing from the town."

Were these soldiers inspired by the

words of Jesus, when he said: "But mine enemies which would not I should reign over them, bring hither Verily, in pince of "beautiful" we be and slay them before me."—Luke 19:27. Here we should substitute "darmable."

Important Historical Correction.

"The clothes of Tesus" is often mentioned by writers, always in the niural. writer has given close attention to this subject, and he finds that Kitto was correct in his statement, in his article on Literature," when he said:

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

In a previous passage in the same article Kitto 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 owned by the better class. The tunic, called a coat some times, 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 Es

senes, 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 what the facts of history will warrant. He was very poor, a veritable tramp, to use a mod-ern phrase, "without where to lay his ever denouncing the rich, bna promising special favors to the desti-tute, 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 nossessions 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 willed deeded and bequeathed to his saturde majesty. This spot lies four miles and a half south of Helsingfors, Finland. A few years ago Lara Hullariene died in the little town of Peilisfarvi. 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 gen erally admitted that he was in league with wintahausu (Satan) and that they had many business deals with each ion was verified when among old Huil-ariene'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 has 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 Helsingfors. The simple people of the neighborhood have changed the course of the road which formerly skirted the Huilamene homestead and declare that they would not enter the possessions of Satan & Co. for all the money that the three states would bring."

inent New Zealander Tells of Wo man Suffrage.

Mr. George Shirtcliffe, 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 prevalls throghout 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 bands' political leanings. In matters purely political I believe that in the great majority of cases they duplicate

"As a result of this, the colony governed by local option 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 paster, 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 devitalized 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 would limit their discourses to 40 minutes it would be very seldom their auditors would sleep so soundly as to enore.

Damnable 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 no 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 hat not his father, and mother, and wife, and children, and brethren, and sisters, [that seems to take the whole family] ven, and his own life also, he cannot be

my disciple."-Lake 14:26. Verily, in place of "beautiful" we is

A healthy agitation is going on in the bosom of the Presbyterian sect, and it as if he had a stock of them. The will not "down" at the bidding of crystallized conservative believers of the olden type, who fear innovation of newer and humaner views, and the in-"Dress" in his "Cyclopedia of Biblical roads of heresy within the fold of ortho-

> 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 personnge-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 demuation—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 emaining the creed. The overture for the Aropping of this

assembly by the presbytery of Nassau Long Island. Rev. Dr. Samuel T. Car ter, 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 pleas-

ure of His will assigned the millions of

ancient creed was made to the general

he human race to endless torment before they were born or had done good or ill. Of this number a large company died in infancy and committed no personal The whole heathen world formed another large company; by the teachings of the confession Homer and Virgil, Plato and Socrates, Cato and Antonius, Confucius and Gautama are at this moment reasting in

so burn forever and over. Says God is a Monster.

the literal flames of hell fire and shall

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

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 Jeffreys

which he condemned 700 to execution. and he stands scorned and by himself on the roll of England's chancellors. But Tamerlane and Jeffreys were sweet souls compared with a God who could condemn a whole race to endless

presided over the "Bloody Circuit," in

torment for a single sin. Readers of "Lorna Doone" will remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in its cradle. 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 com-pared with a God who could send mill-Every fiber of my mortal being rises an against this God-dishonoring theology; with the utmost fervor of my soul ? reect 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 but 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 in clined 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 steamers, the Brooklyn bridge, and the subways, who brings home his hardearned wages and lays them 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 kind, preventing hands, went into the burning house, and never came out.

Common Man Child of God.

I take this common man to my heard Jesus did-and I say he is a child of God rising out of ignorance and sorrow into the full sonship and everlasting life. I would like my place with this man rather than with the theologians who from their easy chairs pronounce him "indisposed 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 manthis that so many reject with such abhorrence- . .; 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 can it be said to the general assembly, If the God of the gospels be God, follow him, but if the God of the Confession be God, fellow him." They can not keep the one God for their weed and theological seminaries and the other for their pulpits and common

The moral sense of the people is shocked by the shilly-shallying of the Presbyterian church as to the confession. The present connection of the Presbyterian church with the confes sion 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 ninisters if they accept this God of the Confession: what must they think of them if they do not accept him, but solemply 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 Boman empire and the French revolution, the eruption of the human rol-

ano, most dreadful of all. It has been well said, "Repelled light becomes lightning." Of such a state of affairs as this Martineau sadiy says:
"Will not the bad creed, then, be got rid of? Not a bit; and year after year thousands of clerermen will selemnly profess before tens of thousands of asanding neonie a creed which is false to the heart of them all."

MYSTERY OF LIFE SOLVED.

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

That'd he has discovered nature's method of producing life is the assertion made in a signed statement by Dr. Charles, W. Littlefield of Alexandria, the 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 de-composition of vegetable matter he has evolved distinct types of animal life. Following is the first complete state ment of the results of his experiments that Dr. Littlefield has made: "It has long been believed by scien-

tists that there is one universal sub-stance upon which energy in its multitude of manifestations is operating continually-some manifestation of this energy must be what we regard as the 'vital principle' in nature. Whether this erergy is the outgrowth of chemi cal action or reaction it is not my pur-pose 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 diwided-some believing it possible and yet not practicable, the majority, however, claiming that it is utterly impossible. My experiments, however, have not only demonstrated the fact of snon taneous generation, but they also strongly indicate that this is nature's method of producing living forms originally.

Follows Laws of Nature.

"I do not bolieve it possible that I could take the common chemical compounds of which animal and vegetable ife are composed and compel them to do something for me in the laboratory that is contrary to nature's laws. Na ture has but one law in each depart ment of her dominion, and since life has resulted from these experiments it is fair to assume 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 pro duced all living creatures. Indeed their diminutive size is the best evi dence of their spontanetty, for in na ture's realm there are animals many thousands of times larger than the ones 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 put ting that theory to the crucial test.

"There is nothing very mysterious in these productions—the mystery is in their novelty, nor is there any secret connected 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 pounds have crystallized, and under the action of the elements, have broken down many hundreds of times, each succeeding formation approaching nearer and hearer vegetable forms until by the process of evaporation they have 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 been transformed into a living vegetable growth. By this means, with elight variations in the amounts of different chemicals, known vegetable can be formed. For nstance, an excess of alkalis will form trees and the larger vegetable growths of solid texture, while a lessening of the alkalis and an increase of the compounds will form grasses flowers.

By Synthetic Processes.

"In the growth of vegetation, thus beginning of animal forms, for plant life builds up by synthetic processes the protoplasms 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 flistinguished from other, all having a common origin in a vegetable growth; therefore, when we have built up plant 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, it we desire to produce any given species of animal we need only to build 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 un from decaying animal compounds They should have begun their experience where life begins, instead of where

"I have often been asked whether or not I may not be mistaken as to the character of these productions whether Treestable forms are only crystals and that the animal forms come from contamination of the pounds 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 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 forms, grow up a species so foreign to any transmitted by the germs as to preclude the possibility of contamination from without. Their size is also positive evidence of their spontaneous orias they are much smaller than similar species found in nature.

dSize Proof of Origin.

"To me their diminutive size is the hest evidence of the fact that I am not nistakehlas to their origin and method of production, since I am wholly anable to control any considerable amount of material or a proportionate amount or area 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 con trol larger amounts of material and greater areas of environments I could have produced larger creatures. I am also compelled to believe that these experiments demonstrate that this is nature's method of producing living Torms

"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 law of creation, as the success of the experiments seem to indicate, shall we not halieve 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 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 Dled 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 Neuspann at the County Hospital in that city. Neuspann, who was 56 years of age,

had a vision in which his death was foretold to the hour. Taking advantage of what he consid-

ered a supernatural message, Neuspann summoned his brother Herman from San Luis Obisno county. Herman arrived an hour before the death and received from the lins of the dving man a secret which caused him to leave immediately southward on foot. The whole affair is so deeply myste-

rious that no one at the County Hespital pretends to venture an explanation. either of the psychic manifestation of the sudden departure of Herman. At about midnight of last Sunday

Neuspann saw floating up from the fool of his bed a black sheet drawn taut and smoothed out seemingly by invisible hands. He waited transfixed. He said after-

wards 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 sta tionary there was wafted out before his trance-enthralled vision a white, un-earthly 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 crayon of subdued elec tric radiance. The hand wrote slowly "Daniel, you will die next Saturday morning."

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

Early next morning Neuspann 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 Neuspann was in terrible throes of nervousness. He expected his brother not later 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 Neuspann was in terrible torture, but it was not physical. "I have something to tell Brother Herman," he said, "and no one else wil do." Neuspann did not know that his

brother had started from San Luis Obispo upon the receipt of the letter 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

They Are Not Christians.

of the corpse.

"Graft is unknown in Japan," says dispatch explaining that Rojestvensky's fleet cost the Czar many times as much

noney as was actually spent on it. The Russian officials are notorious rafters, and they pocketed about half of the funds intrusted to them for the construction of ships and the purchase of munitions of war. The result was that Rojestvensky's ships were shams his guns frail and his powder almost

In consequence of this dishonesty, Russia's honor is lost, her sea power shattered, her eastern empire destroyed to satisfy the greed of their aristocratic

rulers. Grafting such as this is treason of the Jackest dve. and it should be punished with the reward of treason.

There is no difference whatever he ween 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.

in spite of the fact that the inhabitants are heathen idolaters, their religion seems able to make men honest, hon orable and patriotic. Indeed, it seems to the unprejudiced observer that there is more of the spirit

of Christianity among these Shintoists

Graft is unknown in Japan, where

and Buddhists than there is in hely Rus Surely Jesus Christ would have an proved the charity of the Japanese na val minister, who sent to the wounded Rojestvensky, suffering in a Japanese hospital, a note of gracious sympathy accompanying a gift of flowers. Sure-ly Admiral Togo's call of condolence upon his vanguished foe, in which the dispatches tell us, his demeanor was marked by gentleness, sympathy, and tenderness, was a beautiful exhibition of obedience to the injunction of good

will among men.

The treatment of the Russian prison ers by the Japanese is universally said to have been full of generosity, good feeling and sympathy; altogether wor

thy of our Christian charity. The Japanese are not Christians, but their superstition somehow compels them to honor their fathers and moth ers as parents are honored nowhere in the Christian world. The Japanese may be a heathen, but drunkenny and gluttony and other vices familiar among us are strangers to him.

Above all, graft is unknown in Japan There are no traitors bolding public positions of trust and confidence. . If any such were to be discovered the Japanese might be so un Christian ns to hang him. But, aside from this weakness, our heathen friends follow the tenchings of Christianity well enough to make it seem unnecessary

for Mr. Rockefeller to worry about con verting them to his religion.
The above from the Chicago Daily Journal expresses some plain truths.

A Late Discovery.

The emperor of Russia telegraphed Rojestvensky, in the course of a recent message of thanks: "By will of the Almighty success was not destined to crown your endeavors. Pity Russia had not been in passes-sion of that "will of the Almighty" be-

close of the Boxer war in China to evacante Manchuria. "The Truth Seeker Collection Therma and Coremonies for the Has of

Liberala" Price 25 cents.

fore she violated her agreement at the

The Psychic Circle.

An Explanatory Letter From Dr. Alex India, Europe, Australia and New Zea-Caird. land, one can readily see that if we

To the Members of the Psychic Circle: -I would like to correct a misunder-standing 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 wish that every member might (for concentrate their wishes on any sub-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 come members of the circle who are tions. We wish Brother Francis could and kind received extolling his paper; he would certainly feel that his efforts for the bring us to our resting beds weary and

content and undishonored, and grant us world's betterment were appreciated. A word as regards the difference in in the end the gift of sleep." time. As our circle extends, not only all over our own country, but to Africa, 44 Commercial street, West Lynn, Mass.

IS THE DEVIL DEAD?

Clark, Delivered Before the Worcester Association of Spiritualists.

Subject: "Is the Devil Dead?"

lief 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 not trace of a belief in this be ing; we have voted him down the door has been opened and he has been ush-

In the twilight of civilization, a be-

ered 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 all is good, there is no evil, but we who recognize the Iufinite 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 jealous 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 litters and yet we all know worry never does any good, but always brings harm? Is the love of money dead, that pro-

lific 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 be lieve 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 the mortal, until their auras blend together, like the fly caught in the spithe patient, and needs treatment. In "disease" and its "manifestation." my experience as a healer in cases of Without the manifestation, how could it obsession of this kind, I have question of this kind, I have quest tioned 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 high degree, that the vow taken by Jes uits 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 outgrown it. And wherever they find a sweet-souled sensitive working for the upliftment of humanity, hordes of these obsessing spirits rush in and in many cases succeed in driving the band away and taking possession of the medium, give an exhibition that would at once denounce the medium as a fraud before the world. And may not the recent exposure of many mediums be accounted for in this way? Ah! my

friends, when you send only saints over there, saints will return and bless you We acknowledge and appreciate the innate goodness which exists in the human heart today, the little acts of kindness and loving self-sacrifice which we find even among the untutored of our race, and while we do not say, "all good, there is no evil," we fully prehend the necessity of evil, for with out the existence of evil there could be M. LIZZIE BEALS. no progress.

Worcester, Mass. Honest Labor Without a Rival.

The story is told of a young man lately locating in the rock region of Oklahoma, where large numbers of toughs are congregated to rob those boring for oil. He was addressed by

one of them: "What in h- are you doing down iere, anyway?" Drawing himself up proudly he re

: bailor "I came down here to try and earn an honest dollar by labor." Looking at the stranger with pity, the interrogator remarked:

"Well, go ahead, you won't find any ival here at that game." It was well the adventurer was not posing as a materializing medium, oth-erwise he would have found many rivals, and might have been compelled to resort to frauds to gain support, as many others have done.

Just Lightning. Three churches were struck by light-

ning in Chicago on Sunday, two weeks winter, in the bitterest cold and the ago. One was Unity, the Unitarian most stifling heat, it has seen them church, which takes no stock in hell. What was Its offense?

· A Worthless Defense.

A man is on trial in New Jersey for love to make so great a sacrifice and murder. His defense is, he was ob yet not die. sessed by demons. Such a defense will find no countenance in the courts.

Price 15 cents.

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

tried to sit at nine o'clock by one time,

ly send the request to The Progressive Thinker? We have no way to inform the large circle, but everybody reads The Progressive Thinker. We would different writers on the large variety of also request the circle members to resubjects treated, but we realize that peat the following prayer, by Robert L. there are many who would like to be. ing. "The day returns and brings us come members of the circle who are not able to subscribe for the paper, the petty round of irritating concernment able to subscribe for the paper, and duties. Help us to play the man; much as they might like to. Such are no condible us to perform them with laughter. read some of the many letters we have abound with industry. Give us to ge blithely on our business all this day;

ALEX. CAIRD. M. D.

Mother Eddy's Final Message.

