





The Question Viewed From Another Standpoint.

The "Woman's Rights" question needs a look at it from a different point of view from that of a political one. And I wish to discuss her rights from her family point of view, as compared to man's rights in the same place.

Should woman have more, or man have less in the family life? And on this subject I would like to have a hearing; and if my facts or logic are vulnerable, I would like to have it pointed out.

In this article it will not be attempted to show that woman ought to have the right of suffrage and other civil rights equal with man. For this proposition, in general, is conceded to woman, in the abstract; and is gaining in practical recognition much faster than her other rights that I wish to discuss in this article. And I will here note the fact that undue importance is attached by most advocates of woman suffrage, as being nearly the cure-all of all her ills.

In all discussions some things must be assumed without argument. In this topic I assume that the general fact is conceded that man is the head of the Christian civilization is the monogamous family life—one man married to one woman; and she the wife, mother, and housekeeper; and the husband and father to be the "bread winner" in some outside business; but this husband and wife are to be equal partners in every sense; but as it is now the husband not only expects to be a full partner, and put all he earns in his pocket, and then dole out as he pleases a little to his silent partner. And herein is about the first breach of the marriage contract and partnership.

For while the husband works about eight hours a day, and then goes home and hangs up his heels on a chair to rest, and will even have his wife wait on him, the wife and mother will usually work from twelve to fifteen hours out of every twenty-four, and that under the nerve-care of motherhood and child-training. And yet, with this inequality of work the man wants to use and spend all the money he earns for the family partnership to himself.

Why not have the woman have more rights here? And could this social and domestic inequality be cured by the elective franchise? Not much. It will take a new heart and a new life in the moral and religious realms of man's being which cannot be reached by the civil laws in this state.

But, something will say the man's work is more important to the family than the wife's; that he earns the money for the family's support. But what good would this money do if there were no housekeeper to apply it with economy to the family expenses? Suppose the man did earn money and then had to spend more than he could earn at the hotel or boarding house for the support of his family, and then had no comfort of a home? The comforts of the home are worth more than money can well pay for; and that is made by the wife and mother with her myriad cares. Men usually accumulate nothing in consequence till they marry and get wife to take care of the home and life in the moral and religious realms of man's being which cannot be reached by the civil laws in this state.

It will not be practicable in one article to enumerate many of the woman's inequalities of the burdens of the family, but we wish to give some samples. The males, and mainly the husbands, waste annually, on the average, one billion dollars in tobacco, and all the good the woman of the house gets out of it, is cleaning spittoons, washing up amber stains, picking up quids, and inhaling the odor; and this does not count the doctor's bills for the nicotine habit and the time wasted in smoking. And woman's vote would not help this, but new and higher life in the moral nature and better habits.

The male member of this marriage partnership also more than wastes another billion dollars, annually, of the joint funds, in intoxicating liquors, directly, and in the direct damage caused by intoxication and disease, at least, that much more in money alone, not counting all kinds of other damage by crimes that cannot be measured by statistics. Much of this could be remedied by better laws and police regulations, but yet the main preventive of it all will have to come by having the same code of morals for man as the one that the husband expects his wife to observe. But how can the man or anybody get all these from the ballot-box?

It is only by the man either getting "religion," or else letting the woman's moral qualities dominate him, and asking no more rights from the family partnership than he is willing to concede to the woman. And of course I am not unmindful that there are a few "fallen women," but they are a very small percent of the entire number, and these few would scarcely exist were it not for man's lust, in seductions, and by lack of daughters having decent homes, caused by the husband and father's extravagances, in the majority of cases. If the homes were made that they could be made, man did his part in the partnership of the family life, as we have seen that he does not, there would be very few girl waifs in the dens referred to in the larger cities, and these would soon have to go out of business for lack of patronage.

And again, in the candidacy for matrimony by single persons, the age for females is about 23, and that for men, 25 or 30. There must eventually be an overhauling of the family partnership, or there will be more divorces, and perhaps there ought to be—whether there any good or not.

AMOS STECKEL.  
Bloomfield, Iowa.

IF DEATH ENDS ALL.

If death ends all,  
Why then comes back again,  
This longing just to see your face;  
This ever-throbbing ache of heart;  
This pain of tear-buried eyes,  
That grope into the future for a light;  
This unassuaged desire to see your smile?

If death ends all,  
Why in the tone to-night  
Is thy sweet presence manifest—  
A gentle guidance that would show the right  
And whisper to me through the dusk of night?

No, death does not end all,  
Else would this memory-call of yours  
And mine  
Come unheeded.  
Minister thou makest me,  
And so, I know that death does not end all.

—Portland Oregonian.

# J. CLEGG WRIGHT.

## A Lecturer, Author and Seer Who Stands High on the Pedestal of Fame, and Whose Popularity Is Plainly Evident.

### His Sixtieth Birthday Duly Celebrated at Amelia, Ohio.

The friends and admirers of J. Clegg Wright met at Clegg's residence to celebrate his sixtieth birthday. The weather was charming and the face of nature perfect. The trees had on the garment of autumn, the gorgeous coloring of the foliage of the trees, the bright blue sky and the happy hearts of the people made a scene of festivity and gladness. This delightful spot, the home of the gifted medium and lecturer is the station of his own labor and idealism. The parlor was decorated with flowers, the dining-room was festooned with the choicest of flowers which hung like bright eyes of love from the ceiling. The luncheon was superb, and the speeches beyond praise.

Mr. Wright expects to hold his summer school, being held in the charming month of May and ending in the middle of July, so that the camping period will remain untouched. The house is large, suited to such a work, and the grounds comprise fifty acres of land wooded and of singular natural beauty, but 14 miles from Cincinnati. A good work here is expected. The success of this proposed work will be given.

Sixty people gathered together to celebrate the event, and others who could not be present sent their regrets and good wishes. The loving cup of silver, a beautiful piece of work, presented by Mr. Vandervelt of Brooklyn, had inscribed upon it the following inscription: "J. Clegg Wright, in sweet remembrance of Lake Pleasant, and in honor of the thirtieth day of October, 1845, when a bright spirit came forth, I send this greeting. E. W. Vandervelt."

The cup was received with the old Roman ceremony. Mr. Wright tasted the wine and then the loving cup was carried from guest to guest, each one tasting the wine. Many gave complimentary toasts. In his letter of congratulation he said: "If we only knew who we are, where we came from, and what is life, then we would know how to live. As it is now we are taking our share of the substance and the manifesting for the thing itself."

We only know the effects and not the real causes. Now who is J. Clegg Wright that we say is 60 years old on the 13th day of October, 1905? Was his birth the real commencement of him? Where is his life now? He is 60 years old. Truth that we may become one with it? Mrs. Charles, the president of the Newport Spiritual Temple, on behalf of forty members of the Society presented a large loving cup of bisque china with words of congratulation, and saying, also, that the cup was full of the loving thoughts of the people.

A beautiful shade of gray clock was received from the members of the First Society of Spiritualists of Washington, D. C. Mr. F. Wood, president of the society, in presenting the clock wrote: "Beloved Friend and Brother—Time like a ceaseless tide, flows steadily forward, but ebbs not forever. By custom, millions have been led by the clock to mark life's succeeding stages. To-day you will reach one of these indicators. It is the judgment of an eminent medical writer and practitioner that your pilgrimage should end here; but the Divine Father has otherwise willed and you will journey forward. As a visible token of our esteem and love for you, personally, and our appreciation of your fidelity to the service to which you have consecrated your powers as a co-worker with ministering spirits and teachers whose mission is to bring knowledge and wisdom to the children of men, permit us to present to you this instrument designed to measure Time's fleeting moments. In the days to come you will look upon its truthful face, or hear it speak the passing hour, remember that loving hearts far away, to whose need you ministered in days gone by, still turn to you with loving sympathy. That your pathway may grow more luminous as the years roll on, and that Love and Wisdom walk by your side, enabling you to see the light of the future, we build better than you knew. I say peace be with you and all good as the years pass on."

Among the many donors whom we would like to speak of, Mrs. Peltz of the "Bismark," Washington, D. C., a most devoted and noble person, and our appreciation of your fidelity to the service to which you have consecrated your powers as a co-worker with ministering spirits and teachers whose mission is to bring knowledge and wisdom to the children of men, permit us to present to you this instrument designed to measure Time's fleeting moments. In the days to come you will look upon its truthful face, or hear it speak the passing hour, remember that loving hearts far away, to whose need you ministered in days gone by, still turn to you with loving sympathy. That your pathway may grow more luminous as the years roll on, and that Love and Wisdom walk by your side, enabling you to see the light of the future, we build better than you knew. I say peace be with you and all good as the years pass on.

Dr. W. M. Lockwood wrote as follows: "Dear Brother Wright—I am informed that to-morrow, the 13th, is marked as the 60th anniversary of time in your cycle of existence and I desire to congratulate you for your intellectual successes. No one can view impartially the magnitude of your rostrum work, without being obliged to admit the superior quality of mediumship with which you are mentally vested. The commercial telephone that transmits the verbal language and the sight of different tongues and nationalities, we view with admiration and astonishment. What shall we say then of the mental telephone that invites us to the mental realm of earth's greatest and wisest philosophers. Language falls and symbols of speech are all too tame to express our soul's sense of this phenomenal work. Your work has been and is for humanity, and eventually it will be seen that he who conquers by extending the boundaries of human vision is the real hero in all civilization. May you be spared to carry on for many years this great work of psychic enfranchisement is the earnest wish of your true friend."

Dr. Lockwood forwarded portraits of his devoted wife and himself, which are splendid works of Mr. Palmer's art. Mr. J. R. Francis of The Progressive Thinker, kindly and wittily wrote as follows: "Mrs. J. Clegg Wright—Dear Friend—Your hearty invitation to attend the 60th anniversary of Mr. Wright's birth came duly to hand. I regret that I will be unable to attend the same, but in honor of the event I will extend your subscription to The Progressive Thinker for the next five years."

I am in my seventy-fourth year, perfectly healthy, ride a bicycle, dance a jig, and can outrun your beloved husband. I eat no bread and eat well, and probably, consume living on one meal a day. I expect to reach the century mark in due time when I will write to you to come and celebrate with me. I am constantly violating the rules [so-called] of right living, and to that fact I attribute my excellent state of body and mind, and also the great success of

The Progressive Thinker. [Bravo, Brother Francis, we will both come.—J. C. W.] Yours faithfully, J. R. FRANCIS.

G. W. Kates and wife wrote: Brother J. Clegg Wright—"We are informed that you will reach either a certain or an uncertain age on the 13th instant. We trust that you are not sorry for the original event that it marks. We feel confident that the people of large, or at least many who have listened to your wise and eloquent instructions are not sorry. We congratulate you on many good deeds done and help rendered to the cause of truth. We hope that you will not be relieved from labors for many years to come. Believe us to be your friends and well wishers."

Col. R. T. Van Horn of Kansas City wrote: I am very thankful to you for thinking of us in connection with Mr. Wright's anniversary. To us octogenarians 60 is yet a youthful age, though it may not wear so rosy a coloring to those just arrived there; yet it leaves a margin of many years of usefulness. It gives the opportunity to say to you what my acquaintances all know that I regard Mr. Wright as holding the pre-eminence of the inspired few that his age has given to the world. And I note that this estimate is fast reaching unanimity. May his power remain and increase, and with this blessing I close what for want of opportunity must take the place of a souvenir. With regards and congratulations to all guests seen and unseen.

Mr. Henry L. Hanson, electrical inventor, writes: As the autumn of your life draws to a close, and you walk further and further up the ladder of destiny, may every day of your life be as joyous and bright as the rays of the morning sun, and every night's repose be as peaceful and calm as the evening star. The value of your mind in the unfolding of the present age cannot be estimated. Robert G. Ingersoll said to you in the presence of 400 persons, that J. Clegg Wright was the most brilliant mind he had met in all his career, and we bow our heads in humble adoration of that thought.

Miss Susie Clark, author and lecturer, sent her portrait and congratulations and beautiful thoughts of esteem and encouragement.

Mrs. Webb-Baker sent a most eloquent letter of congratulation.

Mrs. R. S. Little wrote: I congratulate you on the passing of another of those milestone-stones, where we have the habit of pausing in contemplation of life, and I see you halting; you are not halting, but you are some congenial friends, but they are still young, and with the many who would gladly drop all care and hurry away to clasp your hand, wish you joy and length of days wherein and whereby wisdom should increase in the minds of multitudes, as the result of seed sown through the words which many of us have been privileged to hear. The great mission of your life, while the white light of inspiration played upon your brain, bringing forth the treasures memory had been holding, and adding to them the great infilling of thought from souls of light, who have followed you all these sixty years, and who now stride with the dial in the hand of one; I see that that hand points the third wheel. You are still young, though grey hair crowns your brow. You are to be an old man, for I still see the hand on the dial and it moves passing well on into the fourth watch. "All Halli!" I hear a voice now say. Welcome age on earth, if it bring to man with ripening years his sheaves of wisdom. You did your share; it is not yet yours to come. You are still young, and you are looking upon the field you have reaped well. The harvest is still ripe. You have willingly followed the guidance of the minds now inspiring me with this message. John Shaw and the ancient philosopher send you greetings and their thanks for faithful cooperation. The master-builders have been your helpers. You have built better than you knew. I say peace be with you and all good as the years pass on.

Hon. A. H. Dalley, ex-surrogate of Brooklyn, sent the following address, which was read by Mrs. Wright and was well received:

My Dear Friend:  
There's not a day that whirrs away,  
Nor ever yet shall be,  
Live long on earth, free grief or mirth,  
Like that which gave you birth.

Upon that day, away, away,  
On Time's eternal sea,  
Life's tragic page, by a spark,  
Sailed forth from out the dark.

From then till now, but why, or how  
The circling years have run,  
Ah! who doth know, or who can show  
Why they do onward flow?

The occasion is one of pleasing, and yet of grave import. Reminiscences are prone to touch a sombre chord in the soul. The past is a joy, we regret that they are past, and I remember days which were darkened by sorrow, a gloom, like lengthening shadows, follows our footsteps and touches our lives. So, to-day, my dear friend, I greet you, and clasp your hand with varied emotions. My grip, though earnest and hearty, has lost something of its vigor; while your own, evinces the effect of time.

It is twenty-two years since our paths so converged, that we, strangers to each other, met at the intersection; each looked into the face of the other, and we joined hands, to be strangers no more, but friends forever. It was in the afternoon, in spring time; the shadows of evening were commencing to fall; and from my office window, pointed over roofs of buildings in the city to the field which was the place of the battle of Long Island, in the dark days of the American Revolution, where the army of King George and the American colonists fought in that memorable struggle, which eventually made us an independent people among the nations of the world. I congratulate you, and am proud of the fact, that to-day you are an American citizen, and a part of that republic which exercises such a commanding influence among nations, in all that pertains to the welfare of the human race.

You are left home and friends; all of the concerns of life and a real ocean behind to make new acquaintances, form new relations and serve God and man in a new land. It is to both my wife and me a pleasing fact that we were able to welcome you to our home, and for the time being, we are a member of our household.

It was my pleasure and privilege to be instrumental in securing you your first journey, and to introduce you to the first of the American audience. To how many thousands have you since spoken? How many thousands have listened with pleasure and profit to your utterances, giving forth to the world the sublimest inspirations. In those days I was more limited in my knowledge of psychology than now, and even now I am only enough to conclude that I am in the primary department of a school for the investigation and study of a subject, which invites critical examination by the ablest and keenest intellects.

I confess that I owe to you and your inspirers a debt of gratitude I can never discharge. I remember that I regarded in amazement your adaptability to the uses of the mighty spiritual forces clustering around you, and was equally astonished at the revelation of the method and philosophy of spirit control. The peculiarities and the nature of the old prophets and seers were then first made known to me. It is a great thing to be a herald of the gods, but it is still more wonderful to voice great truth.

Two thousand years ago, John the Baptist was the voice of one crying in the wilderness: "Prepare ye the way of the Lord, make straight His path; repent and be baptized." His path, true, is equally true in these modern times, with a change in personality; and it has been given to you to be a voice in a later age, of one crying in the wilderness of modern thought, proclaiming a great truth to a doubting world.

Spiritualism and Spiritualism, while warring with each other, in the nature of things are correlated; but the ignorant mind only sees and comprehends the material. It is the phenomenal in nature that arouses thought and commands attention. A bolt to the earth from a cloudless sky, awakens curiosity, but the concussion creates fear. To this the great masses of the people, death is dreaded, and men people cling to their friends, and part with their dead with reluctance; and yet, they are terror-stricken at the sight of the harmless ghosts of those they love, when, perchance, their shadowy forms are seen in the twilight, visiting home, friends, and the scenes of their earthly life. The spirit is the immortal, and countless millions of humanity have come into being, and have gone hence, in utter ignorance of the mission of life, and of the destiny of the soul! The pleasures of earth, the wealth we strive to accumulate, are as the toys of childhood when compared with the possible joy to be attained by the immortal soul. The great mission of the teachings of the spirits of great, wise and good men, and by the wonderful phenomenon of entrancement, awaken the attention of mortals, to enlighten and teach mankind, until the mental vision of man, now clouded and overcast, shall be cleared, and he is able to recognize the great fact that death is only an event in life; that communion with the spiritual world is indeed established, and that our returning and identified friends are living witnesses to the immortality of the soul. Then, reason, philosophy, argument and preaching, good or bad, will not be required to prove the existence of the soul that is present in court to assert its identity. The great mission, which you have been raised to, and the long years you have been in the process of development, under the mastery control of your guardians, teachers and inspirers, have not, after all, in any degree impaired your physical powers, and you now attain the ripe age of sixty years, remarkably well equipped for the work of service to the world and man. It is his hope, therefore, that what you have been through and by you in your lectures and discourses, may be caught at the point of the pen, and preserved in printed volumes for the benefit of the thousands who are denied the privilege of listening to your utterances.

My words, already too many for the occasion, must now cease. To you, to your wife, and to my friends Rushton, Shaw, Denton, and to all others who have been with you in your great mission, I acknowledge my deep obligation, and I would that it were in my power to more fittingly express my gratitude. Farewell!