Mrs. Mary Baker G. Eddy comes out Abstract of Lecture by Miss Susie C. with a communication that reads as though it were her last will and testament to her devoted disciples and followers.

> "All I ask of the world now is, that it grant me time to assimilate myself to God," she says. Some might supposethat she held the belief of the Buddhists, who expect to be finally absorbed into the divine principle or essence and lose all separate individual consciousness.

> Christian Science, as expounded by Mrs. Eddy and other promulgators, is a sort of esoteric philosophy which, though these teachers may understand it, is incomprehensible to those not initiated into its mysteries; to many clear-headed thinkers, indeed, it seems self-contradictory, self-destructive.

That Christian Scientists, as a class, comprise an excellent and high-minded people, none will dispute. That many cures have been effected by their methods, is not to be denied. But these facts do not prove the Christian Science philosophy is correct. The cure's effected by Christian Science methods are easily explained on the modern vecognized principle known as "Sugges-

tion." Mrs. Eddy puts her views in the form of questions and answers: "Does a Christian Scientist regard

poverty as a manifestation of disease? "No. "Is poverty a disease of society or of the individual?

"Can the individual by the use of Christian Science overcome a worldly defeat? "Yes. "If the world would abandon the

study of disease and crime and devote

itself to the study of wealth, health and love would oriminals, cripples and poverty cease to exist?

"Of both.

"They would." Now, we suppose it is all plain to the initiated Christian Science mind, but it is rather confusing to the ordinary, uninitiated outsider, to be told, ex cather spirit still lingers in the atmosphere of dra, that poverty is not a manifestation of disease, and yet is a disease of both society and the individual. There is, of der's web, then, indeed, the spirit is course, a sort of distinction between

e known there was disease But is it not rather self-stultifying to admit there is disease of both society and the individual, when all along a cardinal principle of Christian science is to utterly deny the existence of disease, and aver that it is merely an "il-

lusion of the carnal mind"?

But again: "If the world would abandon the study of disease and crime and devote itself to the study of wealth, health and love, would criminals, cripples and poverty cease to exist?

"They would." These questions and answers being in fact a study of disease—disease of both society and the individual-it seems queer that Mrs. Eddy (whose 'Science" denies the existence of disease), should condemn the study of disease, and tell us that health can be studied without studying disease and that the study of disease (which is nonexistent) and crime is the cause of the

disease poverty. Christian Science as elaborated by its present head, is a queer muddle to us. Not being fully initiated into the mysteries of its esoteric philosophy, it

is now beyond our comprehension.

IN THE CRADLE OF TEARS.

Strange Cradle in Which Are Placed Griefs of the World. There is a cradle within the door of

one of the great institutions of New York before which a constantly re-curring tragedy is being enacted. It isa plain cradle, quite simply draped in white, but with such a look of cozy comfort about it that one would scarcely suspect it to be a cradle of sorrow. And this cradle is the most useful and in a way, the most inhabited cradle in the world. Day after day, and year

cradle in the history of the race. In it the real children of sorrow are placed and over it more tears are shed than if it were an open grave. It is the place where annually 1,200 foundlings are placed—the silent wit-ness of more heartbreaking scenes than any other cradle since the world heran. For nearly thirty-five years it has stood where it does to-day, ready-draped, open, while as many

thousand mothers have stolen shame-

after year, it is the recipient of more

small wayfaring souls than any other

facedly in and after looking hopelessly about, have laid their helpless offspring within its depths. For thirty-five years, summer and come—the poor, the rich; the humble the proud; the beautiful, the homelyand one by one they have laid their children down and brooded over them. whether it were possible for human

Still the tragedy repeats itself and. year after year and day after day, the unlocked door is opened and dethroned virtue unters—the victim of ig-

"The Jesuita." By Rev. B. F. Austin, norance and passion and affection, and A. M., B. D. An excellent parablet a child is respect of an honorable home. -Tom Watson's Magazine.

to those who understand them the pro-

One; and that One is everywhere; and

that, as the great Reality, which men

have called God, as manifested in na-

ture, in experience, in the highest in-

tuitions of one's soul, it may be absolutely trusted and that in human re-

lationships it may be loved and served.

The practice of this principle is not

only the way of salvation—it is salva-

tion; that is, it produces knowledge, wisdom, character, peace and power.

When the aberglaube, or extra belief and overlying superstition, is removed,

this is the essence of Judaism, of Chris

religions of the world. We do

ACTIVITIES-LOOKING UP,

OF PEOPLE FOR THE PURPOSE OF

that the worship of God is a privilege of the individual, according to his per-

ENGAGED IN ENGROSSING ACTIV-

Already we are engaged in many en-

grossing activities. There is probably

not a week in which our meetings of various sorts for educational and practical

a day. It is frequently the case that

at the same hour several important

meetings along different lines are in

progress at the same time. Mrs. Mills' Emerson classes in numbers and inter-

est surpass anything of the sort ever

just putting our Sunday-school work on

thoroughly scientific and practical

basis, which is to become, we trust, an

influential educational institution along ethical and sociological lines. There

are now four main departments in this

First, the Children's Church, which

meets in Emerson Hall at 11 o'clock on

Sunday mornings, at the same hour at

Second, the Academy, which meets in

this hall at 12:30 o'clock and consists

of all the young people up to sixteen

years of age. For the present, mem-bers of the Academy WILL STUDY

SIMPLE ETHICS—the great lessons concerning everyday duties—the spirit-

ual significance of some of the striking Old Testament stories and the life and

THIRD, THE LYCEUM.

This department will consist of young

men and women from sixteen years of

age up. If they wish, they may gradu-

ate at twenty-one years of age into the

College of Religion and Ethics, but may

classes will be my recent exposition of

the Sermon on the Mount, entitled

"The Divine Adventure." which will be

divided into sections and used as regu

Fourth, the College of Religion and

Ethics. For the present, the only class

in the college will be the one conducted

at 12:30 on Sunday by Mrs. Mills. The

text-book for this class will be Mrs.

Mills' recent statement of the funda-

mental principles of spiritual philoso-

book will also be prepared for the spe-

cial use of students in this class. The

Emerson classes may also be counted

as in this department, and we propose

soon to commence sociological study

THE PHILANTHROPIC ACTIVITIES

of The Fellowship are already so nu-

merous that time would forbid me to do

more than mention them. In the near

future I hope to deliver a special ad-

dress on "The Philanthropies of The

Followship." We have at present ten

committees engaged in philanthropic

1. The Philanthronic Committee

2. The Committee on the Sick

3. The City and County Jails Committee, who regularly visit our local

prisons, become acquainted with the

prisoners, and endeavor to render them

efficient assistance upon their leaving

their places of detention. This com

mittee also furnishes libraries and read

ing matter to the inmates of the jails

and also provides clothing for numbers

4. The Detention Home Committee

enders similar service for the boys and

its the hospital to discover their needs

6. The Day Nursery Committee as

7. The Sewing Committee meets

sists in the work of the Day Nurseries.

every week with a large number of vol-

untary assistants, for the purposes of

repairing, remodeling and otherwise

preparing clothing, which is furnished

by members of the Fellowship and oth-

the Jails and Detention Home and the

semi-weekly sessions of an evening

chool, which will teach to members of

The Fellowship various branches in

10. The Legal Advice Bureau con-

sists of some of the most eminent law-

which they may desire instruction.

The Children's Hospital Commit-

of them upon their release.

girls of the Detention home.

and renders aid in other ways.

phy, entitled "The Art of Living.

along various lines.

lar lesson leaflets for this purpose.

which we gather here.

teachings of Jesus.

fulfill."

fellowship.

as the practice of life.

-A Beacon Light to the Whole World.

In the economic world, it would produce a larger measure of justice and respect to come so unpleasantly familiar. There are thousands of people in this city who said an administration of commerce, so that the same administration of commerce, so that the same administration of commerce, so that the same administration of commerce, so the same administration of comm

An Organization the Aims and Objects of Which uneasily in intervals between the attacks of the deadly underconsumption; and it would eause the principle of contract the princ Promise a Reign of True Brotherhood and a Greedless Christianity.

The following is a summary of the objects, and good-will and brotherly service be permanently established among the na aims and aspiration's of The Los Angeles Fellow- tions of the earth. We could well take as one of our motaims and aspirations of The Los Angeles Fellowship. Divested of all creeds, shorn of all superstitions and gaudy show, with only the one
thought in view, to do good, The Fellowship
stands forth as a Beacon Light to all the world.

It is a Divine Plan fully crystallized, with the
seal of Angels of Light thereon, and its vibrations should extend throughout the whole earth,
especially among Spiritualists.

We could well take as one of our motions the words of William Morris in
"The Dream of John Bail": "Forsooth,
brothers, fellowship is hell; fellowship is death;
and the deeds that ye do upon the
earth, it is for fellowship's sake that ye
do them ** Therefore, I bid you not
dwell in hell, but in heaven ** upon
earth, which is a part of heaven and
forsooth no foul part." To promote this
spirit among ourselves and in every human association is the object of the Los
Angeles Fellowship.

As far as our relationship with other
religious, educational, reform and phiespecially among Spiritualists.

Spirits of the illustrious dead—philosophers, lanthropic associations is concerned, we desire to be on the friendliest terms with all and to co-operate to the utmost with them in every noble endeavor. If ment, and with approving smiles, lend their aid

to make it a success.

Spiritualists with high ideals and holy aspirations find in The Fellowship a congenial home, and realize something of Heaven on earth in the great work being carried on under the ministrations of Renjamin Fay Mills, an angelic Messen-

ger of Love and good will to mankind.

The Los Angeles Fellowship is a segment of the spirit world realized on this earth, a spirit
Membership of the CREANIZA

The Los Angeles Fellowship is a segment of the spirit world realized on this earth, a spirit
Membership of the CREANIZA

The Los Angeles Fellowship is a segment of the spirit world realized on this earth, a spirit
Membership of the CREANIZA

Membership of ual ideal in full bloom, the fruition of all that is good in Spiritualism, and a haven of rest for its fact that this is not a union of those crease the list of non-resident members. devotees who seek the spiritualized calm that who hold the same opinions on theolog- if you do join The Fellowship, encourfollows the steps of unselfish workers.

It is the culmination of the highest aspiration. Therein one can attain a fine spiritual development, for that can only be had by being good ment, for that can only be had by being good clalifies concerning all possible varied in some other organization or organization of clalifies concerning all possible varied in some other organization or organization organization organization organization organization or

It is spiritual in all its component parts; it attracts the angels, the great and good of Spiritlife, without any signboard, and without the least of any man concerning his opinions on any signboard, are bracked ocio. It is the last of membership, ostentatious display or braggadocio. It is the any subject, as the 'est of membership, we are beginning to realize, to use the blossoming out of all that is high and noble in words of another, that "when men are welded together in spirit, they shall be Spiritualism, and should encompass the whole earth. Spiritualists, awaken! or The Fellowship without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the two modern principles of the International without any attempt at uniformity of the International without any attempt at uniformity of the Internati world from sin and misery.

The Los Angeles Fellowship is an as- OBJECTS OF THE ORGANIZATION. Bociation of people for the purpose of encouraging trustful and unselfish livence and it could be nothing the conditions of joining The Fellowship are their agents.

The conditions of joining The Fellowship are their agents.

SALARY OF THE CHIEF MINISTER cant shall understand our principles of the conditions of joining The Fellowship are their agents. or program authorized by this virile young organization.

HISTORY OF THE MOVEMENT.

tion whose consummation in this more permanent form we celebrate to-day. Unseen Author and Rreserver of our being, with our fellow-men, with every livery on much credit cannot be given to a ling creature of well as with the credit noble little band who associated themselves together in March, for philanselves together in March, for philanthropic endeavor, under the name of "The Fellowship," a title which they Unity. It describes the best thought of adopted from a similar body in San Diego, composed of people there who had been interested in a series of meetings there in October, 1903. The real history of the Los Angeles Fellowship, however, reaches farther back, and I suspect its roots may be found in the very beginning of the development of the human race.

Ilgion of to-day, and what we mean by fellowship is the attempt to make practical this great present-day, world conception. We do not mean to make any distinction between men by the forming of this society. This is not a Fellowship, but THE FELLOWSHIP.

We do not say. We are the sheep, and Diego, composed of people there who

the human race.

We do not say, We are the sheep, and others are the goats; the good people mand of our time, a time when, as are within and the bad people are Massini says, "The old world passes without. We do mean, however, that away and a new world comes into ex-

The minister of the preliminary or in the practical recognition of the fact ganization was Mrs. Mary Russell Mills, who was invited to fill the posithat we are all one. tion during my absence in the east, and until we could determine whether to make Los Angeles our permanent mornings and Wednesday evenings, am, excuse me, you are mistaken. I conducted an Emerson class, organized and superintended a Sunday conducted an Emerson class, organized but you are essentially in the church, church includes all people and I BE-LIEVE THAT ALL THE CHILDREN Religion and Ethics, inaugurated and superintended the administration of certain philanthropics during September, October, November and December of last year. On several of the Sundays of this time, when I was in the

city, I delivered the address. From the first gathering, unmistakthat the early Christians lived accordable indications of genuine spiritual ining to these principles, but whether terest and power were present, and unthey did or not we want to realize them der the leadership of Mrs. Mills the audiences grew in size, until they were crowded out from Blanchard Assembly Hall to the larger Blanchard Hall, and later the Sunday services were transferred to this larger audience room, and w we find even Simpson Auditorium inadequate to accommodate the regular gether without distinction, bound

On February tenth the formal organ- ity; but until that consummate day ization was perfected by the adoption shall dawn, let there be at least one of a constitution and the election of permanent officers. On the preliminary relationship. The application of this roll to date over eight hundred names principle would solve all the problems have been inscribed—up to the morning of human association. In the home, it of March sixth—as charter members, would sanctify every holy affiliation The names upon the roll are not alone of and lead to wisdom and permanence in residents of Los Angeles, or, even of domestic relations. this vicinity, but people from all parts of the United States and even beyond aren to be true men and women, sons its borders have been seeking the privand daughters of the Most High, and to llege of being enrolled as charter mem- live as members of one great family. some men and women of laudable national and international renown for tercourse with one another to be truly their good words and works.

and the whole civilized world breathe uneasily in intervals between the atand it would cause the principle of cooperation to entirely banish our presfamily, rather than an army of hostile extension of a real democracy, and in our larger politics the spread of peace and good-will and brotherly service be

religious, educational, reform and phiwith them in every noble endeavor. If we do not always see alike concerning theories and methods, that is no reason why we should not be in hearty other, and why we should not work to-gether where we can.

ligion by opinion has had its day. If let each child make a separate subscripwe must have a creed, I think most of tion, and you will find that you are us would be satisfied with Professor greatly helping in the interest of the Dolbear's statement, "I BELIEVE IN GOODNESS AND WILL SO ORDER be of great benefit to them, by encour-MY LIFE." There are enough organizing them to become practical mem-zations which stand for all sorts of spe-bers of The Fellowship. Membership ions, which are not fundamental and members of The Fellowship to give at which must change with the increase of least a large portion of their leisure

THE CONDITIONS REQUIRED. THE CONDITIONS REQUIRED. gating of any act of the officers, who content into the idea of religion. It pro- trustfulness and unselfishness and poses to minister to every rational need agree to endeavor to practice them and of humanity, individually and collect- to encourage others in the same en-The Fellowship is a direct outgrowth well [True Spiritualism]. The Fellow-deavor. It is undoubtedly true that of a series of addresses delivered at va-sious times in the winter and spring of rious times in the winter and spring of nineteen hundred and four and of a summer gathering that same year at Camp Cabrillo on Santa Catalina Can be considered and summer gathering that same year at to be.