Many persons sent beautiful presents but we have not space for more than the names of donors: Mr. and Mrs. Charles L. Lewis, Cincinnati; Mrs. Lewis, Cincinnati; Mr. and Mrs. Mills, Chesterfield, Ind.; Mr. and Mrs. Jasper Mallick, Amelia, Ohio; Anna Miller, Rockville Center, Long Island; Mrs. J. B. Brown, Buffalo, Pa.; John N. Poage, College Hill, Cincinnati; Dr. A. F. Snell and wife, Cincinnati; Mrs. H. B. Rymer, Cincinnati; Mr. and Mrs. Newton Mallick, Norwood, Ohio; Mrs. Caroline Ayman, Cincinnati; Miss Lena Penn, Amelia, Ohio; Mr. and Mrs. R. S. Little, Montecito, Cal.; Dr. and Mrs. K. Dawson, Cincinnati; Dr. and Mrs. H. H. Covington, Ky.; Madame Lanthie Vignier, Lake Helen, Fla.; Mr. Geo. Reynolds, Mica, N. Y.; Mr. and Mrs. David Thomas, Amelia, Ohio; Mrs. Julia M. Nisley, Glen Este, Ohio; Mrs. George Chapin, Glen Este, Ohio; Mrs. Kate Loubge, New York City; Mrs. Ruth Hultquist, Amelia, Ohio.

The following persons sent letters of congratulation: Mrs. Josephine Haslam, Greenfield, Mass.; Mr. and Mrs. Clark, Montreal, Canada; Mr. and Mrs. Graham, Akron, Ohio; Dr. C. Hagan, Buffalo, N. Y.; Mr. Hans Duss, Laurenceville, N. J.; Mr. and Mrs. Henry Graham, Cuyahoga Falls, Ohio; Mrs. Kate Loubge, New York City; Mrs. Ruth Hultquist, Amelia, Ohio.

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# Spiritualism the Solvent

A New System of Philosophy Demanded by the Intellectual Evolution of Humanity—A Reply to H. L. Merritt. The object of this article is not to particularly controvert the positions of Brother Merritt, as his review of the orthodox is admirable, but to show the imperfection of his position on the topic of intuition. Having been from my youth up to the present, an earnest student of Philosophy, the whole question presented by Brother Merritt is as familiar as the A, B, C's of the alphabet. And I long since perceived the necessity of re-casting the entire system of Intellectual Philosophy.

There are three great schools of philosophy—the Sensational, the Idealistic and the Eclectic. The Sensational is the materialistic, the Ideal is the Spiritualistic, while the Eclectic is an attempted blending of the two first, by selecting what it deems true from each.

The Sensational and Ideal systems are very ancient and their controversy has run through the ages.

The Difficulty Settled.

The Sensational philosophy affirms that there can be no perception without a pre-existent sensation or feeling, hence, that all our ideas or mental concepts have their primary source or origin from the five physical senses. The Idealist affirms, on the contrary, that from this source it is impossible for any idea to originate except those which are of a physical or materialistic substance of bodies and, as we have ideas of unmaterialistic things, there must be some perceptive power in man above and superior to the action of the five physical senses.

The Efforts to Solve the Problem.

As there has been no controversy as to the existence of the ideas or mental concepts which demand an explanation, we will briefly state the methods adopted by the contending schools. The Sensational school seeks to explain it by the process of reflection. That is, the intellect compares the simple ideas which come into the consciousness through the perceptions resulting from sensation, and infers the existence of certain things, relations and motions which are not directly sensed; and these inferences are as real ideas as the more primary ones.

The Idealist admits the correctness of this position up to a given point, and willingly concedes the power of solving many of the mysteries of nature, and aiding in the progress of science, but he readily and logically shows that it must be confined exclusively to materiality. But, if not through the five senses, how do we derive our higher ideas? This is the problem now for the Idealist to solve, and the school which has been at the solution, and while a vast amount of truth has been uttered the full solution has never been made.

Plato assumed that ideas were pre-existent. Others have termed them innate ideas, and our New (Y) Thought school has revamped Plato's system by declaring that "thoughts are things." The Christian and Mental Scientists occupy about the same position.

The Scotch school invented the term "common sense" to explain the problem. President Upham of Bowdoin College, in his great work on Philosophy, attempts the solution by what he terms "Original Suggestion." Cousin, the great French Eclectic, uses the term "Apperception," by which he means a direct perception of definite existence independent of any form of sensation. Morell, the English historian of philosophy, terms it the "Intuitive Consciousness" as distinct from the "Logical Consciousness."

The thinking portion of the Christian clergy of the last years ago, declared the utter fallacy of Paley's argument, from assumed design, as proof of a Deific personality. Prof. Finney of Oberlin, declared that the study of Paley led theological students into atheism. Hence, the notion of a direct perception, independent of prior sensation, of spirit, God, etc., has been adopted by many of the clergy.

But the Sensational school are able to show, by the very nature of the term, that perception is impossible without sensation, and that Morell's distinction of Intuitive and Logical Consciousness does not bridge the difficulty, for it leaves all of the phenomena of sensation in the department of the logical or common consciousness. It is still an absolute fact that, as Lowell expresses it, "all thought begins in feeling," or sensation. And all the various expressions of the Idealistic School fail to solve the problem.

And Brother Merritt falls in the same manner. Assuming intuition to be a distinct department or attribute of the intellect, he is forced to admit that it is not by any means a solution. The how—the mode, or manner of its working must be clearly stated. But this has not been done, and I am safe in saying it cannot be done.

We have then before us these two ancient and contending schools. Both of them able to show defects in their antagonist, but neither able to explain the special failure of its own position. The Sensational cannot evolve the idea of Spirit, Deity, et al. and the Idealist cannot accomplish it without some form of sensation.

Modern Spiritualism is one of the crasis in human evolution, and one of its distinguishing features is its apparently unlimited power of synthesis. It is at present but little appreciated. By all careful thinkers in its ranks, it is clearly seen that religion yields all its mysteries and is as easily explainable as any of the simplest sciences. Few, however, have discovered that the philosophic strife of the ages is settled at once by Modern Spiritualism. It brings the two together, shows that both are right and both are wrong in some of their positions, and thus unites them in a lasting union.

will make it seem as distinctly new. And I may as well say here as elsewhere that the only thing absolutely new in the postulates of Modern Spiritualism is the demonstrated fact that spirit manifestations are strictly natural. There is nothing supernatural—nothing of a miraculous character about them. They are produced by nothing but men and women who have been by death disrobed of the physical body. In its manifestations it commenced with the presentation of the simplest form of phenomena and progressed to those more complex. Its method was the scientific one. Facts or phenomena first, and the development of law or method afterward.

As bearing upon the question of philosophy one of the most important of a spiritual revelation is, that man is a dual being. He has two bodies. A physical and also a spiritual or etheric one. Each of these bodies has a consciousness of its own; that of the etheric is termed the subconsciousness. So also there is a duality of senses, and the higher phase of spirit mediumship is the more or less perfect development of the senses of the etheric or spiritual body, a full exposition of all these positions would demand a volume instead of a few sentences. In the two books I have written upon mediumship, I have discussed the question to some extent. But more needs to be written to make the whole question plain, all inquiring minds. And I have all through the ages there have been occasional manifestations of the quality of man as a bodily being, but they have been looked upon as strange, unaccountable or miraculous occurrences, and when mentioned entirely misinterpreted. Paul speaks of the "spiritual body," but the church has passed it as non-understandable or having some reference to a physical resurrection. Modern Spiritualism has not only furnished ample demonstration of the fact, but is showing that this fact is the means by which not only is mediumship made comprehensible, but the two contending systems of philosophy harmonized, resulting in a new philosophy, or rather we might say another step in the evolution of the philosophic consciousness of humanity.

The discoveries and theories of Mesmerism, in the latter part of the 18th century developed into hypnotism by Braid, paved the way for the manifestation of clairvoyance, and other senses of the subconscious self, or the etheric body. Two of the most important of these facts are furnished in the manifestations of A. J. Davis and the discovery of psychometry by Dr. J. R. Buchanan. Davis, in the Mesmerized condition, a boy in his teens, uncultured, uneducated, gave the most remarkable philosophical and other senses of the subconscious self, ever known in human history. Nature's Divine Revelations need not be considered an authoritative production, but as a product of the subconscious self it has no equal. But the development of Davis did not stop with that work, for soon afterward he attained what he termed the "Superior Condition." That is, the changes of the subconscious self had become so developed that they could act when his common consciousness was so far awake as to take cognizance of the process. He had no need to be mesmerized. Davis was termed the clairvoyant; sometimes the Poughkeepsie Seer.

The discovery of psychometry by Dr. Buchanan was the revelation of another sense of the etheric body. It corresponds with the general sense of feeling in the physical body. Primarily, in animal life, there was but the one sense of feeling. The special senses are evolutions therefrom. So psychometry is the primary psychic sense, and the other senses are evolutions therefrom. It furnishes the most complete demonstration of the duality of man.

Here is a letter. Unopened, you place it in the hand of the psychometrist. He at once gives you the physical characteristics of the writer, and then reads the mental and moral nature with equal of accuracy. In other words, he senses the duality of humanity, and points out that duality in its specialties as well as generalities. He embraces both the physical and the spiritual.

Telepathy is essentially a form, a higher form of psychometry. The telepathist senses the thought and feeling of persons thousands of miles distant, and also their conditions and actions. The limitations of psychometric and telepathic possibilities have not yet been defined.

We are now prepared to reconcile the two age-long contending philosophies. We say to the Sensationalist: You are right in affirming that perception is impossible without prior sensation. You are wrong in assuming that ideas of the spirit can be reached by any process of reflection. To the Idealist we say: You are right in denying the origin of the ideas of spirit from physical sensation. You are wrong in your assumption of "pre-existent ideas," or of some innate ideas, which are independent of sensation. You have both overlooked the duality of man, and hence, could not grasp the truth in its entirety. Modern Spiritualism reveals that duality and shows you the activity of the two phases of sensation, thus solving the difficulty. There is no need of the cumbersome argument upon reflection, for here is the basis of the etheric or spiritual body. The demands of the Sensationalist are fully met. Nor need the Idealist search for some unrecognized, intuitional faculty, for the spiritual senses furnish the needed basis for his spiritualistic idealism.

Modern Spiritualism, in its phenomenon, furnishes the basic facts which, by careful analysis, reveal the duality of man—a physical body; a spiritual or etheric body; and also a dual consciousness; a duality of sensation, thus enabling him to not only master the problems of physical existence but also to grapple with and comprehend the profounder problems of his mental or spiritual nature. By thus reconciling the contending philosophic schools it brings "peace on earth" in the highest realms of the supreme reason of humanity, thus furnishing additional demonstration that it is all-inclusive.

In conclusion, I will remind Brother Merritt that there is no necessity for him to create a new faculty, nor to assume his superiority over the logical intellect, for the sensations of the spiritual body are the bases of the perception which he and others term intuition, and the only sense in which it can be termed superior is that its sphere of action is the spiritual potencies of being rather than those usually termed materialistic. But they all belong to that complex entity, the human mind.

J. S. LOVELAND.  
Los Angeles, Cal.

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## THE PROGRESSIVE THINKER

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erwise stated.

STORY OF THE GODS.

A Brief Review of the Gods, Ancient

and Modern.

"I am the Lord thy God from the land

of Egypt."—Hosea 12:6.

Here is Biblical proof that Jahveh

(Yahweh, using the Saxon Y in place of

our modern J, and the v sound where we

use u), rendered by the King James

translators, very incorrectly, Jehovah,

came from Egypt. He was Osiris, the

supreme god of the Egyptians, and a

brother of Typhon, once one of the

favorite gods of Egypt to whom sacri-

fices were made. He made war on his

elder brother, whom he killed, cut into

twelve pieces, and scattered the re-

mains along the Nile. Isis, the be-

loved wife of Osiris, recovered all the

fragments save one. Their son Horus

made war on Typhon, his uncle, and

defeated him in battle. He—Typhon—

was captured and confined in a prison

of darkness under the earth.

Many learned persons are sincere in

the conviction that this Isis, who was

worshipped as the Queen of Heaven, to

whom prayers were directed, was none

other than the Madonna, the mother of

Jesus; that her son Horus, identical

with the Roman Bacchus, one of whose

names was Jes, became the Catholic

Jesus, and that Typhon is the Chris-

tian Devil. And the "war in heaven"

we have heard so much about, was the

mythical war between these Egyptian

... He was a murderer from the be-

ginning, and abode not in the truth:

When he speaks a lie he speaks of

his own, for he is a liar and the father

of it."—John 8:44.

In mentioning the Devil as a "mur-

derer," it is clearly apparent Typhon,

who killed Osiris, was the personage

Jesus had in mind.

Jehovah, who was found in a box,

chest, or ark last week, whose com-

mands Moses voiced, is clearly proved

to have come from Egypt. After Isis

recovered the remains of Osiris he

was resurrected and became the Judge

of the dead.

Again we wish to impress on the

reader the fact, wherever the transla-

tors found the Hebrew word Elohim in

the Old Testament they rendered it

God. It is a plural noun, and in every

case should have been rendered Gods.

And wherever they found Jahveh they

rendered it Lord, save in four places it

appeared as Jehovah. Where we find

God connected with "I should" have

been rendered Jehovah Gods or Jahveh

Gods. As Typhon, under the name

Devil, was worshipped by the Jews, to

whom altars were erected, on which

sacrifices, even of the sons and daugh-

ters were made; and Horus the son of

Osiris, who was deified in the Hebrew

pantheon, as was the mother who

designated the Queen of Heaven, are

we not justified in the violent presump-

tion that this Horus, who was the

Eternal Son of God, without a begin-

ning, as Catholics claim, was the Jesus

whose disciples adored? Temples were

dedicated to Isis and her son in Rome,

in Pompeii, in Puzozia, and probably in

all the principal cities of Italy.

These suggestions are made for the

benefit of scholars; for those who have

made zealous efforts to find the his-

toric Jesus, but have uniformly failed.

And we beg leave to quote in this

connection a valuable reminder of the

various Gods, by quoting from pages

235-6, of the "Christian Platonists of Al-

exandria," by that devout Christian,

Rev. Charles Bigg, D. D., it being ex-

tracted from his eighth lecture preached

before the University of Oxford, in the

year 1886. He was the moment dis-

cussing on the period of the second

century of our era:

"The ancient mythology had per-

ished. The old Greek and Roman de-

ities appear henceforth, for the most

part, as intermediate beings, angels or

demons, who people the spaces of air

between man and the supreme object of

worship. There is no longer Zeus or

Jupiter, but a God of Syrian, or Persian,

or Egyptian nationality. The altars of

the Great Mother, of Isis and Serapis

(otherwise Osiris), of Mithra, are to be

found all over the world, from Sacri-

to Gaul, in Northumberland, on the

Rhine, in Numidia, wherever the Ro-

man eagles flew, in the provinces, in

Rome, in Caesar's palace.

The change is significant. It shows

the irresistible tendency of the times

towards a Monotheistic worship. For

these Oriental Gods, though many in

name, ARE IN REALITY BUT ONE.

As we gaze upon them they seem to

melt into one another. Who is the

Astarte, the Babylonian Mylitta, she is

the Great Mother, she is Isis, Universal

Nature, the maternal feminine aspect of

God. And God is the SUN, whose ray-

scented head is to be seen on Roman

coins from the reign of Commodus to

that of Constantine. Osiris, Mithra,

Elagabalus (a Syria-Phoenician sun-

god), are all the same. They are the

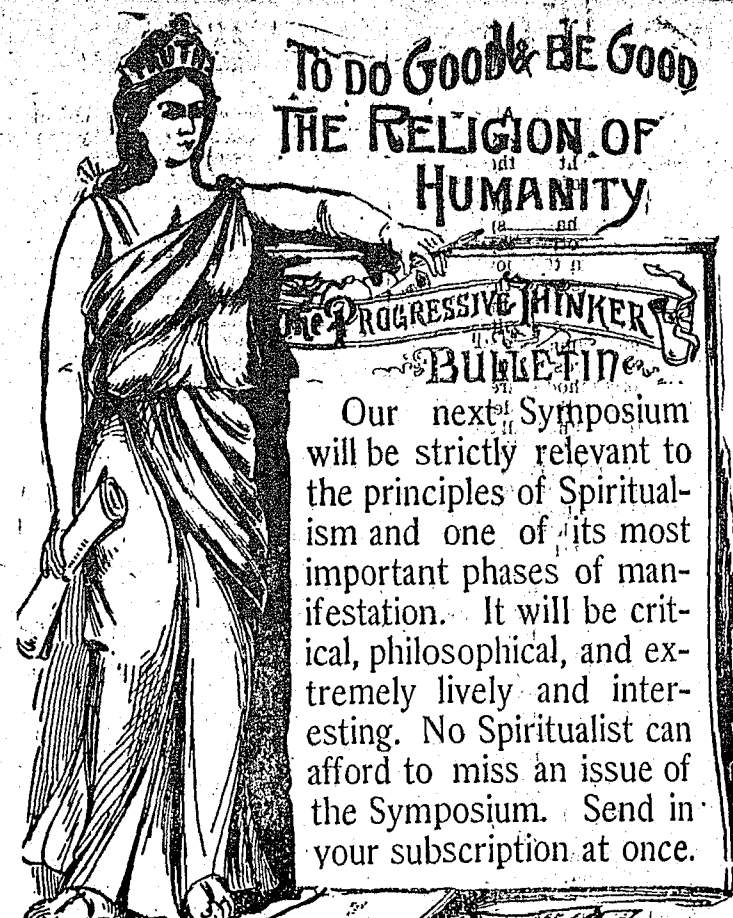
fatherly, fostering, masculine side of

the Divine, aptly figured by the orb of

day."

Doctor Biggs then introduces us to

the Persian Saviour, Mithra, "a God of



## A New Vibration!

### The Special Thought Channel a Veritable Crucible of Reason

LOOK OUT, or some of your previ-  
ously formed opinions may be complete-  
ly wrecked, or badly disabled or crimp-  
ed, as you survey the SPECIAL  
THOUGHT CHANNEL and the ideas  
floating thereon, which will be given  
birth by leading minds in a few weeks.  
The Progressive Thinker is widely of  
BRANCHING OUT into new fields, into  
new pastures, into new environments,  
THOUGHT CHANNEL.

## CAN YOU SUPPLY THE OMISSIONS?

To the Editor:—A fine demonstration  
of spirit power took place at  
—some time ago. A short time  
before Christmas the [giving name]  
cabinet messenger, expressed a wish for  
a full outfit of earthly clothing. One  
lady got her a nice white hat; another  
made her a white dress; another pro-  
vided her with a pair of white shoes;  
another with a pair of white stockings;  
and others with scarf, fan and doll.  
These articles were presented to her  
for a Christmas present and were taken  
away somewhere by the spirit messen-  
ger, not one of them being left in the  
head of the cabinet. When inquiry was  
made, the spirit said she took them to her  
spirit home.  
A few weeks after Christmas, —  
who is a materializing medium, homes,  
requested — who is a spirit

## In the Crucible of Reason.

For special reasons the above communication is  
not published in full, leaving the readers and mediums  
to supply the omissions. It will be a pleasant recre-  
ation for them to try to give the missing links. Who  
is the medium? Who is the spirit photographer? Fi-  
nally the letter will be given in full to the world with  
the names of the medium and spirit photographer,  
etc. The discussion that will arise will throw a flood  
of light upon the dark cabinet manifestations; in fact,  
the Crucible of Reason will scintillate with the opin-  
ions of prominent Spiritualists, and much will be given  
that will startle Spiritualists in every nook and cor-  
ner of the United States as never before. Now is  
the time to subscribe for The Progressive Thinker,  
and keep step with the advancing column.