I believe that any man is religious and to tion. If they are not, we bid them God-where a number of friends be.

I believe that any man is religious are awaking." We find great multi-Island, where a number of friends became so attached to one another and to the principles which characterize which that a religious association is one in organization of the fellowship with untribe Wellowship, that on their return The reliowship, that on their return one another and all men to lead the is a very simple matter to join The Felthey could not easily be separated, and they could not easily be separated, and with other kindred spirits began in September the preliminary organization of the preliminary organization of the preliminary organization of fellowship with the badge by which we shall be able to recommend to the preliminary organization of fellowship with the badge by which we shall be able to recommend to the preliminary organization of Unseen Author and Rreserver of our belognize one another when we meet; but cheerfully received a sum as salary
ing, with our fellow-men, with every live the badge above all others that I which is only a fraction of what they ing creature, as well as with the great TRUST THAT WE AS MEMBERS OF could be paid for services of equal valinanimate Mother Nature who is trying THE FELLOWSHIP SHALL WEAR IS the science, politics, economics, and re-OLDEN BADGE OF UNSELFISH-

> HOW TO BECOME A MEMBER. Practically, the method of joining and reliable in our business methods The Fellowship is exceedingly easy and to keep the most accurate accounts. We do not elect our members; they on the most approved system, paying elect themselves. Any one who signs our bills promptly and in all of our rethe roll or authorizes the secretary to lations with the business world. sign the roll for him, and makes a subscription to the current expenses, proportionate to his interest and ability, mmediately becomes a member, and

only loses his membership when he

ails to indicate his continued interest

by his absence, or delinquency in the payment of his subscription. I have been asked a great many times how we think we can administer such a great institution as this upon such a financial basis, and I reply that it is true that we need money in order to meet the heavy obligations and to seize the great opportunities of our rapidly growing work, but we believe that in these affairs we can practice our GOD AND BROTHERS AND SISTERS principles and absolutely trust the members to contribute each one actalking of the Fatherhood of God and cording to his own ability. The individual subscriptions now yary from one cent a week to twenty-five dollars a month, and I suppose that this great difference fairly indicates the varying financial resources of the members of The Fellowship. Those who have large means should make large and generous

just so far as in us lies, in and through The Fellowship. In every spot on earth Jew and Gentile, Barbarian and Scythian, bond and free," heathen and Chrissubscriptions, in order to supplement tian, the rich and poor, the wise and the smaller contributions of those who foolish, the learned and ignorant, the have not. Certain privileges will be granted to the members, and where the weak and strong ought to meet conditions of membership are as simple the great ties of our common human place where this shall be true of human associated with us. EXPLANATION ABOUT SEATS. our seats on Sunday mornings for mem-

we recognize the fact of human fel-

lowship and desire to live with all men

A lady said to me the other evening.

"I sympathize with your spirit and your

purpose, although I am not a member

of your church." I said to her, "Mad-

OF MEN ARE THE CHILDREN OF

For ages men and women have been

he Brotherhood of Man. It is possible

ONE OF ANOTHER."

recreative and inspiring.

bers of The Fellowship in order to pre- similar smaller gatherings. serve our esprit de corps, and that all of the members may be kept informed In education, it would teach our chil In society, it would paralyze our foo ishness and frivolity and cause our in-

that fruit would not rot in California to one of my assistants, when I was while children starved in New York, pastor of a Presbyterian church there: cause I am too poor to hire a good seat and too proud to hile a poor one." So you will please clearly understand, first, that seats are reserved only at the ent savage economic strife, until the Sunday morning services, and that on business world should resemble the Sunday evenings and Weithesday evenarmies. In politics, it would mean the ers without any distinction, and that even at the Sunday morning services, at five minutes before the hour for com mencing, every unoccupied seat in the house is open for anyone who wishes it Second, there is no sort of discrimination among members on financial

No man is too rich or too poor to be derstands our principles and comes in on equal terms. We welcome the poor and will not bar out the rich, provided they all act in the true spirit of human brotherhood; and if there should be any millionaire member, let him clearly un better than his less fortunate brothe who may have no income at all, and will have only the influence in the Councils of the Fellowship to which his character, his wisdom and experience may entitle him.

people in The Fellowship at the present time are among those who possess the largest measure of beautiful humility and a genuine spirit of religious de mocracy. We also propose that those who hold seats in a certain row for March shall be moved one row forward for April, and one row farther forward at the beginning of each month (with

NO CREED.

MEMBERSHIP OF THE ORGANIZA
III. 11 you wish to be enrolled with us, you need not let the fact that you do not live in Los Angeles keep you members of The Fellowship to give at

ADMINISTRATION OF AFFAIRS. Here, too, we have endeavored to ar range our affairs so that they will be administered with efficiency, and yet sense of the term, we have no governing body. Our officers are not rulers tire body may dictate their supreme the members of any other similar or will at any time as regards the members of the official bodies and as concerns the initiating, revising or abro-

The administrative bodies are, first, the Council, composed at present of fourteen members, which superintends he practical work of The Fellowship through about thirty committees; and second, the Trustees at present numbering seven, but soon probably to be increased to the legal limit of eleven The Trustees have charge only of the financial interests. The only salaried officers are the ministers, who give their entire time to the work, and the necessary clerical and administrative assistants Some of these officers, how-ever, have done all of their work so far without any salary, and those who have received a specific amount have cheerfully received a sum as salary THE RED BADGE OF COURAGE. THE peat here the statement which I made WHITE BADGE OF PURITY, THE to you two months ago, that I will agree BLUE BADGE OF DEVOTION AND that at no time while I remain the per LOYALTY TO PRINCIPLE, AND THE | manent minister, will I consent to receive a salary that shall amount to NESS, GENTLENESS, KINDNESS one-fourth as much as I formerly re-AND LOVING SERVICE. orthodox church.

We mean to be especially accurate which has charge of the especial ministry to those who are in financial need. which stands ready to render efficient and helpful service to all people of all creeds who are in need of attention.

ENT TIME.

At the present time we are occupying to a greater or less extent, four places First, Masonic Hall, of which we have the exclusive control, where we hold our Sunday morning services, the principal sessions of the Sunday-school our Wednesday evening meetings, our so cials and various other gatherings Second, Simpson Auditorium, where

our Sunday evening meetings will be held until further notice. Third, Fellowship Headquarters, lo cated at 434 South Hill Street, directly tee furnishes delicacies, playthings, bandages, etc., to the sick children, visacross the street from Masduic Temple Here we have located the business of fices of The Fellowship, the office of the Fellowship magazine, the office of The Fellowship Publishing Company, where various books and literature may found, and also the office of the Venice Assembly. At the rear of the head quarters will be found Emerson Hall being a new hall, which we have seated with 150 chairs, where the Emerson classes, the Young Men's Ulub, and ers for the use of the Committees on other smaller gatagrings will hold

their sessions. Philanthropic Committee. Fourth, Fellowship, House, 8. The Graduate Jolly Boys' Club conditions of membership are as simple which most of us have become familiar, as ours, no one can feel that he is de located at 605 West Third Street, where Committee has already organized one club of boys who had joined the Jolly barred from any privilege, except by we shall retain the headquarters of the his own voluntary declaration not to be Council, the administrative offices for Boys' Club, which is the name of the Fellowship organization within the Dethe philanthropic, educational and re tention Home, and who have a desire to ligious activities, the sewing rooms remain connected with a similar organsocial rooms and rooms for the meet ization after their residence has been The reason that we reserve most of ings of the various committees, of the transferred to their own homes. The Evening School Committee Graduate Jolly Boys' Club, and other will commence next week regular

PRINCIPLES SET FORTH.

concerning the development of the I have already stated what we call work, and that we should have at least The Fellowship Principles. As Emerone meeting at which those who have son says, "There is a statement of rebeen interested enough to become memiligion possible which would make all I have already stated what we call bers should be sure of obtaining admission. I call your attention with great this is such a statement. These little vice without charge to those who are emphasis to the fact that this does not words, TRUST AND LOVE. indicate unable to pay for it, but who will en-

deavor as far as possible to assist in preventing litigation. Besides these committees we have

discovered by man concerning the rational life of humanity. What was NOTHING LESS THAN A REVELAactively at work the Secretary's Committee, the Post Office Committee for TION came to Mrs. Mills and to me one the furnishing of Fellowship literature tiful Pledmont Hills above Oakland. to those who may send us inquiries; the Sunday-school Committee, the Dra of every true religious philosophy and matic Committee, the Hospitality Comthe inspiration for all sane living might be summed up in absolute trust as the attitude of the mind and perfect love tee, the Welcome Committee. The Fellowship Magazine Committee, Young People's Socials Committee, and the Ushers' Committee. statement is the conviction that in the universe and peyond it there is but

There are now about fifteen people connected with The Fellowship who spend practically all of their time in superintending and administering its various interests, and there are probably nearly three hundred who are actively engaged in various practical directions. PLANS AND PROSPECTS SET

FORTH. Several great plans for practical deattention. For one, the great Summer

tional sociological congresses, and the summer university which will be estabtianity, and of every one of the great lished at the Venice of America, adjoin mean to criticize or tear down. We wish to "criticize only by creation." ing Ocean Park, during July and Au gust. While these enterprises are not under the direct auspices of The Fel-We "have come not to destroy, but to sonal direction, and the first opportunity to secure accommodations at the Assembly City will be given to the members of The Fellowship. I hope I am free to say with the greatest that at least a thousand constituents in Los Angeles and from other places will n The Los Angeles Fellowship if I did themselves together in this fashion de-youtly mean to "look up and not down, time during the summer months, to gether, in this ideal spot. For further information concerning the plans as they develop, address The Venice Asnot in, and lend a hand." I would not care to spend energy and time in this sembly, 434 South Hill street. We need, for immediate use, for our associated endeavor if I did not think Fellowship work in Los Angeles, two we meant to take as a real motto one sacred to many a heart amongst us, "Not to be ministered unto, but to min-

great buildings. One, to be located near the business center of the city, should contain an immense auditorium smaller auditoriums, our business of fices, the offices of the publishing company, of the printing company, of the OTHERS, AND OUR MAIN OBJECTS ARE PRACTICAL. Formerly men have thought they might worship God so-cially and have tried to transact their of our various philanthropies; as wel as providing stores and offices which would furnish a revenue that would contribute largely toward the philan thropic work of The Fellowship. sonal development, but that in the practical affairs of life it is necessary that Second, we need another great building, preferably on the top of the hill

near the center of the city. should be a great modern phalanstery, in separate departments, with single rooms for young men and young women, with apartments for families, and with especial arrangements for the aca play room, a tennis court, a physical culture teacher, whose services should be furnished free to the children, etc. This phalanstery should have beautiful roof gardens, with private summer houses, if desired, and should series of small dining rooms, that would be occupied privately by families if they so desired. This would also be the headquarters of our rapidly developing educational institution which promises to become a great College of Religion and Ethics, with especial attention to modern sociology.

We need also, immediately, several branch offices for philanthropic interests. WE NEED, WITHOUT A SISTERS WHOM WE TAKE FROM FOR WHOM WE ARE LEGALLY AND MORALLY RESPONSIBLE. WE NEED A HOME FOR THE BOYS WHO ARE GRADUATES OF THE DETEN TION HOME, AND ALSO THOSE WHO HAVE NOT BEEN RESIDENTS DER HIGH MORAL INFLUENCES WHILE EARNING THEIR LIVING OR PURSUING THEIR EDUCATION.

We ought to have an employment

Fellowship, but probably developing into an attempt to supply also the need of others without employment, in a discriminating, brotherly fashion. I should also like to see started, in the should also like to see started, in the constitution a Fellowship loan office.

Blossoms; Music-Flow of Pindar; Friends in the Loves of THE POETS. The Prefigured Friends in the Loves of THE Poets in the Loves of THE Poets in the Prefigured Friends in the Lov remain in the lyceum until they are twenty-five. The text book in these which should furnish money at reasonable rates to those who are in temporary need of assistance. These are pressing practical needs, one of which is a large philanthropic fund, both from single donations and also from regular contributions. Commencing next Sunday we will put in operation a system by which the members and friends of The Fellowship may make regular monthly contributions to our benevolent work. But while I am thus outlining some of the immediate practical needs. I realize more than words can express, that these are not our greatest ecossities I believe in the truth of the word of the old Hebrew psalmist: Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain." What he meant by this was that the great thing is not institutionalism or the making and carrying out of practical plans, but rather the developing of the great Spirit of Life to which all things are possible. If it were not that this Divine Spirit is so marvelously manifest in all of our work, there would almost be danger that we would grow too fast.
We all of us need more and more an

appreciation of the purposes and spirit of this movement. We need to see that we are not creating what is being accomplished, but that we are being mind. Send in a subscription now. created by the Eternal Spirit, are being

my life, but I joyfully bear witness that I have never observed anything in quality or intensity like the hearty devotion of the people who are inaugurating this movement. The only word that describes it is enthusiasm, which, literally translated from the Greek, means the realization of the presence of God in man. This is nothing less than a reformation of the reformation.

A SUBLIME SPIRIT OF SERVICE possesses scores and hundreds, as they place their names upon our Roll of Honor. Every week tens and scores of the most intelligent and noblest men and women, young men and maidens, boys and girls, volunteer for any sort of service they are able to render. have made scores of requests for the

giving of practical endeavor from our members in the last few weeks, but I do not think I have opened one door of opportunity for self-denying service that has not been eagerly entered, unless there was some especial reason that prevented it. This great, deep, solemn, joyful, enthusiastic consecration which absorbs our lives is comparable in the spiritual

experience of our ancestors only to the early days of Christianity. We do not make any claims or utter any prophe cies concerning the future of The Fellowship. No one could realize more than do Mrs. Mills and I that we are only INSTRUMENTS OR CHANNELS FOR THE OUTFLOWING OF THE HOLY SPIRIT OF OUR TIME. This

is not an association of followers. Numbers of our members are leaders in their own departments of the world's work. It is not "a personally conduct-

(Continued on page 7.)