## An Important Announcement.

### It Ought to Have a Million Circulation.

We shall publish some time in Janu-  
ary of the coming year a most remark-  
able paper, grouping together excep-  
tionally important matter that should  
have a world-wide circulation. We  
will lead off with that remarkable lec-  
ture by Colonel Ingersoll on "THE  
DEVIL" that will be followed by a  
most extraordinary article by Baron  
Harden Hickey, illustrating the "Par-  
allels between BUDDHISM and CHRIS-  
TIANISM" and showing how Bud-  
dhism was transported to the West.  
It is rich in facts and incidents, and it  
alone will be worth one dollar to every  
reflective mind.  
Mrs. M. T. Longley, the efficient sec-  
retary of the N. S. A., under the control  
of Spirit John Pierpont, will have  
something especially interesting to say  
of the BRIGHT AND DARK SPHERES  
OF SPIRIT LIFE.  
Mrs. Cora L. V. Richmond, another

Richard Hodgson.  
From Boston comes the regretful  
news that Richard Hodgson, one of  
the most noted and foremost authori-  
ties in the world on psychical research,  
died suddenly of heart disease, the  
evening of December 20, while playing  
handball at the Union Boat Club. He  
was 50 years old. He will be greatly  
missed by his co-laborers of the Society  
for Psychical Research.

## ANOTHER OBJECT LESSON.

Presented to Spiritualists for Their Careful  
and Candid Consideration.

When Truth is brought to Light, it is exposed  
to the world. When an Error is discovered,  
it, too, is exposed. When a Crime is unearthed,  
that also is exposed. When deception is prac-  
ticed under the head of Spirit Return, that, too,  
is exposed. All these exposures of the Truth,  
of Error, of Deception or Fraud, are strictly leg-  
itimate, making the Good and the Bad public-  
ly known, and thus enabling Spiritualists to  
realize exactly their own status before the world.  
The good and the bad determine the exact qual-  
ity or condition of any sect, cult, club or society.  
They will advance just in proportion as the good  
predominates; but if the bad has the ascendancy,  
then the retrograding process goes on. In Spir-  
itualism the absolute truth predominates, hence  
it is advancing, but would do so far more rapidly  
if no deception were practiced in the ranks.  
Read carefully the lesson of the exposure of S.  
W. Fallis, in taking what purported to be "spirit  
pictures," one of the most heartless, cruel decep-  
tions ever practiced on hearts lacerated by the  
loss of friends.

There comes a time in connection with  
every movement when, in order to ad-  
vance, strenuous systematic exertion  
becomes an absolute necessity. In all  
departments of life, in every club, cult,  
society, sect or political party—in the  
secular world as well as the religious,  
in municipal affairs as well as that of  
state and national, THIS RULE HOLDS  
GOOD.

Even the staid old Catholic church,  
weighed down by wealth, superstition,  
intolerance, ignorance and bigotry, is  
making an effort to shake off some of  
the incubus that has rested upon it for  
ages.

Everywhere there is a SPIRIT OF  
UNREST, a strenuous seeking for  
something higher and better.

The religious sects everywhere are  
vibrating with more advanced thought,  
with more liberal views and a more en-  
lightened conception of the providence  
of God. Everywhere there is dissatis-  
faction impressively manifested with  
the existing state of things.

ALL THE AFFAIRS OF LIFE ARE  
BEING SHAKEN UP, critically and  
systematically examined, and serious  
defects pointed out.

Laws are being changed, improved or  
abolished altogether.

Political parties—cumbersome in the  
extreme—have become less arrogant  
and binding, two exceptionally impor-  
tant offices in New York and Boston be-  
ing filled by Independents.

Religious catechisms and codes of be-  
lief are being modified or changed.

The Devil is no longer considered a  
fallen angel or the antagonist of God.

NOTHING IN CIVIL OR RELIGIOUS  
LIFE IS ABSOLUTELY PERFECT,  
hence this prevalent unrest, this nerv-  
ous vibration, this tension of mind in  
the efforts to realize something better,  
are manifested in Spiritualism as well  
as in every other movement.

FOR FORTY YEARS THERE HAVE  
BEEN FLAGRANT ABUSES IN OUR  
RANKS, A SPECIES OF GRAFT,  
SUBTLY CULTIVATED UNDER THE  
BENIGN CLOAK OF SPIRIT RETURN.

The wedding process has penetrated  
every nook and corner of our country,  
in every department of life.

THE PAPER (SPIRITUALIST OR  
SECULAR) WHICH LETS THIS  
WEDDING PROCESS GO ON IN SI-  
LENCE WILL SUFFER FROM A  
SORT OF BLIGHT OR MILDEW, OR  
FINANCIAL DEPRESSION, OR DUL-  
NESS THAT DOESN'T SUIT THE  
MASSES.

There are religious sects, insurance  
companies, clubs, cults, and political  
bosses who can not stand the thorough  
wedding process so active in the world  
to-day in every department of life,  
hence they decry bitterly against it.

See what the wedding process has re-  
vealed in Philadelphia—a rottenness in  
municipal affairs that is appalling!

If the Catholic church would allow  
the wedding process to prevail, there  
would be nothing left of it but a grim-  
visaged skeleton.

The National Government is trying to  
weed out poisonous adulteration, just as  
The Progressive Thinker is trying to  
weed out the fraudulent adulteration in  
the ranks of Spiritualism.

The federal control of foods, drugs  
and liquors for the purpose of securing  
their purity is provided for in a com-  
prehensive bill to be introduced in the  
senate at an early date by Senator Hep-  
burn of Idaho. Jurisdiction of the gov-  
ernment over these articles is declared  
in the measure when they become arti-  
cles of interstate or foreign commerce,  
and a penalty of a maximum fine of 500  
and one year's imprisonment is pro-  
vided for violators of the regulations  
set forth.

It is made unlawful to sell or manu-  
facture any article of food, drugs, medi-  
cine or liquors which is adulterated or  
misbranded, or which contains any  
poisonous or deleterious substance.

You can now fully realize that EV-  
ERYWHERE the wedding process is go-  
ing on. Every secular paper in the  
land is actively at work in that direc-

EVERY MAGAZINE, RELIGIOUS  
OR SECULAR, HAS TREACHERANT AR-  
TICLES ON THE SUBJECT.

The very air is pulsating with  
thoughts of reform. In Spiritualism  
The Progressive Thinker leads in the  
wedding process, and consequently it  
prosperes.

Take for example the case of Mr. S.  
W. Fallis, the eminent and widely  
known "spirit photographer." For  
many years in this city he has been  
carrying on his work of MOST CRUEL,  
HEARTLESS DECEPTION.

He is a subtle artist in his special  
line of deception, a master mechanic in  
his imitation of the genuine; in fact he  
is as skillful in his particular line of  
trickery as the counterfeit is in imi-  
tating our legal currency.

The harvest he has reaped from the  
innocent gullibles year after year has  
been large, ill-gotten gains that dark-  
ened his spiritual nature, and made  
him an object of pity.

But the evolution of spiritual forces  
is at work in the wedding process, and  
finally a halt was called on Mr. Fallis.  
Mrs. Reed, a lady on the North Side,  
greatly desired a spirit picture of her  
little daughter. Fallis obtained what  
purported to be her child—not exactly  
like her when on earth, as she "had  
changed in spirit life," he said. Finally  
the lady fully realized that she had  
been duped—most cruelly deceived, as  
the picture of "her child" was soon dis-  
covered to be AN EXACT COPY OF A  
CHILD ACTRESS, which is frequently  
seen on photographs.

Indignant at the gross deception  
practiced on her she had Mr. Fallis ar-  
rested. She had paid him SIX DOL-  
LARS for the flagrant deception, dol-  
lars earned by herself at hard labor,  
and she naturally rebelled at having a  
child actress copied on a photo as her  
angel child, and sold to her for six dol-  
lars.

The trial came off. It was a most  
pitiable spectacle, enough to make the  
angels weep, to see this aged man, after  
long years of heartless deception, stand  
before the Police Judge and try to vin-  
dicate himself.

The "spirit photographer" testified  
under oath before Justice Caverly that  
he did not offer to produce faces and  
forms of disembodied mortals, but only  
sold "Phenomenal Pictures." His an-  
gelic groups were known to be first ar-  
ranged upon a black curtain in his rear  
room and the sensitized plate exposed  
before it. Earnest mediums and lay-  
men have sung the praises of his mar-  
velous band of controls. He himself  
HOWLED FURIOUSLY AND MALIG-  
NANTLY AGAINST THE PROGRESSIVE  
THINKER, AND RESENTED EVERY  
EXPOSURE OF TRICKERY OR  
DECEPTION AS PRACTICED AMONG  
SOME MEDIUMS, BECAUSE IT IN-  
JURED THE SACRED TRUTH OF  
OUR CAUSE. HIS ZEAL AGAINST  
"FRAUD HUNTING" WAS ONLY  
DISTANCED BY THE FEAR OF HIS  
OWN DETECTION. HE WANTED  
ALL COUNTERFEITERS OF THE  
PHENOMENA OF SPIRIT RETURN  
TO HAVE UNLIMITED LICENSE.