RESTORES EYESIGHT.

Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a ew system of treating afflictions of the eye has all torturous and barbar-

of blindness, failing eye-sight, cataracts, granulatof the eye through this grand discovery, when

eminent oculists termed the cases incurable. Below we print extracts from testimonials'

such as are received by us daily.

Mr.A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

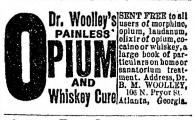
Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age, it cured my eyes, and cured my wife of asthma."

ma."

Hundreds of other testimonials can be sent on application: "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 342B,923 Walnut St., Kansas City, Mo., you will receive absulutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

DR. BYE, Gor. oth & Kansas City, Mo.



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

A Study of Elizabeth Barrett Browning.

By Lilian Whiting, Author of "The World Beautiful," "Kate Field,"
"After Her Death," "From Dresmland Sent," etc.
With portrait, 16mo. Cloth, gilt. Price \$1.25. The
writer of this "Study of Elizabeth Barrett Browning"
has thrown the book into five chapters, with sub-titles
as follows:

Clasped Hands; Kate Field's Records; Mrs. Browning's Death.
LILIES OF FLORENCE, Poetic Runk; Spiritual Luw: Modern Scientific Thought; The Consider-

MAHOMET His Birth, Character and Doctrine By Edward Glibon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of Advanced rect, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

BODY AND SOUL.

This volume consists of a course of lee delivered in the trance state, and is certain small contribution to the study of the sou is a good work to open the eyes to the diffe between the deductive and inductive proc mind. Bound in cloth, \$1. For sale at this office.

INDU CE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the

created by the Eternal Spirit, are being used by Him, and are simply indications of what He means to do now and in the near future for humanity. I have lived in an atmosphere of a have lived in an atmosphere of a have lived in an atmosphere of a have for religious consecration all BY MRS. DRAKE.

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.. TO WHICH IS ADDED .. Colney's Answer to Dr. Priestly, a Biographical Notice

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This is undendroidly one of the best and sook sacral books ever published. It sloquenty advocates the sent interests of mankind, and clerity points out the tources of human ignorance and misery. The enthror is supposed to most in the rule of Paintyrs an apparition or pination, which unplains the true principles of seciety, and the causes of both the prosperity sand the role of surface trainers. A general assembly of the nations is at length contrance, a legislative body formed, the source and origin of rollgion, of government, and of laws discussed, and the law of Nature-band on justice and equity—is finally process.

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

CONTRIBUTORS .- Bach contributor is alone responsible for any assertions 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 inade-quate 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 lnk on white paper, or with a typewriter, and only on ne side of the paper. Please bear this in mind.

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

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

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

THIS GENERAL SURVEY DEPART. AND WORK OF SPEAKERS AND ME- ing can transpire in a universe gov-DIUMS. A REPORT OF WHAT THE erned by natural law that is unnatural NOT BE PUBLISHED, AS WE HAVE but there is change and progress. PURPOSE.

H. F. Dickey says: "Those claiming to have made a thorough investigation as to the reality or falsity of Spiritualspirit 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 dishonorable and unscrugenuine has no existence. When I posctively state that I have conversed and Go converse with some who have ultimatum. Physical death is only an passed from this world to the spirit, event in life." 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'

The following announces the meeting at Oklahoma City, Okla.: The Spiritualist 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 wonderful demonstrations of clairvoyance, clairaudience psychometry, etc., given by the several gifted mediums of this society at every meeting have already aroused keen in terest in psychic research in this community. Much praise has been stowed upon our mediums for the accuracy with which they describe your loved ones in spirit life, even to names, and the comforting messages transmitted through them to you. Spiritualists do not believe in a hereafter-they feel we must learn to live in this world 'know" it to be a truth by everyday ex- before we are ready to live in another." perience, and consider it one of their derstanding of their true self.

Mrs. S. A. Zinzow writes from Milwankee, Wis .: "I have received twelve premium books which Dr. F. L. Mehrtens ordered. I wish to thank you lasting. Sister Trafton also startled

M. Theresa Allen writes from Springfield, Mo.: "The course of lectures re- to a number of sorrowing souls. In the ferred to in my late communication to evening Dr. J. H. Randall gave one of your valuable paper, to be given at Mill- his inspiring lectures, which was lisersville, Mo., was given as per antended to by an eager audience. We almouncement. We had fine weather and ways welcome the Doctor to our platgood audiences during the entire course form. Sister Kingsbury who, by and all passed off agreeably. I never way, is just starting out as an inspiramet better people anywhere, and never tional speaker, gladdened the hearts of Evas cared for more kindly than in the a good many by her able remarks as to little town of Millersville. They have our life's work in the spirit world: Bro. never permitted a saloon there, and the Thompson and Sister Kirchner gave results are very apparent, especially to some grand spirit messages. an outsider. The moral and spiritual were readily accepted. Our choir as cone of the community is far above the usual rendered some very fine seleceverage, while the spirit of brotherhood tions. Our speaker for Sunday, June and friendly co-operation pervades and cominates the general mentality of the atom. Among the many pleasing feature all to attend our services every 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 "Spiritual" fakes even as they have been protected from the demoralizing influence of the

"Having seen the article in The while in Los Angeles, I beg to inform came under my observation." 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., of Mr. Barrett. When people asked me if I had half rates, I frankly told the N. S. A., lectured and gave spirit them the truth, that I had, and when I was asked if I held ordination papers, I admitted I did not, and the reason I had Friday evenings, May 25 and 26 to re 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 ordination papers, through his personal influ-

Take due notice that Items for this page in order to insure insertion must or statements he may make. The editor contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

> ALWAYS GIVE YOUR FILL NAME AND ADDRESS WHEN SENDING NO FICES AND COMMUNICATIONS FOR UBLICATION, 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 house Mrs. Bishop has been a medium all her ife, 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

hrough Phone Douglas 1453. Conrad Bock writes from St. Louis, Mo.: "The Advanced Spiritualist Assodation are holding good meetings at Schuelte's Hall, 19th and Wright, every Sunday evening at 7:45 and Friday at :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, "Spiritualwas ably and eloquently handled. The lecturer stated that Spiritualism was the basis of all religions, and that he founders were all inspired by the divine power. He proved spirit communon from the bible, and mentioned Abraham, Moses, Jesus, and his disci-ples, and Paul. 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 her convincing way, the scientific demon stration of the immortality of the soul and thus the good work goes on.'

H. E. Pomeroy writes: "I take no tock in any system of mythology or MENT IS ONLY INTENDED TO and had their day, but science and CHRONICLE THE ENGAGEMENTS knowledge have dethroned them. Noth-VARIOUS SPEAKERS SAY WILL Life is natural and there is no death, was evolved and became an ego under NOT SPACE SUFFICIENT FOR THAT 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 ummutable life. Although we grow to the stature of men and women here we do not put away childish things until nature compels us. The sensual pulous persons is no argument that the earth-born soul, must be spiritualized and refined in order to increase in knowledge, truth and love. Love is the

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! Your spirit friends will help smoothe your troubles all away.'

Mrs. Lydia Jessup writes from Ches terfield, 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 ever had. Any one wantin 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 heard him lecture every Sunday for some time. His lectures are so uplifting and instructive, they are sincere ly 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 within their own souls. To make heavenly conditions here in this world, I

Mrs. Kirchner writes: "At the Rising privileges to lead their brethren out Sun Mission, on Sunday afternoon, June into the broader light and better un- 11, Mrs. Martha Price gave a talk which was convincing to the most skeptical She seems to reach the hearts of her the hearers in her earnest, sincere way, and the impression she leaves with them is her hearers with her clear demonstrations of spirit return, bringing comfort Sunday afternoon at 3, and evening a 8, at Mission Hall, Peoples' Institute. Van Buren and Leavitt streets. second annual picnic takes place on Saturday, July 1, at Reissig's Grove, Riverside. Come and have a day's out

ing and a good time." Mrs. Harriet W. Hildreth writes from Worcester, Mass .:: "'Tis nearly time for me to renew my subscription 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 welcome paper coming Milton Baker writes from Oakland, every week was far more to me than can tell. The letters from spirit realms Progressive Thinker, claiming that I by Mr. Petersilea, make that realm went by the name of Martin Bailey seem more real than anything that ever

> C. H. Mathews writes: "Mr. and Mrs. E. W. Sprague, those indefatigable-Spir itualist missionaries and workers for messages and tests at Eagle Hall, New Philadelphia, Ohio, on Thursday and spectable-sized audiences. They are expected here again before the snow flies, and a welcome is assured them. Your No. 805 was so interesting that transferred a large portion of it to Vol. XV of Mathews' Scrap Books, to be placed in the public library here. W. J. Bryan is to be at Clinton, Iowa, Sunday, July 30."

use a pen or typewriter.

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

Dr. Beverly writes: "At Arlington Hall, Chicago, the Spiritual Science Society will continue its meetings all sum-mer, 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 co-operate 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 reason to

feel thankful 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, in connection with our organist, Mrs. Frankle Cole and our choir, rendered olog, duets and quartettes 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 sneaker. the Hon. Ex-State's Attorney and author, Charles Hughes, we had a feast of soul food. The same singers rendered the beautiful and soul-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 bud of promise destined to become a beautiful flower in the grand work of teaching the truth of Spiritualism, Mrs. Alice Sexsmith, 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 cent 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. When she returns sho will find warm hearts and outstretched hands to welcome her This society will close the season Sunday, June 25, when our speaker will be he well-known and capable man, Dr. ieo. B. Warne, followed by the beautiful christening service with flowers as conducted by the far advanced guides of Mrs. Nora E. Hill. Don't forget the ate. We will open a summer meeting commencing the first Sunday evening of July and continue each Sunday evening of July and August. We have secured the help of able speakers and shall conduct an open door meeting, depending on the free will offerings of the attendants, feeling that the earnestness of our purpose to present the truth of Spiritualism will make a refuge for those who know the truth and an open door for those seeking the same. O'Donnell College Hall, So. Paulina treet, between Washington Blvd. and Park avenue. All welcome.

F. Anlant writes from Oklahoma City Okla.: We conduct meetings every Sunday evening, and the notices I write for the papers attract many investigators Our principal speaker at present is Dr. G. L. Monroney, a staunch old Spiritualist and resident here, who has had a very large experience in the field of psychic research, and is a very good emonstrator and deep student. Mrs. D. M. Thorp and Nicholas Becker are our public mediums and are much appreciated for their unselfish work in behalf of our organization. We charge no admission, but take up a collection after the meetings, to partially cover expenses. I heartily approve of the vigprous warfare of Spiritualists against all fraud in our ranks. Oklahoma City certainly is not a good field for the 'spiritual' impostors, as they have left us alone ever since we saw them in their true colors and withdrew our sup-

J. A. Ball writes from Thorntown "I find many articles in The Progressive Thinker that are well worth he price of an entire year's subscription

port.

Emma M. Nutt-Moore writes: "After successul season's work in Muncie Ind., as speaker and medium, I have lopeople hold a very warm place in my heart, and I trust the friends may meet with unbounded success in their efforts to establish a nermanent organization, and from the beautiful Southland we send greetings to our Indiana friends. Owing to the poor health of my husband we were obliged to make the change, and already it has been

Frank T. Ripley has been lecturing and giving tests to large audiences in Defiance, Ohio. He will lecture and give tests at Kokomo, Ind., the last two Sundays of June.

W. F. Schumacher writes: "The closing exercises of the Students of Nature will long be remembered by those pres ent. The house was filled to the doors. There was a fine program for the evening. Prof. Hunt and his orchestra of boys and girls gave a grand treat. Mrs. Nellie Kusserow gave a soul-stirring speech which will long be remembered. Mrs. McIntire followed with words of welcome. Brother Coe spoke of the Open Way. The recitations by the little ones called encores from all. Prof. Linn gave some fine readings, all well received. A good-bye till September.'

Mrs. W. C. Selbrede writes from Billings, Mont.: "The Billings people had the pleasure of listening to Mrs. Geor gia Gladys Cooley in one of her heautiful discourses, May 26, she being on her way to the Pacific coast. She is very eloquent and convincing in her ectures, and holds her audience spell bound for the evening. Her tests were grand, and recognized by all. We have been very fortunate in having the very best talent in our state so far, and we hope that Mrs. Cooley may be persuaded to return to Montana sometime in the near future and remain longer

Isabella Powderly writes: "We had Mrs. Orm with us Sunday evening. She is a very forceful speaker. Mr. Russell will be with us the 17th. The 30th is mediums' meeting, which will be interesting to all. Do not forget the picnic July 4, at Jackson Park, north of the German Building. Everybody welcome Spiritualists especially requested to be

present." W. G. Fairchild writes from Topeka. Kansas: "In view of the fact that false reports have been sent out about the work in Topeka, under the direction of the First Spiritualist Church of Topeka which is a chartered auxiliary of the State Association, we wish to say, that 25 cents."

When writing for this paper TOPIC FOR THE PROGRESSIVE Mrs. Ella J. Bloom writes: "On the the population of the globe,

Sunday, June 25, 1905, S. E. 58: "Gray itation and Attraction.

Gem of Thought:—is.
Of pow'rs that push and pow'rs that

Old Nature is quite full; Each must be good, it takes us on, Until Life's task is done. Let's trust the good through calm or change, Each comes in Nature's range;

And pushed and pulled, just do our part,— Strength flows from Nature's heart.

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

we have been having some most excellent meetings all winter with Mrs. Etta S. Bledsoe as pastor, and Mrs. Inez Wagner as message bearer. In regard to the meetings being held here, the First Spiritualist Church, without any advertising except a four-line church notice advertising its regular meetings, had in attendance on Sunday evening, June 11, 1905, by exact count two hundred and twenty-four people."

The permanent address of Dr. J. O. M. Hewitt is is 533 West Madison street, Chicago. He can be addressed there for engagements.

Mrs. G. A. Cowen lectured and gave tests last Sunday at Rockford, Ill. She answers sealed questions, and is very remarkable in that respect. She will attend the Clinton Camp. Her permanent address is No. 1441 Roscoe street, Chicago, Ill.

"Persons who have not studied care fully in the line of psychics," said the Rev. Dr. R. Heber Newton of New York in an address before the American Institute for Scientific Research, "have no idea of the marvelousness of the finds which are being made in this new realm. The most striking feature of our present day is that one after another of the beliefs of the far past, spread wide among men, which have een supposed to be mere superstitions, have been strangely vindicating themselves before the bar of reason, at least giving ample cause to warrant a scientific investigation."

Dr. Dobson-Barker writes from San Jose, Cal.: "The First Spiritual Union has engaged Rev. Allen Franklin Brown (state missionary) as the pastor for the month of June. He is much liked by the people in general, his quiet sedate manner gives a soothing influence to his audience, who give an attentive ear. We noticed during Mr. Brown's first lecture, that every eye was upon him, and every earl bent to catch the beautiful words of spiritual truths as they fell from this lips. Those receiving messages, from a his psychometric readings, were well pleased and anxious to meet and shake hands with one who could give them so much comfort. At some of his meetings, his guides ask for the subjectito be given by the audience, and is always ably handled by the controls. During the week he olds question meetings at the homes of the different friends, answering inquiry of spiritual and scientific lines. He with the assistance of the secretary, has gotten up a neat little program of the month's work, which is helping to awaken an interest, which is increasing and we look forwards with a feeling, that a grand future awaits Rev. Brown. Those wishing his services, can address him during the month, San Jose, Cal., 236 N. Sixth street."

On the Fourth of July, the Illinois Ladies Sunflower Club will hold a basket picnic on the grounds of the Minnetonka Cottage, at Lake Bluff, ill. A number of Chicago's most prominent mediums will give spirit messages between 2 and 4 p. m. Bring your lunch. Coffee, lemonade and ice cream served. Come and have a good time. Committee: Mrs. Isa Cross, president, 540 E. 55th street: Mrs. O. B. Wilson. president, 2 E. 47th street; Mrs. Ella Bloom, corresponding secretary, 892 S. Turner avenue; Mrs. Frances Koehler, treasurer, 222 Irving avenue; Mrs. Belle Curtis, financial secretary, 615

Otto street. Mrs. S. A. Griswold, who resides at East Toledo, O., writes: "N. B.—I employ an amanuensis, as I may be conidered an invalid, caused by three slight strokes of paralysis. I cannot read or write much, but try to read The Progressive Thinker. I was eighty the 8th day of April, 1905. Regards to all

true Spiritualists." Correspondent writes: "Kansas City ublic meetings have been discontinued for the summer. The meetings held by cated in San Antonio, Tex., where I Mr. and Mrs. Stevens at Pepper Hall, shall take up the work. Muncie and its will be continued in October, These pleetings owing to the superior controls of Mrs. Stevens, have gained a high place for spiritual thought and research in this progressive city."

E. W. Sprague and wife, the N. S. A missionaries, will hold meetings in the Temple of the Friends of Human Prog-1ess, at North Collins, N. Y., Sunday, July 2, at 10 a. m., and 2 p. m. Let friends of the North Collins meetings of the years gone by. Messages and tests will follow each lecture. Admission free. Everybody welcome.

Maggie Henry writes: "Sunday, June 11, at the Universal Occult Society, we had one of the most harmonious meetaudience but a very intellectual and ap-preciative one. The subjects were taken from the audience and were many and interesting. Messages given Madame Lucile De Loux. K. Hillis gave fine messages. Strangers are cordially invited to attend."

Correspondent writes from Pittsburg Kansas: "The society here is in a flour ishing condition, both in finances, membership and attendance. Mrs. Nancy Coles of Weir City, Hear-by, favorably known all over the country as a reliable test medium, is the inspiration and regular speaker who expects now to be ordained in the ministry of Spiritual-

D. W. Hull has so far recovered from his automobile accident of a few weeks ago as to contemplate a return to Olympia, Washington, where he will re-sume his practice of the healing art. He will attend calls for Sunday lectures at places not too distant in Washington, Oregon and British Columbia. Instantaneous healing performed at the close of each lecture.

Maurgerite Mac writes: "On Thursday evening, June 29, Mrs. M. A. Burland will hold her monthly test social in her parlors at 3019 Vernon avenue. A cordial invitation is extended to all to attend and have a pleasant evening. Good psychics to give messages and tests, as well as to read the lines in your hands. On Friday evening, June 23. at the residence of Mrs. Davenport at 3137 Rhodes avenue, a test social will be held for the benefit of Hugh Fraser (better known as the boy medium) who needs no recommendation as a test medium in Chicago. Other psychics will be present to assist him All are invited to attend. Collection,

flower Club, auxiliary to the I. S. S. A., will hold a basket picuic on the grounds of the Minnetonka Cottage, at Lake Bluff, Ill., beautifully located on the lake shore. A number of Chicago's most prominent mediums will be pres-A good time is assured to all ent. come and get acquainted, and have the good time of your life. Tickets for the round trip 75 cents. Good on any train over the Chicago and Northwestern railroad (Wells street depot); 18 trains daily. Morning trains at 8:25, 9, 9:30 and 10 o'clock. Tickets can be had at the office of The Progressive Thinker; on the North Side from Mrs. Belle Cur. tis, 615 Otto street; South Side, Mrs. Cross, 560 East 55th street. A handsome hand-painted chocolate set pot and six cups and saucers, donated by Mrs. Cross will be raffled off on this occasion. Chances on the same can be had of any member of the club, for 10 cents. Bring your lunch.'

Correspondent writes: "St. George's

Hall, 3337 State street, is, on Sunday evenings, one of the great places of inerest for those studying the philosophy and phenomena of Spiritualism. These meetings are conducted by Dr. Louis H. Freedman, the well known Australian realer and physician. As the people left the hall last Sunday evening these were the remarks they made: 'Well, after hearing the Doctor, I think there certainly must be something in Spirit ualism;' 'how earnest he is and what a beautiful voice for singing.' 'I am comng again,' and so on. Chicago people should come and hear the Doctor bringing both sick and well. The additional attractions offered were; Mr. Ellis, a medium lately come before the public, demonstrated spirits operating apon a telegraphic instrument without a key, independently, and gave very convincing messages. He will be present every Sunday evening. Miss Zazelle, a faithful and delightful medium, gave many messages, all of which were recognized. Mr. James Bliss needs no comment, as his ability as a planist is well known. A spiritual, intellectual and musical feast is offered to all every Sunday evening at 8 o'clock sharp.' Dr. P. A. Pierson writes from Kan-

sas: "Our state convention was held at Topeka, Kansas, June 1 to 4. I think the address of Judge S. M. Tucker, of Wichita, deserves special mention; it was of the kind that makes one a betto mention A. Scott Bledsoe, who is a giant in the cause of true Spiritualism, and as an organizer has few equals The spirit messages given by Mrs. Sallie W. Aber of Kansas City, Mo., was the best work of the kind ever witnessed, little Red Feather taking her through the crowded hall, giving some 60 or 70 tests,-giving both names and tests correctly in every instance. When the work was finished our state president asked all those present who had received a message through Mrs. Sallie W. Aber, but had never met her before. to stand up; there were 21 persons stood up who received undoubted proof never met Mrs. Sallie W. Aber before." T. O. Atkinson writes from Louisville, Ky .: "The Church of the Soul held its closing services for the season,

June 11. Mrs. T. B. Grunwald, the pas tor, was the speaker. After the lecture she gave some very convincing psychometric readings, followed with messages by Mr. F. Emytsberger. This society was organized, Dec. 27, 1904. This Our services ever since have been successful and satisfactory, and we are looking forward with pleasure when out little church shall open again in September. Our pastor is an energetic worker, sincere and earnest, loving her work. She is a firm believer in organization, realizing its importance in trengthening the cause of truth. She has lectured regularly for five months o good audiences, handling her subject ntelligently, and conscientiously beleving that the greatest success comes from living the truth. She will attend Camp Chesterfield and rest for the summer so as to be ready for her work next fall."

CHINA.

Considered as a Factor in the World Today.

China has ontlived all the other nations of antiquity. Her policy for thousands of years has been based upon the following rule of conduct: Whatsoever ye would not that others should do to you, do not ye to them. No other nation on the face of the earth has ever adopted such a rule of conduct

Egypt lives only in her pyramids: Greece in her ruined temples of mythology or philosophy, and ancient Rome went down with all her military glory, when Julius Caesar, the then foremost man of the world, was assassinated.

Modern Rome is but a relic of ancient Rome, a sort of bastard, with imported Swiss guards to protect the Contiff and Vatican, while Spain is fast sinking into oblivion. Perhaps her laboring class may catch the spirit of Socialism now agitating the masses of Central Europe, and may rise like France, and hurl their rotten dynasty from power forever. Most of the crowned heads of Europe

are trembling on their shaky thrones. The days of judgment and revolution are surely approaching. They have waded on their thrones through seas of blood; have trampled to power over the necks of millions: have turned the poor man's sweat and blood into robes for their bloated forms, into crowns for their anointed brows, and now for them comes the wrath of man, lightnings of God! The avenging spirits of murdered

millions are hovering over their doomed heads, are carrying out the purpose of eternal justice-of retribution. It is safe to predict there will never be another King sit on a throne in France. She is today the foremost nation of Europe. Ever since that pusillanimous Charles the Seventh betraved his savfor and redeemer, Joan of Arc, Maid of Orleans, into the hands of brutalized English soldiers to be burned alive, the kings of France have lived and died like miserable doomed wretches, of some foul disease, beheaded, or banished.

"The mills of the gods grind slowly, but grind exceeding fine." day is reaping the reward of her inhu-man treatment of her subjects banished to Siberia. The heavens above her are full of avenging spirits of the victims of her tyranny. Such are the awful essons of history.

Why is it that China seems destined o outlive the other races and nations? Is it not due to her great moral law that from time immemorial has been the standard of both her foreign and do mestic policy? She has never em in wars of conquest; she has refrained from injuring others, in accordance with her moral law as laid down by her great prophet. Confucius Chinese classics may yet be taught in our colleges.

China sends out no proselyting missionaries, and yet the Chinese who come to our country are missionaries of industry, economy and sobriety. They do not fill our fails and prisons. They are the purest blooded race on the earth and constitute one-third of

phrase, Heathen Chinese!

years our government has imitated her splendid administration by futile attempts at civil service reform. How ridiculous to hear people use the

KANSAS SPIRITUAL LEAGUE. A New Organization for That State.

Mrs Virginia Bryan, of Chicago, who has been doing work in Kansas for the Spiritualists during the past year, and whose labors have been very successful, in compliance with an urgent request from all parts of the state, and from prominent Spiritualists, arranged for a mass meeting to be held in Topeka, June 9, 10 and 11. She procured the services of Dr. Geo. B. Warne, vice president of the N. S. A., and president of the Illinois State Association, and Mrs. Kayner and Mrs. Jaquet, both

prominent mediums of Chicago. Thoroughly understanding the needs of the Spiritualists in Kansas, Mrs Bryan was eminently fitted to take charge of the convention.

There was a goodly attendance of Spiritualists, six societies being represented.

dresses, full of highest thought and sentiment. He is a very eloquent speaker.

Mrs. Bryan, Mrs. Jaquet and Mrs. Kayner gave messages which were recognized by the various members of the audience. They were very far above the ordinary, and far superior to anything in that line which Topeka has had for a long time. The lectures and messages created great interest in the Cause of Spiritualism, and led to organization of a new State Association to be know as the Kansas Spiritualist League. The following are the resolutions adopted by the convention, and a list of the officers and board of directors:

Kansas has many believers in Spirit

ualism. Their numbers are yearly in-

creasing. They hunger for spiritual knowledge. They long for growth. They want in full measure the agencies of development. Those agencies are be found only in organization. Through organization, ideas are best propagated: through organization workers-evan gels of the truth-are discovered, trained and sent into the field to teach ter Spiritualist for hearing. I also wish and awaken those latent spiritual forces which now lie dormant in every county, in every community, in the church as well as out of it, and cause them to spring into life and bask in the sunlight of the spirit world. That organization must be broad and compre bensive, moving along the lines of right. guided by the torch of eternal truth, ab solutely just in all relations to its members and the outside world. It must be the unyielding foe of ignorance, su-perstition and fraud. It must demand the genuine in everything, and enforce its demands. Expansion must be its motto. Many workers are needed in the field-not one, two or three. It of the life beyond the grave; they had is the business of the organization to find them and send them out. Societies are to be organized and

supplied with instructors-speakers, and mediums whose hearts are attuned to the music of the spirit spheres, and whose lives and aspirations place them far above the plane of cunning and de ception, and enable them to draw from and give out the best that can come from the best side of spirit life. Whereas, The demand for such an

organization is urgent, and coming from all parts of the state, now, therefore, be it

Resolved, by the Spiritualists of Kansas, this day ascembled in Topeka, that such a State Society of Spiritualists be organized and chartered; that suitable Constitution and By-laws be drafted, and to this end the following committee is by this convention, chosen and entrusted to prepare a charter, con stitution and by-laws:

George B. Warne, Cyrus Corning, H W. Henderson, John White, Mrs. Lull. Be it further Resolved, That this Association

shall be called the Kansas Spiritualist are:

President, Cyrus Corning; first vice president, W. F. Sailing, Winfield; sec ond vice-president, B. F. Mundell, Wichita; third vice-president, Dr. Curts Hutchinson: fourth vice-president, Mrs. Flora Allen, Manhattan; fifth vice-president, E. L. Marble, Ft. Scott; treasurer, A. Markley; board of directors, H W. Henderson (chairman); Judge Thomas, Archer; Stephen Gates, Sterling; C. H. Moody, Miss May Clark Spring Hill; Mrs. Anna Johnson, Ft.

Scott; Leander Miller, Topeka; delegates to National Convention, George B. Moore, Topeka and Miss Rose Henderson, Lawrence. Resolved, That it is the sense of the

convention that Mrs. Virginia Bryan, Mrs. Kayner and Mrs. Lull, as medium are entitled to the confidence and patronage of the Spiritualists of Kansas and we unhesitatingly recommend them. Recommendations will be given to all

worthy speakers and mediums who apfield to labor in behalf of the cause of Spiritualism. Mrs. Kayner has returned to Chica-

go: Mrs. Bryan and Mrs Jaquet will for time remain in Kansas with headquarters in Topeka. Kansas Spiritualists need them. They are good talkers, and first class mediums, as much above fraud and deception as right is above wrong. They will assist in planting loyal societies all over Kansas. Watch

the growth of the League.
CYRUS CORNING, Pres. Topeka, Kansas.

VIOLETS.

Through the long days of the chill wintry weather, Coyly their purple lips whisper and Under their leaslets green, huddled together,

Violets bloom, though the spring cometh late. Out from the south-land with sun-lighted tresses.

Cometh the trail of the fairy of spring; Over their beds, with her love-warm ca-Perfumes of violet rise to her wing.

Out of the chill of the heart's bleak December, Like the bloom of the violet, tender, and fair: Though severed by oceans, love still

will remember, And bless with devotion the friendship we share.

Addie L. Ballou in The Occidental Mystic.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. especially adapted for use in Children's Lyceum. In the hands of mothers and

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NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep-Correspondents often weary recated. with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always quiry. The supply of matter is a many several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait, his time and place, and all are treated with equal

NOTICE .- No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letaters of inquiry requesting private answers, and while I freely give what-ever information I am able, the ordipary courtesy of correspondents is ex-pected. HUDSON TUTTLE. bected.