But the "spirit" picture was there,  
standing out in bold relief, and it was  
an exact copy of the child actress. But  
the judge was sympathetic; he pitied  
the old gray-headed man of subtle  
trickery and deception, and gave him  
time to understand that his practices must  
be abandoned at once, or the doors of  
the penitentiary would open for him.

He told him to pay back to the lady his  
ill-gotten gains, six dollars, go home  
and take down his misleading sign, and  
stop this nefarious business at once. If  
he commences the deception again, as  
the judge intimates, the doors of the  
penitentiary will open for him.

RIGHT HERE IS AN IMPRESSIVE  
LESSON TO BE LEARNED BY SPIR-  
ITUALISTS EVERYWHERE.

When Mr. Fallis was fully exposed  
by Dr. Warner several months ago, the  
exposure being complete in the most  
minute particular, the Light of Truth  
championed him: "Article after article  
was published in his favor! Flaming  
pictures of the bogus spirits were print-

ed week after week, and Fallis exposed  
to the skies, as one of the GREATEST  
MEDIUMS OF THE AGE! Can a  
paper which will pursue such a course  
be anything else but rotten



# Russia and the Jew--What of the Outcome? Suggestion, Magnetism and Spiritual Healing.

A Lecture by Georgla Gladys Gooley, Chicago, Nov. 26, 1905.

"These people knew that the spirits of their loved ones hovered over them, and their ancestors whom they honor as living, only passed to another stage of life called 'death.' These people pray to their ancestors, the so-called dead. It is better to pray to a human God who can help you in time of trouble, than to an inhuman God who is deaf to all your entreaties."

Israel Zangwill, on a visit to the United States some time ago, made several addresses, in the course of which he coined the following epigrams:

1. "The Jews had no country of their own. They could not possess the land of their fathers in reality, so they made a portable Palestine. They carried it wherever they went. This was a spiritual country. It could not be assailed by their oppressors."

2. "There have been two conceptions of the Jew. One, that he lends money and makes a bad name for himself. The other, that he deals in old clothes. The truth is, Jews have been everywhere. They have been everything except Pope of Rome, and they have come near to that."

3. "If they dealt in old clothes, it was because papal decrees forbade them trading in anything else but old clothes and old iron."

4. "The Jews have been scattered to the four winds among all the nations of earth. They have been of immense service to every country that has harbored them."

5. "Col. Roosevelt told me that the Jews of his regiment were among his bravest soldiers."

6. "Jews not only furnished money for Columbus' expedition, but his first lieutenant was a Jew."

Selfishness as a God.

To the one who desires to live by the side of the road and be a friend to man there is no nation, no country; the entire world is their field of action and all people their brothers and sisters.

It is time that the Christian race began to realize the fact and know that the good of the nation serves all. We suffer from our wrongs. We enjoy the good that we do, and no personal God or Savior can intercede so that our sins may be washed as white as snow with any human blood.

Today there are many in this country who are stirred in sympathy, pity, and indignation at what is going on on the other side of the world, and it is time that a Christian land forbade all forms of slavery and did away with all forms of cruelty; yet, as long as selfishness as the God of any nation, although they call themselves Christian, we will have cruelty and oppression on all sides.

Jews and Thanksgiving.

The Jews today all over this free country are celebrating their Thanksgiving; celebrating the love they hold in their hearts for the freedom they have in a free land. Today the synagogues are thronged with worshippers of Israel, and to-day there are prayers going up from hundreds of hearts and souls for the suffering humanity in a distant country.

Russia as a Nation.

Russia has been considered a Christian country by Christian people, yet you all know what they have done in the past years, and you all know what is being done at the present time. The crucifixion of the far past seems not to be a lesson for them, and their teacher of Calvary whom they claim to worship, appears to be far in the distance at the present time.

They must have forgotten their leader and they must have forgotten the picture which has been stamped on the entire civilized world, the man on the cross, the one who died to save all others. This is only child's talk, for the sacrifice of one life will never be sufficient to wash away the sin of the entire world from one individual.

This grand, good soul came into the world to teach and sow the seed of righteousness; to give to the world what had never been given before—the Golden Rule; to impress upon the minds of the people that in doing good they received their happiness, and in doing wrong they likewise received their penalty.

The Christians of to-day are persecuting the Jews while in reality their Savior was a Jew, born of a Jewish mother. How they can reconcile themselves to this we cannot understand. Neither can we understand how they can persecute a race from which their Master sprung.

That the Jews have been of assistance to other parts of the world as well as Russia; that they are people of ability and have many learned ones among them, and that there are true fathers and mothers in this race, the world can not deny. They are entitled to all the privileges any other human being, and still the hand of oppression is upon them in Christian Russia as well as in other countries. It seems in every land, the hand of oppression is over them.

How would you feel if while walking upon the street to your daily labor you were assailed by some one who demanded your life? Would not your whole being rise up in indignation? Even in your weakness of numbers you would fight long and hard for your rights and the rights of those who were dear to you.

Now, when the whole American continent is filled with thanksgiving, what a sad time it must be for those far away. What have they to be thankful for? What have they to send out prayers to God for? Let us feel the importance of our duty as men and women at such a time and extend a hand of sympathy to these oppressed people. It is not enough that we send money to assist them; we must also send our prayers that the hand of oppression may be lifted and these people find their true Jerusalem, know again sweet Palestine, and be a race among others that are honored and respected.

Heaven Is For All.

It is said that God is no respecter of persons and has not chosen any elect. This brings the thought to the human race that man is created equal; all having the same opportunities in this life, which is a school of experience from which we are to learn our way to a higher life when we are done with this earth and all its lessons. There we will meet Jew and Gentile; heathen and Christian; prince and pauper; rich and poor; subject and ruler; we will have no opportunity to use a bribe, but be entitled to the position we have earned for ourselves and to none other. It is there we will learn the true meaning of equality, if we fall to learn

the result? She was thrown in the street, and flogged, then deported and is now serving time in Siberia.

Again, perhaps you will remember about the man who saw the angel who told him they were using their influence on the Czar to rest in peace—for all would soon be well. When he told this he was thrown into prison, and when he still continued to tell of his wonderful vision, he was marched off to Siberia.

Heavy is the head that wears a crown; heavy is the heart through which all other lives until they have overcome the tendency of wrong and do good.

We will not predict another war for Russia, but we will predict many more internal disturbances and many more severe lessons for these people until the door of freedom opens for every oppressed soul in all her lands, and clouds of darkness raised from over her people.

The Jews Grow Stronger.

This will be a blow that will strengthen the Jews as a race; will cause them to grow stronger and will hold them in greater respect and love in the minds of others in the world. This will be the means of giving the many oppressed a chance to desert the old lands and seek quarters in the new. The Jew will be the man of America and other countries, and we will see more faces of this race than ever before.

It will be a lesson taught; it will cause them to look into their own conditions deeper and stronger than they have ever looked before. It will create a more intense longing for a place they can call their own.

They have longed for this, but an effort will be made to obtain such a place, and the thought centered on the object will be the means of such a place being secured. It is true they still long for Palestine for their Jerusalem, and can you blame them?

Where is there a better land, a sweeter and dearer place in all the world for an American than America? Has not the Jew the same heart-beat? Has not the Jew the same desires and the same longings for a Jerusalem of his own? We cannot see that the Jew will have their own sweet Jerusalem, but there will be other lands and other places where they can lay the cornerstone of love and energy and build for themselves a new Jerusalem, and in this new Jerusalem will be new hopes, new opportunities, new love and better love. This race should take new hope and hold onto it and demand their own.

It is not right that they should have one place they could call theirs?

From our standpoint the Jews have made a mistake. While it is well for all nations to stick together, we feel that if the Jews had married and intermarried into other races it would have been better for them.

Many would say they would have been lost by absorption, also that when a Gentile marries a Jew they do not have the respect of either race. That would have been overcome, as time heals all wounds and prejudices.

Prejudice and Love.

England favors our great United States because it has much interest in this free land. She does not want to go to war with this country; there is too much at stake; so it is with the race question, where they marry and intermarry, they cut down the hand of prejudice, and the hand of love creeps in and the hand of progress is bound to rule.

Thus we say to the Gentile, if the man you love is a Jew waste no time in considering the religious question; waste no time in looking back on racial pedigree; look for the love and take him as your partner in life. We will say to the Jew, if the woman you claim your heart is a Gentile, who are the past prejudices? It is for you and the woman you love to settle that question, and by your independence you prove your love for each other; and in time the prejudice of marriage between Gentile and Jew will be a thing of the past.

The World Will Be Happier.

Look at the strength of the American race! Look what they have married into! The American child has the blood of all nationalities in its veins. When the time comes that we will have no question about nationality the world will be happier and we will have better conditions on this earth plane.

God never said, "Gentile, look not upon a Jew." All these are man-made laws; laws based on prejudice and bloodshed, when the world was in ignorance and the spirit was not prompt man as it prompts him now.

The Word Love.

All importance must be placed on the word Love. From the time a man is old enough to hear and understand that word its true meaning should be taught.

This reminds me of a poem by Ella Wheeler Wilcox:

All the uniforms were blue, all the swords were bright and new, when the regiment went marching down the street.

All the men were hale and strong as they proudly moved along, through the cheers that drowned the drums of their feet.

Oh! the music of the feet keeping time to music that beat,

Oh! the splendor and the glitter of the sight,

As with swords and rifles new and in uniforms of blue,

The regiment went marching to the fight.

The Remarkable Change.

When the regiment came back all the guns and swords were black,

And the uniforms had faded out to grey,

And the faces of the men who marched through the street again,

Seemed like faces of the dead who lose their way;

For the dead who lose their way cannot look more wan and gray,

Oh! the sorrow and the pity of the sight,

Oh! the weary lagging feet out of step with drums that beat,

As the regiment comes marching from the fight.

How true that story is! How many have heard the broken tones of returning drums, and how you looked in vain for those that did not return. How your soul goes out in prayer, that sometime, somewhere you may meet them again!

Aye, when Love rules there will be no more war. When Love rules there will be no more regiments returning from the fight. Then a kinder, gentler, more loving God will rule, and there is a true God, and we will see more of God in our fellow-beings. Then let us try to bring about better conditions that will bring this to the world. Let

Jew and Gentile, be ye whole

Children of the Over-soul;

Clasp ye hands and hearts in love, Bear the olive branch and dove,

And a grave for the world's peace, Have no stone to mark its place,

Let the past be all forgot, Let us be one common lot.

## SPIRITUAL HEALING.

There seems to be a great gulf fixed between the thought of those mixed between the medical profession who recognize suggestion as a potent therapeutic agent and that of spiritual healers generally. Both physician and healer depend upon the power of mind, and each acknowledges that cures are made by the other. But they approach the subject from opposite points of view, and unquestionably touch different emotional chords in their patients, even if their methods are otherwise identical. But are they identical? The physician declares that all mental healing involves at least a slight degree of hypnosis. The spiritual healer, of whatever school, emphatically denies that he employs hypnotic methods, and talks about the work of the Spirit in a way that makes the ordinary physician smile with contempt at his superstitious ignorance. Yet the difference can hardly be one of mere terminology, for the two classes of practitioners approach their patients differently, deal with them differently, and evidently seek to produce the desired results by different methods.

There are many differences among the various schools of spiritual healing, but they all alike look for their cures to a force unrecognized by the more suggestive therapists. Is this force entirely imaginary? Or do these healers really touch some hidden springs of life of which medical science takes no account?

Dr. Peterson, a recognized authority on the hypnotic treatment of disease, has made the statement that the best results are often obtained with the slightest degrees of hypnosis. He says that practitioners are often in such a hurry to produce results that they strain their throats and do harm in the end. Now, here it would seem that we are coming, if not upon common ground, at least within speaking distance of one another.

To begin with, we need a definition of hypnosis. Etymologically, it means sleep. Some hypnotists declare that it is of the same nature as ordinary sleep. You may asleep cannot be talked and handled without waking, neither can he be made to eat a tallow candle, nor be blistered with a cold iron. Some call it a hypnotic trance, and some call it the recognized schools of science, I think, would call the soul silence which follows the New Thought cult.

They would also call it communion with the Divine Spirit auto-hypnosis, unless they gave it the less dignified name of suggestion. This only proves that the word "hypnosis" is made to stand for various mental and emotional states. If it is to be so used, we need other words to distinguish the danger line in hypnosis is the line that divides truth from falsehood; that a patient should never be told an untruth, nor anything which will shock his moral sense; that this is so because the patient's will and reason have still some power, even in deep hypnosis, enough, indeed, to cause him to awake with a nervous shock if the operator attempts to do violence to his deepest convictions or most heartfelt moral principles. The fact that too great opposition to the fixed trend of his life will cause a serious nervous shock, so Dr. Hudson argues, proves that anything even partially in such opposition must cause a shock differing only in degree from that which would be caused by the patient's own will.

For this reason, he maintains, it is of the utmost importance that the operator avoid producing illusions and hallucinations in the subject's mind. But, surely, the disastrous effect is due, not to the essential truth of the statements which the patient is required to accept, but to the opposition which is aroused by them in his mind. If he believed that it was right to steal, there could be no nervous shock produced by directing him to slyly abstract a friend's pocket book. Now, if this is so, any statement strongly opposed to the subject's convictions must have the same injurious effect that would be produced by an actual untruth.

But it is expressly for the purpose of inducing the mind to accept ideas which would be rejected in the waking state—to "heighten suggestibility," they call it—that hypnosis is employed.

Surely, then, it is evident that some injurious statements may be made in the hypnotic state which would be rejected in the waking state. The true key to the situation is not in the hypnotic state, but in the waking state. It is not the hypnotic state which is the key, but the waking state which is the key.

But there are many healers working today who are deeply learned in the things of the Spirit, and who are continually rescuing despairing souls and healing broken bodies doomed surely to death by their own unbelief. They are the true key to the situation in the waking state. They do not claim to correct by mental action troubles which are due to physical causes. They recognize, in the last analysis, no physical causes of disease; therefore, they dare hope for—and obtain—cures which the orthodox medical man would regard as impossible, while in all their work they are saved from inconsistency by this theory which they hold.

At the same time they recognize the apparent power of the physical to an extent that makes them tolerant of all methods of healing, and willing to acknowledge that cures are made by all the various schools. It is a matter of degree, not of kind, in the healing, which Christian scientists profess to despise. There is much common ground between them and the benevolent, confident, magnetic personalities often found in the more advanced schools of medicine. It is to be hoped that further investigation and discussion will bring these two classes of practitioners into practical agreement in regard to the underlying principles of healing and the correct method of assisting patients to recovery.—Harriet B. Bradbury, in that Excellent Magazine, Mind.

The Soul of All Our Teaching.

The following beautifully spiritual poem, by Dr. Henry van Dyke, has in it the soul of all our teachings, and the loveliness of all our hope; and is a true summer poem, says Light:

Only a little shriveled seed,—

It might be flower or grass or weed;

Only a box of earth on the edge;

Only a narrow, dusty window ledge;

Only a few scant summer showers;

Only a few clear, shining windows;

That was all. Yet God could make

Out of these, for a sick child's sake,

A blossom-wonder as fair and sweet

As ever broke at an angel's feet.

Only a life of barren pain,

Wet with sorrowful tears of rain;

Warm sometimes by a wandering gleam

Of joy that seemed but a happy dream;

A life as common and brown and bare

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Yet it bore at last the precious bloom

Of a perfect soul in a narrow room—

Pure as the snowy leaves that fold

Over the flower's heart of gold.

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of whatever school, is practically this. Such treatment is often given while words are being mentally spoken in accordance with the most absurd theories.

Now, it is certainly evident that in this method there is no attempt to control the patient's belief in regard to his disease, nor indeed in any other respect, except as his belief must naturally change in consequence of the changed conditions of his soul life and the reasoning process by which he convinces himself that his healer must have a correct theory in order to produce such good results. For our creeds are only the outward, intellectual expression of our inner state. They come more through feeling than through reasoning. As M. Ribot, Professor of Experimental Psychology in the College of France, well says, "Man is led by his feelings alone." No one in the agonies of melancholia can be an optimist, neither can anyone consumed with selfishness believe in an impartially benevolent Deity. The suggestive therapist says to his patient, "For the next few days, you are going to be every day a better every day." How can a man who believes that microbes are devouring his lungs be expected to believe that statement, too, without some satisfactory explanation? It is no wonder that physicians declare suggestibility to be proportional to credulity, and that they seldom find a credulity so great as to accept their paradoxes except in the hypnotic sleep.

But let a theory be offered which satisfies the patient's reason, and there is no need of hypnotism to enlist the whole force of auto-suggestion in him on the side of recovery. It matters little whether the theory is sound or not; the vital point is only that he be able to accept it. The more nearly it approaches the truth the more harmonious should be the results and the less liable to be overthrown by some subsequent change of belief.

Spiritual healers, therefore, invariably offer some theory of cure, some philosophy of the matter to be cured. He is not generally expected to hypnotize himself into a belief in it, although it must be admitted that some teachers advocate a method that savors a little of auto-hypnosis.

But, even with the assistance of the hypnotic sleep, physicians do not usually dare to admit the possibility of curing organic diseases, much less those called incurable, although startling instances of such cures are of frequent occurrence under the various methods of spiritual treatment.

Is there, then, any other objection to hypnotism than that it is unnecessary? Most physicians will answer in the negative. By hypnotism they are able to do things which they are unable to do in the waking state. It is the line that divides truth from falsehood; that a patient should never be told an untruth, nor anything which will shock his moral sense; that this is so because the patient's will and reason have still some power, even in deep hypnosis, enough, indeed, to cause him to awake with a nervous shock if the operator attempts to do violence to his deepest convictions or most heartfelt moral principles. The fact that too great opposition to the fixed trend of his life will cause a serious nervous shock, so Dr. Hudson argues, proves that anything even partially in such opposition must cause a shock differing only in degree from that which would be caused by the patient's own will.

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## DEAFNESS AND CATARRH CURED

BY "ACTINA"

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Unless these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of specialists to always cure deafness. There is a scientific cure for most forms of deafness and catarrh of the throat and middle ear. This cure is the "Actina" treatment. The vapor of the "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as they pass through the tubes, (hammer, anvil and stirrup) in the inner ear, making them responsive again.