Mrs. Gus Torrell: Q. I have attended a scance lately, and I believe that the medium is honest and fair in her work. But I can't understand that any of my spirit loved ones from Sweden and Germany can come and talk to me in the English language, for none of them knew how to talk English in earth life. The spirits were 91 and 73 years old when they departed this life. When I asked my spirit father where he learned his English, he said, "Why, I hear you every day."
A. There is a most perfect phase of

sensitiveness, wherein the mind of the recipient is completely under control of epirit-in the operator—mortal or spirit—in which words, as names, dates, etc., are impressed. In this state a language unknown to the medium may be used, either spoken or written. This, however, is of rare occurrence. The spirit must be satisfied with impressing thoughts, not words, and such thoughts of course clothe themselves in the language known to the medium. If the medium be unlearned in grammar, or orthography, this will appear in rendering of the thoughts received. Yet, again it must be borne in mind that with the increase of completeness of control, will the personality of the medium disappear in that of the impressing spirit. There is no sharp demarkation, and the investigator is often confused with the inseparable blending.

Spirits converse by thoughts, not words, unless they please to use such means, and thought waves, take form in words in the mind of the recipient. A thought is sent along a telephone wire in electric waves, which in the receiving instrument resolve into sound waves, expressing words. These sound-waves are again resolved into thoughts when they strike the organs

of hearing.

Hence this correspondent may not expect to converse in the language of her spirit friends, except under rare conditions, and must accept the internall evidences of the messages she receives, as proving their genuineness.

G. H. Jackson: Q. In what states can a magnetic healer practice legally? A. There are few of the states that have not stringent laws in favor of the doctors' trust, which is the most tyrannical of any trust in this country Massachusetts is a conspicuous exam ple of a fair field for all, but with the meeting of every assembly, the doctors' law has been brought up, and a strong fight made by the friends of medical

Ohio is an example of the full force of the trust. In that state for an old mother to prescribe a mint tea for a neighbor's sick child, would make her a criminal before the law.

But there is one escape for magnetic healers, and as it is in perfect accord and a necessity of their success they can well adopt it. If no charge is made for services, no objection can be maintained Spiritual healing depends for its full efficacy on the unselfish devotion and fraternal love of the healer, and at its best cannot be sold, as the or dinary physician sells his extracts and powders. The healer must devote him self for the good of his patients, for Supreme love, and only by so doing does his task become truly spiritual.

The subject then is lifted up by faith and confidence in the power that is not at the beck of sordid desires. And this applies to all spiritual gifts.

They are priceless and not to be meas ured by money.

To make a business of mediumship is to prostitute it to selfishness.

When we look over the past we find that all the disasters which have come to spiritual advancement have come from demand for pay, and this commercial business is its demoralization and vruin to-day.

Mrs. A. C. Betts: Q. Is it true that heathen nations owe their civilization to Christian missionaries? This question grows out of the

Rockefeller gift to the American Board for Foreign Missionary Work. Perhaps no gift never caused more discussion, and it must be admitted that the giver is most unpopular that his money is said to be so "tainted" thereby as to be rejected. It was not for a religious mo tive that he gave his money, but commercial reasons. If the heathen are enlightened they will have new demands created and will trade more. The trade of Japan is a thousand times more than is expended for missionaries in that country. The Sandwich Islands are now independent of missionaries having become Christianized, and trade has advanced from nothing to seven teen million dollars a year.

pay, if not in converting the heathen, in book. Beautiful spiritual thought, com-a commercial way, and the cause should bining advanced ideas on the finer and be supported for commercial reasons if ethereal phases of Spiritualism, leading for no other.

It is true the missionary has been the phere of exalted spiritual truth. A herald of trade. He has gone to the book for the higher life. Price, heathen to preach the gospel, and when cloth, \$1.

repudiated by those they sought to save, persecution has been the cry, and the soldier has been called to compel the heathen to receive the religion of the preachers,

The trader has followed close on the missionary. At times the same ship that carried the ministers of the gospel of peace and the Bible, also carried the rader and a cargo of whisky.

The Sandwich Islands is the last of examples of the effect of Christianity that it would be presumed the advo cates would bring forward. True the islands are Christianized and civilized. How? By conversion of the natives? Oh, No. When Captain Cook discovered them, the population was esti-mated at 400,000, and the people were the most intelligent and advanced of all the races of the pacific seas. The missionaries made extraordinary efforts for their conversion. They carried ship loads of hibles, tracts, rum, and with them went the peculiar diseases which the "pure religious faith" has engendered. The helpless natives melted before the attack like frost in the sun, and now between thirty and forty thou-sand, only, remain. Europeans, coolies, and the nondescript people of the sea have taken their place and the missionaries have a province of the United States to show for their effort. It is also true that Japan has made

wonderful progress since western ideas were forced upon her. But have the missionaries had anything to do with this progress? Is its government Christian? Has it swerved from its old faith? Read the speeches of its leaders at the celebrations of their victories, for answer.

If missionary labor has performed such wonders in developing heathen races, why has not the efforts of ministers at home become more fruitful? Russia is under the rule of the priest and the most orthodox religion. Would her people be taken as an example of what Christianity has done and can do? Stupefied by ignorance, cruel, unfeeling, selfish, brutal from czar to peasant; hopelessly besotted in superstition and bigotry, it seems impossible for them to realize what freedom means. As another illustration, of the countless ones which might be given, the Indians were here right before Christianizing effort. They have been missionaried almost out of existence, and in a brief time the last of that race will have taken leave for the great hunting grounds over the divide, and he will die at heart a say-

The splendid race of Maoris of New Zealand is rapidly disappearing, as all other savage races which are brought in contact with European civilization, and nade subservient to its religion and trade.

The savage does not, and cannot comprehend the subtilties of Christian faith, but is quick to adopt the evil practices and habits, and like the degenerates of civilized people, rush to

Nearly all the trouble with foreign peoples grows out of the presence of the missionaries. As the Chinese minister recently said, his nation did not ask them to come, did not want them, and were forced to allow them to re-Suppose China should attempt to establish missions to propagate her faith, in our cities, and force their acceptance by the presence of war-ships? Would we think the benefits of "trade would atone for our humiliation?

CUPID AND DEATH-AN ALLEGORY. One evening Death met Cupid in a

wood, Where nest the tuneful nightingales and sparrows, And, as 'twas meet such shining arch-

ers should Ere they embraced they threw aside

Their greeting over, they prepared to And soar away o'er distant lakes and

rivers, But found, to their annoyance and sur-That many arrows had escaped their

Now as the day was verging on the Best time for business, both were in

a hurry; Death had in mind a more than usual The rosy god a maiden's heart would

flurry. And, though unfortunate, it was not

Since Love was nude, and nimble as a That, in his haste, the world's most

welcome god Should get more arrows than he had

legend may explain, however Because it casts must light on things

Cupid's darts, at first so little Have, since that meeting, many times

proved fatal. And sages say that accident accurst, No doubt explains why love begun with laughter,

And which is so divinely sweet at first, Is often full of bitterness years after.

For some of Cupid's arrows, it is thought. While mingled in confusion with his

master's, Obtained the deadly taint that since has To many matrimonial disasters.

And though at once the poison does not

In fact at first is never e'en sus-Like leaven it augments from day to

Until it culminates in love's decay And Hymen's holy shrine at last neg-H. A. SMITH. Seattle, Wash.

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

"After Her Death. The Story of a Summer." By Lilian Whiting. mind that loves spiritual thought The conclusion is that missionaries fail to be fed and delighted with this the mind onward into the purer atmos

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A BEACON-LIGHT TO THE WHOLE WORLD.

(Continued from page 5.)

ed party," but an association of thoughtful men and women who are bound together in the largest spirit of fellowship and devotion to the welfare of the world; and I call upon you this morning to bear witness to this request which I make of you, and to which I ask you, if necessary, to firmly hold me, that if, at any time, I shall lose the spirit of humility, the spirit of devotion to the common good, or the spirit that promotes freedom and progress, to place someone else in stead as the Permanent Minister of The Fellowship.
When the voice of the young Goethe

began to be heard in Germany, some of the older seers of that land questioned whether it was the utterance of a prophet or no; and when the young man made his first visit to the venerable Herder, the old philosopher met the young poet at his door and, stretch-ing out both his hands and looking wistfully into his countenance, said "Bist du es? Bist du es?" (Are vou it? Are you it?). This is the question that the people of Los Angeles and those everywhere who may learn concerning you and your plans have a right to ask. The answer to this question, "Are you the church that should come, or do we look for another," can be given only by great Father Time; but this I do know-that until now, and at the present time, this is a movement

OF THE GREAT UNSEEN SPIRIT. I like the German word "Zeitgeist," which means the Spirit of the Age This is another name for what in the Christian vernacular we call "The Holy Spirit," for the Spirit of Our Time is the Spirit of All time. Let this be The Church of the Zeitgeist; and I give myself, and I call upon you to devote yourselves, to the ministry of the Zeit geist, the Holy Spirit manifest in the twentieth century.

I have heard a story of a southern battlefield, where the general thought that he had lost the conflict, and yet it seemed to him that if a battery on an eminence a short distance away be silenced there might still be hope of victory, but he knew it would cost the slaughter of numbers of his bravest troops. He called an adjutant and said, "Go, take my compliments to General Cheatham and tell him that I ask from him the fort on yonder hill." derly rode away and in a little while came back and said, "General Cheatham has been missing for an hour." The commander paced bad forth in these critical seconds; which were worth more than ordinary days, and then said, "Take my compliments to General Cleburne and tell him I ask "Take my compliments to from him the fort on yonder hill." The orderly rode away and in a little while came back and said. "General Cleburne has been shot from his horse." "Go," said the commander, "take my compliments-take my love to General Cockerell and tell him that I ask at his bands the fort on yonder hill." When the messenger had reached his destination this general was seen going out, not apart from his troops but with them; half of them gone, nine-tenths of them gone, with just a few left, they climbed the eminence, rushed over the tattery wall and the guns were silenced. Then the orderly came riding back and said, "General Cockerell presents his love to General Hood and with it the fort on yonder hill." Oh, men and women! standing here

to-day in the name of the Great Spirit the Doctor was standing one morning of Freedom, of Progress, of Truth and in his room before the canvas, some of Love, I bring to you this message: THE GREAT SPIRIT SENDS TO YOU HIS LOVE AND HE ASKS AT YOUR to form on the canvas, and the spirit HANDS THE ABOLITION OF THE told him to take his charcoal and go to TREACHEROUS WIRE NETS AND work. Then followed an interesting extricks performed by his wife are past pride and prejudice and passion. He wonderful picture, never making a asks you to climb the heights fortified measurement, never a calculation, and with the reactionary religious and economic and political entrenchments of centuries of selfishness. He asks you to stand your ground under the rain of the small shot of misunderstanding and misrepresentation, and to advance in the name of the Eternal Word against the booming batteries of those who falsely claim to speak for law and order and God himself. He asks from you the descent into the dark valleys where are the oppressed and unfortunate and discouraged, the ignorant, the povertystricken and the weak, our brothers and sisters who are englayed and that you break their bonds and set them free. He asks your sympathy for evbrothers and sisters of what we call the animal world. He calls upon you to manifest the invincible courage of a sublime trust and the constructive, irresistible power of unlimited love; And may it be that we shall yet gather with for and exultation in our hearts and the songs of victory upon our lips, and wave this answer back: "Great Eternal Spirit of Our Time, we, the children of the hour, present to Thee our love and with'it these fortresses of doom and evil forever silenced, the City of the Angels become the home of angelic men and women,

'Diviner but still'human, Solving the riddle old. Shaping the Age of Gold,'

and sending vibrations of peace on earth and good-will among men to the remotest homes of the dwellers upon earth." Thus, to use the great words of Theodore Parker, shall we help to

"The coming church—the church universal-Whose temple shall be all space, Whose shrine shall be the heart,

Whose creed shall be all truth. Whose ritual shall be works of love and usefulness. Whose profession of faith shall be divine life.

Whose constant aspiration shall be to be as perfect as God."

A SUGGESTIVE DITTY.

At times an impulse comes to me That has a power that's quite its own, And gives to me new thoughts of things,

Leading me into paths unknown. At times like this I take my pen, Or nencil as the case may be, And write with rapid moving hand The waves of thought that come to

Sometimes impressions seem to come, To show me I've a work to do, To teach in simple verse and song That spirits can return to you. How many times a truth is shown, In plainest garb, to those in doubt, Are made so clear-when, in a talk, They'd wonder what 'twas all about

So I have had some put in print, These verses that have come to me. And offer them to those in need Of fun and of philosophy. And should some person wish the book And wonder what is the expense? My muse now answers with a smile, The booklet cells for afty cents.

BYRON D. STILLMAN.

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I. Samuel 1;10, 11, 17, 26, 27.

Matt. viii; 5, 13,

Matt. xii: 10, 13, Luke xiv: 2, 4.

Mark iii: 2, 5. Luke v: 17, 25.

John iv: 47, 54.

I. Cor. xii:9, 28.

II. Kings iv:29.

Acts xix: 11, 12,

Deut. ix:12, 13:

John xii: 28, 29, 30,

Ezekiel 3:12, 13, 14.

Genesis 24:14, 19.

Exodus 4:14, 31.

Judges 6:36, 40.

Job 33:15.

Joel 2:28.

Genesis 28:12.

Genesis 31.24.

Genesis 37:5.

Genesis 41.

Possibly also Matt. 4:1.

I. Samuel 10:2, 6, 9, 10.

Ezekiel 1:28.

Matt. xvii:5.

Acts 7:30, 31.

Acts 11:7, 8, 9.

I. Kings 18:12.

Ezeklel 8:3.

Acts 8:39.

Luke ix:11. :

Materialization. Genesis III:8. Genesis xviii:1; xxxii:24. Exodus xxiv:10,11. Ezekiel xi:9. Daniel v:5. Luke xxiv: 15, 16, 29,080, 31 John xx:19, 30.

Spirit Writing. as II. Chronicles xx1:12.m av Daniel v:5.

Independent Spirit Writin Exodus xxiv:12. Exodus xxxi: 18. Exodus xxxiv:1. Deut. ix:10. Trumpet Speaking.

Exodus xix:13, 16, 19. Exodus xx:18. Revelations 1:10. Trance. Genesis xy:12, 17. Daniel viil:18.

Daniel x:9. Acts ix:3, 9. Acts xxii:17. II. Cor. xi1:2. Healing-Old Testament Numbers xxi:8, 9, ...

Luke ix: 2.

II. Kings v:1, 14. h to take the I. Kings xvii:17, 24. II. Kings iv:18, 37. Disciples Charged to Heal the Bick. Matt. x:8.

Luke x:9, Disciples Heal the Slok Acts xiv:8, 10. Acts iii:1, 8.

UNIQUE MEDIUMSHIP.

A New Phase of Spirit Manifestation

Through Dr. J. P. Johnson,

To the Editor: - I am a reader of

your excellent paper, and take great pleasure in writing you of a manifesta-

tion of spirit power which is different

from anything I have ever seen or known of before.

Early in March last, Dr. Julian P

Johnson, of this city, had a vision in

the spirit world and was told that he

was to paint them. On waking the fol-

lowing morning the spirit appeared to Dr. Johnson and told him to secure a

canvas, giving the size, and prepare for

work. The Doctor saidii "I have never painted a picture in oil, and know nothing about it." The spirit replied,

to purchase and prepare.

Another large canvas) was it then

except what the spirits showed him.

The sketch being made he then pro-

to watch the work in progress. The

Doctor is almost entirely oblivious to

picture. There was every indication

of the presence and work of an unseen

ished and the guides gave the explana-

tion of the whole painting. The name

of it is "The Great Commission; a

Scene in the Spirit Land." It lies on

the border between the second and

third spheres. It shows in the fore-

ground a temple of healing, trees and

flowers. Then a bridge over a broad

river, and in the distance a city called

The City of Rest." Towering high are

the domes of the great Temple of

Standing by the Temple of Healing in

the foreground is the commanding figure

of Jeremiah, the old bible prophet

dressed in the official robe of the great

brotherhood of which he is now one of

the supreme officers on spirit side. Be-

fore him one still in the mortal form kneels to receive a commission and

book of instructions in this great

Brotherhood whose mission on earth is

to work out a realization of universal

enlightenment, universal freedom and

universal brotherhood. There are sev-

eral other figures in the painting. Alto-

fascinates all who see it. There is nothing like it, I am sure, on canvas.

The coloring is extraordinarily fine, and

presents a peculiar fluish which forces the conclusion that the claim of the spirit artist is true and that we have

before us an instructive reproduction of

The Doctor has had the painting pho-

tographed, and by request of many friends a number have been imade; and

in the interest of the cause a copy will be sent to anyone who sends to him the

actual cost of the photograph, which is

painting a marvel of spirit manifesta-

In testimony of the facts concerning

this painting, I append a copy of an af-fidavit which was made out and signed

at the conclusion of the work of paint-

We, the undersigned, hereby certify

that we have seen the painting called

The Great Commission; a Scene in the

Spirit Land," by Dr. Julian P. Johnson.

from time to time while he was paint-

ng it. From the extraordinary and pe-

culiar character of the painting itself,

from the Doctor's manner and methods

while painting it; from what we our-

selves have received from spirit sources independently of Dr. Johnson;

and from our own intuition, we firmly

believe this painting to have been done

under inspiration of spirit forces, and

MRS. NELLIE OXANDER.

ing this picture

a real scene in the Morning Land.

ether the picture is one that holds and

Learning, and the Hall of Worship.

nower.

which he was shown many

scene in the spirit land, Signed: MRS. NELLIE OXANDER. T. S. CLIDDEN.

J. A. PUGH. I hereby certify that the above named parties have each and all personally appeared before me, and being duly sworn affixed their signatures to this article this, the 2nd day of May, 1905.

C. S. BENEDICT, (Seal.) Notary Public. Marietta, Ohio.

"MATERIALIZED" FLOWERS.

One Method by Which They Can Be Transferred to Mrs. Howland.

There can be but little doubt that the Howlands now figuring in The Progressive Thinker, and the Howlands who "Make a copy from a study which you gave the "materializing and flower seances" (the simple result, no doubt, of have and then we will be ready." This was done as ordered, and athis first legerdemain), in Los Angeles, about two years ago, are the same, because painting was done by the Doctor as the report of their doings down east, readily and easily as an experienced artist could have done it, though he had and the letters from them published in The Progressive Thinker, could come never taken a lesson impainting. The from nobody else. spirit artist even directed what colors

They are easily identified, especially Mr. Howland, for he possesses keen hawk-like features, and a hungry look, dered by the spirit. We were all told in a trumpet circle, at which Mr. Ste-vens of Columbus was the medium, that once seen, never forgotten.

A man with a physiognomy like his is not going to starve while there are the Doctor was appointed to give the thousands of guilible Spiritualists ready world some paintings of real scenes in the spirit world. In keeping with this to believe almost anything.

Mr. Hill in his letter published in The

promise all preparations being made. Progressive Thinker says: "If their [the Howland's] manifestations are natural tricks of material humans-exdays after the canvas had been pur-chased, and he noticed shadows begin pose them. Tell me where they kept the white garments? Tell me where

they kept the flowers," etc.
Mr. Howland seems to think that the FENCES OF THE SUPERSTITIONS perience to which I was a witness. Unificks performed by his wife are past of the Past. He asks an explosion der partial control, Dr. Johnson rapidly and destruction of the deadly mines of sketched the outlines of a strange and ner of Light, dated April 17, he says: "There are no materializing or flower mediums within the ranks of Spiritualists who can duplicate our seances unwith nothing visible whatever to go by der the same conditions.'

There need be no mystery about the Howlands' methods any longer, for they ceeded to put in the colors. Having to are all very simple—anybody can do work at spare moments when not occu-them, when they know how. Here is pied by his professional duties, it re-one method. The flowers and the white quired over six weeks to complete the garments which Mrs. Howland uses in painting. Many times I was privileged her seances can be supplied by a woman confederate of hers; this woman his surroundings while at work on the gery, whichever is needed for the occacan carry the flowers or the white togsion, cunningly concealed in her petticoat-a garment made for the purpose Finally the painting was fin- This woman confederate you will always find among the ladies on the committee. When Mrs. Howland has been undressed and searched, this stuffed petticoat can be deftly handed to the medium, to wear during the seance. So you see this trick can be worked right in the face of the committee, and many good people like Mr. Hill are puzzled to know, if it be a trick, how the flowers

and white toggery get into the cabinet Melmont, Wash. P. A. JENSEN.

BOOK REVIEW.

Consumption and Chronic Diseases, a Tygienic Cure at Patient's Home of Inesplent and Advanced Cases. A Popular Exposition of the "Open Air Treat ment," with Latest Developments and Improvements. By Emmet Densmore M. D. The Stillman Publishing Co. Brooklyn, N. Y.

Societies for the prevention of the spread of consumption and other forms of tuberculosis, have been formed, and sanitario are being established, but the process is slow and for a long time must be inadequate to the demands Often the patients are not able to bear the expense and prefer to suffer and die rather than burden their friends. It is for these home patients Dr. Densmore writes. In his book he plainly gives directions how to prepare a room in the humblest as well as most wealthy dwell ing, so that it will equal in practical utility the best equip gives directions as to diet, manner of iving, clothing, in fact 'every detail and as no drugs are given a doctor is superfluous. The cures thus made are remarkable and the book everything to be desired.

thirty-five cents. The painting is 30 by 42 inches and the shotograph is eight by ten. It shows the whole pic-There is no place like home to the ture admirably, excepting, of course, the fine color effects. Many heople in this part of the country consider this sick, and if the home can be equiped with the facilities of a hospital, a great advantage is gained. When doctors become hopeless of a

patient, and can think of no other rem-edy, they recommend a change of climate, or a hospital. If the patient is peeuniarily unable to carry out such recommendations, it becomes a source of regret, or if complied with, at great sacrifice. If the home can be made to take the place of the hospital and cli mate, it is in every way preferable. Dr Densmore has done a great favor to the suffering in writing this book. It is timely and to all afflicted with disease and have watched the progress of it and we may add to those in health desiring to maintain its highest estate, he book is of inestimable value. HUDSON TUTTLE.

"New Testament Stories Comically II lustrated. Drawings by Watson Hes on. With Critical and Humorous Com ments upon the Texts." He drawings are incomparable, and excru-ciations amon. Price in boards, SL to be what it purports to be, an actual Gloth, \$1.54.

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May, 1905.

On March 1, we held our last meeting at Ashland, Oregon. The next day we went to Dunsmuir, Cal., where we held two public meetings and organized under a charter from the California State Spiritualists Association. We spent but of arranging for meetings, and we thirty-five hours in Dunsmuir, but has-moved on to Summerland, Cal. tened forward to fill an engagement in San Francisco.

cisco by J. S. and Annie L. Gillespie. Mr. Gillespie is the very efficient president of the California State Spiritual members to the society, and dissemi-ists Association, and Mrs. Gillespie is nating peace and good will among the the regular speaker at the People's members. The society is chartered

the regular speaks.

Church at San Francisco.

We assisted Mrs. Gillespie in the serwe assisted Mrs. Gillespie in the serwhere the regular speaks of the sersympathy with our organization.

Mr. John Lillie furnished the music vices at the People's Church on the list Mr. John Lillie furnished the music Sunday in March, and the First thirt and Mrs. R. S. Lillie assisted us in one wallst Ald Society arranged for our of our meetings. It was a great inspiwork during the week days following, ration to hear good Brother Lillie sing. We feel sure we were successful in and to hear Sister Lillie's earnest and convincing our audiences of the fact telling words of inspiration once more. that thorough organization is the only Dear souls these two lilies are.

being held in San Francisco and Oak- hedges, climbing vines covered with land, and both cities have reason to be blossoms proud of their many excellent speakers many other flowers and beautiful shruband mediums. The Philosophical Jour-pal, with that veteran Spiritualist, W. clent to keep up the flow of inspiration T. Jones as editor, and the Occidental in full volume for these two Lillies for Mystic, a new, neat and newsy Spirit- many years. ualist magazine edited by Mr and Mrs. Arthur S. Howe, are the leading Spiritualist publications, and are deserving of the support of all Spiritualists. Our The call came too late, as we cause in San Francisco needs only this: Concentration of the forces I have named, and united action. In other words, thorough organization.

friend Henry Harrison Brown, in the church.

mystics and independent clairvoyants; aste, that's all.

Brother Brown is doing a good work

W. Belden of Middlefield, Ohio. Our
work was well appreciated and we taste, that's all.

way, though it would be nice if he enjoyed the visit with our old friend for a three-days' anniversary meeting and the "Now" family yery much.

We spent one week in San Francisco, and moved on to San Jose, Cal., where Dye, N. S. A. trustee, presided. we found a small struggling society. Mrs. Bigelow, the president, did all in her power to make the two Sunday meetings a success. It rained all day and the audiences were consequently small. We were told that this society owns a valuable property the rent of which will soon free it from debt. There was formerly a good strong so-

ciety in San Jose, and as nearly every society has its ups and downs, no doubt but this one will soon be strong again. The few earnest workers who now have it in charge were hopeful; and the encouragement brought by the missionaries was highly appreciated as the good words of officers and members testified.

Mr. Allen Franklin Brown drove from Los Gatos (12 miles) in a terrible rain We had the pleasure of meeting many to attend our meetings. On his return of the Spiritualists and mediums of Los home he disposed of his ranch, secured the appointment of state missionary for ary is good evidence of his ability

We visited Mrs. Elizabeth Lowe Watson in her home, Sunnybrae, Cupertino, Cal., where we also met Mr. and Mrs. Grant Taylor. Mrs. Taylor is Mrs. Watson's daughter Lucretia, and Grant Taylor (her husband) is the second son of the well known Spiritualist worker, George W. Taylor of Lawton, N. Y: We enjoyed our brief stay in this lovely home more than words can express.

Mrs. Watson's home is one of California's loveliest. It is surrounded by orchards of prunes and they extend for orchards of prunes and they extend for society of mines and they extend for society of mines. The trees were full tered it with the N. S. A. Earnest scores of miles. The trees were full tered it with the N. S. A. Earnest scores of miles. The trees were full tered it with the N. S. A. Earnest scores of miles. of beautiful and fragrant white blossoms and when viewed from an emi-Grand Junction. Missionary work is nence presented a picture, a paradise that would defy the powers of imagina- mained longer but a hall was not avail-

Sunnybrae is a typical Garden scented orange blossoms at the same time; other trees laden with lemons almost ready to break down with their advertising the first meeting. A good burdens, and other varieties of fruit society may be organized in Glenwood great palms magnificent in their grand- of work. eur, long hedges of rose bushes filled with bloom; climbing roses and other thing in readiness for our coming. Mrs vines covered with flowers of every L. Agnes Moulton and her good assistplants, vines, flowers and fruits, and from time to time during the winter, last but not least the grand old "Temwho come to it for protection from suntree, the "Temple Oak," Spiritualist clouds (altitude 10,200 feet above the and other liberal and fraternal meetings have been held from time to time

We stopped in Colorado Springs and

loveliness is situated Mrs. Watson's lor-Sinton is the daughter of Mr. and hospitable home, where we spent three Mrs. Geo. W. Taylor of Lawton, N. Y.,

restful and happy days.

We had a feast. All our senses were blossoms blended with that of the hundred and one other varieties of the flowery kingdom; our ears caught the sweet music of the wild birds that filled the air; our palates responded beautifully to the layery flowers of granges. In the sweet music of the wild birds that filled is in this city by the mountain side, and learned that there are many Spiritual-layers of granges. preserved, and otherwise prepared to one doubt the value of missionary wor be enjoyed. The temperature was like and organization. June in New York (though it was the

There was another product of this Roberts and wife, Mr. W. C. Marshall beautiful California home that appealed and Mrs. B. Rubicam kindly gave us to us ever more than all of the above the use of their parlors for four meet described loveliness; it was the kindly ings. On Sunday Mr. Geo. M. Bacon greeting and genuine welcome that we and Mrs. Della Despers kindly contrib wore made to feel: The conditions in uted the use of their hall and turned this home were truly spiritual; the very their meetings over to us., There was gates of heaven were open and we en- a large attendance at these two meetloyed a genuine spiritual feast. May heaven bless these fraternal souls, vis-ible and invisible, that ministered to chartered with the N. S. A. There are

us on this occasion. Mr. F. H. Parker, the President, and to such an extent that the common his good wife, together with a few good council had refused to honor some of supporters, are the life of the society, these credentials and were collecting and refuse to give up the good fight the license fee which is \$50 per year,

work was appreciated and was helpful

day and night. The once flourishing society of that place was dead. No meetings were being held in the No one cared to take the responsibility

land, and with excellent, results. The We were entertained in San Fran- Summerland society owns a large and commodious temple free from debt. We succeeded in adding twelve new with the state association and is in full

means by which the general public, the spent a few hours in their home and Spiritualists, and the mediums may be were treated to a carriage ride up and protected and the cause properly ad-down one of the most beautiful valleys of the state. The Lillie home is as There are many Spiritualist meetings beautiful as hedges of calla lilies, rose of many colors

> Just before leaving Summerland we received a pressing call to return to Santa Barbara and hold some meetings. The call came too late, as we had arat San

in San Diego. It owns a new and beau-While in San Francisco we were in- tiful church or temple; it is complete in while in San Harrison with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular, a lovely modern vited to take dinner with our old-time every particular with the church. friend Henry Harrison Brown, in the church. Mr. C. A. Buss is president new home of the "Now." The "Now," and Mr. McFeron is secretary. Each L believe, is the official organ of the member of the board fills his or her New Thought movement; at any rate place to perfection; they are sustained Mr. Brown is the president of the New by a large and enthusiastic member. Thought organization. They are developing an excellent psychic in this New Thought home. New Thought home.

New Thoughtists develop psychics; carry on the work without foreign taiTheosophists and other cults develop ent. We met a number of the old vetresults and independent clairvoyants; eran workers in San Diego, among Spiritualists develop just plain medi-ums. It is somewhat a matter of Gaines, of Anderson, Indiana, and A.

for humanity and we are perfectly will-made many friends for our cause and ing, and insist that he do it in his own the organization. At Los Angeles, arrangements were made by the Truth Seekers' Society A fine program was carried out at each of the nine sessions held. Mr. S, D.

R. S. Lillie, the regular speaker of the society, together with a number of the Los Angeles mediums, speakers, and musicians, joined with us in making this one of the most successful meetings we have participated in for some-The hall was well filled at most of the meetings; at the last one, five hundred persons were present and many went away for lack of room.

Forty new members were added to the society, and including special collections for the N. S. A., over one hundred and forty dollars remained for the

At Fresno we found the work of our California, and has again entered the cause at a standstill; we held five meet-field. His former success as a missionings and organized a society of forty nia State Association, instructed them how to carry on the work successfully without employing permanent speakers,

> tion, Colorado, where we organized a society of nineteen members and charmuch needed, and we should have re-

able during the week. though eight hours only were given to

hue, and many other semi-tropical ants had been holding socials, etc. ple Oak," extending its great arms pense of the meetings. We held five nearly one hundred and fifty feet, as public meetings and one for Spiritualthough reaching out to embrace those lists only, and organized a society of thirty-seven members, and the cause of shine or storm. Under this mammoth Spiritualism in this, city above the

In the midst of all this beauty and of Mr. and Mrs. Sinton. Mrs. May Tayd a feast. All our senses were Cal., whom we previously mentioned. We feasted our eyes on the We enjoyed our two-days' stay in Colobeautiful scenery, our olfactory sense rado Springs. We should have re-upon the sweet fragrance of orange mained longer so as to have organized fully to the lovely flavors of oranges, ualists there, it seems quite apparent peaches, pears, cherries and other that to organize a society there would fruits, some freshly gathered, some be a benefit to our cause. How can any-

We closed the month of April and be first of March) and we enjoyed feeling gan the month of May in Denver. Public halls were hard to get, so Mr. A. P. ings. Mr. Bacon was the president of several societies holding articles of in-

has a regular speaker from some who held them,

N. S. A. Missionaries' Report. The Progressive Thinker.

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

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

Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street

services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. Central Spiritual Church holds ser ices each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue.

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

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

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361 363 East 43d street. Conducted by Mrs.

meetings every Sunday evening at 7:30 at 963 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor: Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after-noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in at-tendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

dents of Nature will hold Sunday even- The four volumes, with "Reason," 1 year, 22. ing services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schu-

sence of Brother Gilray.

Lake View Spiritual Union holds

Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark

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

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

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

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn-er Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield

and Webster avenues. Lecture, mes-sages and tests. R. S. Ray, pastor. The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good

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

Temple Light and Truth; 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

Kimbark and Monroe avenues, Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the meetings. To appear the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E 55th street. Entrance to hall, 319 E 55th

Street.

The Chicago Spiritualists' League holds its neetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B Warne, president; O. E. Kropp, 5481 The Kimbark avenue, secretary. League wishes every Spiritualist sociof the city to send in the names of who is a platform test medium (her who is a platform test medium (her rame I cannot recall). She assisted us the meeting and her work was good they propose to learn who are, and who accommunications to the secretary.

Prof. Jos. B. Stollard, Will give paychic readings, assisted by a spirit astrologist, an Egyptian. Send took of hair and own hand writing. Reading and two questions, 52 cents. 6 Broadway ave., Watertown, N. Y.

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Apple Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sister, Jenule L. Webb, one of the earliest mediums now. In the form, by writing a letter to a spirit friend. Send it to me with \$1, and I will try and get reply: by independent writing or white-pers. Address Mrs. Annie Lord Champerlain, Milford Mass.

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The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at

2:30 p. m. The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western ave nue, under the direction of Mrs. Nellie Kusserow.

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

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

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lorsement and protection of our organ-zation; they will gladly assist the common council in discriminating between the true mediums and the fakirs. The traveling pretenders have nearly ruined

We spent a couple of days at Omaha Neb., but held no meetings there, as it was not an opportune time to do so. Missionary work is needed there as

elsewhere. At Oskaloosa, Iowa, we found a fine society, well officered, working in har-mony, and doing much good. We held four meetings all of which were well attended. The Oskaloosa society is loyal to our organization and its pur

We spent two nights and one day in Bloomington, Ill. The society that we organized here one year ago has held ployed foreign talent all winter and the nterest warranted them in moving into a larger hall. This good work would

ization. We held two meetings in Farmer City, Ill., in the pretty little Spiritualist church, and we thought what a blessing to a society to own its own place of meeting. If every society could own such a nice little church or temple as this one, how much better our cause would prosper. The Farmer City society is all right, and Spiritualism is respected the more for having its own

We held four meetings at Peru, Ind. Mr. A. E. Schram, the president of the Indiana State Association, is also president of the local society at Peru. No one could fill either place more successfully. This local society is an active one. It has had some of the best talent in the land upon its rostrum. Our meetings were well attended and ap-

We held but one meeting at Roches ter, Ind. The splendid work of this society in the years gone by is a matter of history. Of late years reverses have overtaken it. A number of its staunch supporters have passed to the higher life, several families have moved away and the membership has decreased, but those that remain are of the persever ing kind and will never give up the

We visited the society that we organ ized at Sandusky, Ohio, and found it doing continuous and effective work Mr. Irving Jackson, its president, is fully alive to the work and has good backing in the other members of the board. It is pleasant to visit the societies we have organized and note the good work they are doing. We held two meetings at Elyria

Ohio. The society is doing good work. We were told that twelve new We were told members were ready to join the society, and also that our meetings had given That faithful and untiring worker,

the Elyria society, which insures its success. At Alliance, Ohio, we found the church closed for the season. All that was required was to unlock the door, turn on the electric lights and go on with the meetings, for the Spiritualists own a lovely church in Alliance. For nearly a quarter of a century the

Alliance society has been faithfully working for the cause of humanity, and it has done a mighty work. We visited New Philadelphia, Ohio, where we held two meetings. We found the Spiritualists active, their influence extending to other towns in that vicinity. The society that we organ-

ized in New Philadelphia some seven years ago is still alive and its work of the past is felt in the present. The evidence of the growth and advancement of Spiritualism and the good its organization is doing, is everywhere to be seen, and it should be an inspiration to all who love the cause, to push forward, work harder and make every

undertaking a success. The reader may think of the missionof June, where they are enjoying a good rest after eleven months of active work and varied experiences in the blessed field of Spiritualism

E. W. SPRAGUE AND WIFE, N. S. A. Missionaries. Jamestown, N. Y.

PASSED TO SPIRIT LIFE.

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

William English, son of S. T. and F. A. Stewart, passed to spirit life, April 27 1905. Funeral conducted by the K of P., of which he was a member. leaves a wife and one child, Josephine. He was only 30 years old. He was S. T. STEWART. New Sharon, Iowa.

Passed to spirit life, Sally Ballou, age 2, Sunday, June 4, at her late residence, 427 Fargo avenue, Buffalo, N. Y. She had been a Spiritualist many years. Her last request was that she be given a Spiritual funeral, which was conducted by the writer.
MRS. A. G. ATCHESON.

Buffalo, N. Y.

Passed to spirit life, May 24, W. Dinglacher, aged 65. He was a member of our society and a reader of The Progressive Thinker for a number of years He leaves a wife, two daughters and one son. Mr. John W. Ring delivered a splendid sermon at the funeral. J. EGERT. Galveston, Tex.

Dr. William Stedman Cheney lately assed to spirit life at Troy, N. Y., near ly 80 years of age. He was prominent as a liberal thinker, and was held in high esteem by all who knew him. He was in the war of the rebellion, having enlisted in the First Vermont Cavalry He is survived by his wife, one son and two daughters. Rev. A. H. Winn of the Unitarian church, officiated at the funeral. He had been for many years a subscriber of The Progressive Thinker.

Another staunch veteran Spiritualist Mrs. Alice Douglas, wife of Paul Douglas at Cynthiana, Ky., passed to spirit life, June 7, aged 85. The funeral was held at the residence, East Pleasant street, Friday, June 9, at 2 p. m. Services conducted by Rev. W. E. Ellis Burial at Battle Grove Cemetery.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepus of Hermetic Philosophy. Price \$2 per volume.
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We should avoid whatever may dis play bad feeling, and attend with civility to what may be addressed to us; all nearts are conciliated by politeness and erability.-Socrates.

IST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secu retary at Once.

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

MT. PLEASANT PARK, CLINTON, IA. The twenty-third annual camp-meetng at Mt. Pleasant Park, opens July 80 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarks. ville, Mo.

Onset camp commences its twentyninth annual meeting, July 23, and closes August 27. For full programs

Begins July 15 and ends August 27. Mrs. Lydia Jessup, secretary, Anderson,

Sunapee Lake Spiritualist Camp commences July 30 and closes August 27. Address Thomas Burpee, Sutton, H., or the secretary, Lorenza Work

VICKSBURG, CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particu-

The New Era camp-meeting begins July 9, and continues over four Sundays, Address Rev. G. C. Love, president, 354

College street, Portland, Oregon.

CENTRAL OHIO CAMP. This camp opens Sunday, June 4, and closes Sunday, June 25, at Buelch Park, eight miles southwest of Columbus. For particulars, address the secretary, 55 McDowell street, Columbus,

The Grand Ledge Spiritualist Campy neeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. For full nformation address J. W. Ewing or W. R. Divine of Grand Ledge, Mich.

ualist Camp-meeting will open at Mineral Park, June 25, and close July 25. THE ASHLEY, OHIO, CAMP. This camp opens August 6 and closes August 27. For further particulars ad-

LOS ANGELES, CAL., CAMP.

The Liberal, Educational and Spirit-

OCEAN GROVE CAMP. This camp is located at Harwich, Mass., and opens July 9, and closes

July 23. WINFIELD (KANSAS) CAMP. The Winfield Camp Association will old its twelfth annual camp-meeting, commencing July 15, and ending July 25. Address Mrs. Maud K. Gates, 807

North Manning street, Winfield, Kansl, for programs. UNITY CAMP, MASS.

LOS ANGELES CAMP, CAL. To be held at Mineral Park, commencing June 25 and ending July 25. Mrs. Nettle Howell is in charge.

VERONA PARK CAMP.

W. Smith, secretary, Rockland, Me. MANTUA CAMP, OHIO. This camp located at Mantua Station,

dress F. H. Sherwood, Secretary, Mantua Station, Ohio. CAMP PROGRESS.

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

address A. G. Keck, Akron, Ohio.

tary, Mrs. Ruth Eastman, P. O. Box 69,

ISLAND LAKE CAMP. Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28,

Ground, Niantic, Conn; season of 1905,

commencing June 12 and continuing un-

til September 11. For full particulars

address George Hatch, South Windham, Conn. WONEWOC CAMP-MEETING. The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wisa

tary, Wonewoc, Wis. HARMONY GROVE CAMP.

Harmony Grove Camp-meeting Assoiation will hold its annual camp, Aug. 6 to 20. This camp is located three and one-half miles from Escondido, Cal. further particulars in regard to the camp address T. J. McFeron, secretary, 528 Fir street, San Diego,

LILY DALE CAMP. This favorite place of resort, now

known as the City of Light Assembly, opens July 14 and closes September 3.

opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and derelopment, and avoid errors. Price cloth, 50 cents; paper, 25 cents.

For the Months of March, April and The longer we remained the larger at tendance we had at our meetings. Our to the society.

We stopped at Santa Barbara one

We held three meetings in Summer

Diego and were obliged to go there. We found one of our finest societies

Truth Seekers, Society and the N. S. A. after all expenses were paid. This closed the work of the month of March. Regrets at the shortness of our visit. On Monday evening, April 3, the and invitations to return soon were Truth Seekers' Society gave a reception in honor of Mrs. Lillie and the mission plentiful. aries. It was a very enjoyable affair.

> and left them filled with hope and cour-Our friends in Salt Lake City failing to receive our most important letter, made a mistake of one week in our date and we arrived one week earlier than they were arranging for, so after remaining two nights in the great Mormon city, we moved on to Grand Junc-

We held two meetings in Glenwood Eden. Its orange trees were filled with Springs, Colo., a little city on the very ripe golden fruit and laden with sweet top of the Rocky Mountains. The Town Hall was well filled each evening,

trees were in abundance. There were Springs. It only needs the right kind At Leadville, Colo., we found every-

> held a parlor meeting there at the home and sister of Grant Taylor of Cupertino,

Santa Cruz, Cal., was our next stopping place. Here we found a small society doing good work. It has had much trouble, but seems hard to kill.

The North Star Spiritual Union holds

Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold

ings at 7:30, conducted by Mrs. R. The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m. at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. .Come and bring your friends.

Isa Cleveland. Church of the Spiritual Truth holds

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

macher, pastor.
The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the ab-

street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street. Church of the Soul, Mrs. Cora L. V.

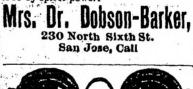
speakers in attendance.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between

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address the secretary, Onset, Mass, CHESTERFIELD, CAMP.

SUNAPEE LAKE CAMP, N. H.

then, Hillsborg Br., N. H.

lars address Mrs. Jeannette Fraser Vicksburg, Mich. NEW ERA CAMP-MEETING.

EDGEWOOD CAMP, WASH. Commences July 30 and ends August For full particulars address Geo. E. Knowlden, Tacoma, Wash.

GRAND LEDGE CAMP, MICH.

dress Will Randolph, secretary, Ashley,

Opens on Sunday, June 4, and continues every Sunday until the last of Septembe

The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor Me.; F.

Ohio, will open July 9, and continue to August 27. For further particulars, ad-

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

FOREST HOME CAMP, MICH. Forest Home Spiritualist camp-meeting begins July 30, and closes Aug. 20. For full particulars address the secre-

Mancelona, Mich.

For programs of information write or call on the secretary, H. R. LaGrange, 185 E. Montcalm street, Detroit, Mich. NIANTIC CAMP, CONN. The Connecticut Spiritualist Campmeeting Association, at Niantic Camp

5 to 27 inclusive. For particulars and programs write M. M. Blish, secre-

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