"Actina" has seldom failed to stop the ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention. "Actina" also cures the grayish-yellow patches on the throat, weak lungs, colds and headaches, and all other troubles that are directly or indirectly due to catarrh. "Actina" is sent on trial post paid. Write us about your case. We will give free advice and positive proof of cures. A valuable book, "The Actina" is sent on trial post paid. Price, \$1.00. Write for it. Dr. J. M. Peabody, 242 E. Broadway, New York City, and Dr. J. M. Peabody, 242 E. Broadway, New York City, and Dr. J. M. Peabody, 242 E. Broadway, New York City.

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# General Survey.

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

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

**WRITE PLAINLY.**—We would like to improve 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, whether insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

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

**TAKE DUE NOTICE.** that all items for this paper 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 sent into the wastebasket.

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

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

We desire the work, "MORAL EDUCATION," by Prof. Joseph Rodas Buchanan. Who has a copy?

On account of Christmas falling on Monday, and the closing of the press-room on that day, we are compelled to go to press several days earlier than is customary, and many items and other matter will have to be omitted, reaching this office too late for insertion in this issue.

Mrs. Cooley writes: "Don't forget the New Year's eve services at the Independent Church of Truth, corner 47th and Grand Boulevard. Ten-minute speeches by Dr. H. A. Cross, Georgia Gladys Cooley and others. Messages by Mrs. Henrietta Lichtig, Mrs. Belle Weakley, Mrs. Cooley and several other message bearers. A gala time is anticipated. Don't fail to be with us."

Mrs. E. L. Provorse writes: "There is a gleam in every thought expressed on the pages of that welcome visitor, The Progressive Thinker, which comes to our home weekly. How eagerly we await its coming, and just as eagerly devour its contents, wishing for more."

Mrs. L. Hecker writes from Oil City, Pa.: "Mrs. Elizabeth Underhill, of Pittsburgh, Pa., and her co-workers, Mr. Geo. Lane, Mr. and Mrs. Kellogg, Mrs. Kirkpatrick, Mr. and Mrs. Hoadley and Mr. Jones, and many others, have just closed a very successful three months' Spiritual rally in our city, which is bound to result in much good for Spiritualism. Our best wishes go with Mrs. Underhill to her new field of labor."

Mrs. Virginia Bryan, the lecturer and test medium, passed through the city last week on her way to Payne, Ohio. She will return to this city in a few days, and will deliver a series of lectures in the city and surrounding towns.

Mrs. S. S. Hoopes writes: "Prof. F. E. Loner is lecturing to appreciative audiences each Sunday and Wednesday evening, at 8 o'clock, at 239 Lincoln avenue. Good music and messages at each meeting and a good will to all. Come and help us. Lincoln avenue car stops in front of the door. A few doors north of Larabee street."

A. M. Sheppard writes from Findlay, Ohio, speaking well of the meetings held there by Mr. and Mrs. Macroe. Mrs. Macroe is clairvoyant and clairaudient. The church regrets their departure.

A. D. Jacoby writes from Elkhart, Ind.: "Our little society is progressing nicely. We have added three or four new members last month, and we hope to do some good work this coming year. There are four or five beginning to develop mediumistic powers who have been sitting one year or less, and now we have something to be thankful for, hoping all will be well with The Progressive Thinker, for it is the only paper printed in Chicago that we are interested in."

Gustave Williams writes: "Last Sunday, Dec. 17, at usual the Star Spiritual Union had its Hall, 1545 Milwaukee avenue, filled to its utmost capacity with truth seekers and investigators, and many took home a new thought, which may bear fruit in future days. The subject, 'Can Mediumship Be Bought?' was masterfully handled by Dr. P. M. Esser. He proved that mediumship can only be developed by living up to the golden rule, and under no circumstances can be bought or sold as merchandise. Sister Letzger made a good impression by giving some very touching remarks, as to being just and true to your fellow men. Sister Dean followed, giving spirit communications, which were well taken and recognized, followed by Sister Letzger, who with her usual rapidness had a message for each one from their respective loved ones in the spirit side of life. Sister Letzger, who is with the society, will be pleased to meet her friends at the above hall every Sunday evening."

A. F. Miller writes: "The Massachussetts State Association of Spiritualists will hold its annual meeting in Berkeley Hall Annex, 4 Berkeley street, Boston, on Tuesday, Jan. 2, 1906, at 10:30 a. m. Members only will be admitted to the meeting. George A. Fuller, President; Carrie L. Hatch, Secretary. Walter S. Miller writes from San Francisco, Cal.: "On Dec. 6, 1905, the People's Church held their annual members' meeting, at the residence of their pastor, Mrs. Anna L. Gillespie. The main duty of this meeting was the election of officers for the ensuing year. The retiring board was re-elected to office with but few exceptions although the officers were in some instances changed to other duties. Mrs. Gillespie was unanimously elected to again act as speaker for the society. The present board consists of J. Shaw Gillespie, President; Archibald McKenzie, Vice-President; E. W. Briggs, Treasurer; Walter S. Miller, Secretary; Ethel Peck, Assistant Secretary. Directors, H. H. Nichols, Mrs. G. J. Prahl, Louis Roethe, Mrs. C. M. O'Brien and Mrs. Millie Ward. The church is prosperous and growing and at present, standing room is at a premium. Should the attendance continue increasing, it will be necessary to find larger and more commodious quarters. The public is cordially invited to attend our meetings and are assured of a hearty welcome."

## TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, December 31, 1905: "Tomorrow."

**Gem of Thought:**  
 Tomorrow I'll do some kindly deed,  
 Tomorrow I'll speak the word;  
 Tomorrow I'll meet the world's dire need,  
 Tomorrow I shall be heard.  
 Tomorrow too busy, wait I must,  
 Tomorrow no chance to speak;  
 Tomorrow, like me, the world can trust,  
 Tomorrow I've grown so weak.  
 Tomorrow I repeat just what I've given,  
 Tomorrow I see, alas;  
 Tomorrow I find my path or heaven,  
 Tomorrow I cannot pass.  
 J. W. R.

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

Watch meeting, New Year's eve, Dec. 31, at Spiritual Alliance Church, 3514 Wisconsin avenue. After regular service; watch meeting and test and message circle. Mediums are invited to take part. A number will be there to assist Mrs. Elmo. Coffee and lunch will be served free. Prof. F. M. Sharenberger will speak at 8 p. m.; Prof. N. Kershaw at 3 p. m. Come early and stay late.

D. G. Hill writes: "The Golden Rule Spiritualist Society holds meetings every Sunday at O'Donnell's College Hall, South Paulina street, between Washington Blvd. and Park avenue. Good speakers and mediums always in attendance at these services. Open door. All welcome. On Sunday evening, Dec. 31, our speaker will be that able exponent of our truth, the Spiritualist, Dr. Geo. B. Warner, president of the Illinois State Spiritualist Association. The service will conclude with a continued service to watch the passing of the old and the birth of the new year. Prominent mediums will be present to interpret the waters. All are invited. Silver offering at the door for this occasion."

The Sunday Globe, Tampa, Fla., says: "The science, philosophy, religion and practical utility of Modern Spiritualism will be presented by Rev. J. Madison Allen, at 7:30 p. m., each Sunday, at Odd Fellows' Hall, East Bay building, Franklin street. Allen is an able and eloquent veteran worker of national reputation, an inspirational speaker upon topics of special interest to thoughtful people. Admission free. Cordial invitation to all. Come and learn what Spiritualism and spirit mediumship really are, and their value to mankind."

Eva L. Stewart writes: "The lecture delivered at the Holy Trinity Catholic Society hall, on Dec. 17, by Prof. N. Kershaw, on 'Health,' was grand and instructive. He is very talented and deserves special mention and good addresses followed by Dr. A. C. Burgess and Mr. E. Dirkes. Messages were all good and recognized. Mrs. O. B. Wilson leaves on the 22nd for St. Louis to visit to her daughter at St. Louis. Our society holds an election of officers on Dec. 27. All members are particularly requested to be present. Mrs. E. J. Hanson speaks for us on the 24th, and Dr. J. H. Randall on the 31st. Dr. Geo. B. Warner for the first Sunday in January. Dr. C. S. Tisdale for the remainder of the month of January, and perhaps February. In spite of the weather last Thursday night the attendance at our dance was much larger. We have secured two young ladies for musicians—one a pianist and the other a violinist. Such talent in that line has not been had in the hall for some time. It seemed to give inspiration to the merry-makers, and all had a good time. Every Thursday night, everyone welcome. Dancing commences at 9 o'clock. Sunday evening services promptly at 8 o'clock."

A. Booth writes from Rockford, Ill.: "We have had Mr. H. M. French with us all of the month of December, and he says that the society is doing better and more people are beginning to see that there is a great deal of good to be derived from embracing the Truths of our philosophy. We are hoping and expecting that the New Year will open up bright for the S. S. S."

Mrs. Frances Wheeler, a prominent lecturer, writes from Minneapolis, Minn.: "Having now become reconciled to my new surroundings, I thought it might be of interest to many friends whom I cannot reach personally to know something of my work in a new field. I find many workers here, and although I have not yet had the privilege of meeting all of them, I believe they are all doing a good work, according to their methods. My first public meeting here on the second Sunday in November; the audience numbered over a hundred. I was for a time assisted by my son, H. E. Wheeler, a young man of twenty years. His thirty-minute lectures, dealing with scientific aspects of Spiritualism, were greatly appreciated. As his work at the University of Minnesota occupied so much of his time, he was at last forced to give up the lecturing for a time at least. I therefore determined to join my meetings with those of Dr. Louis Williams, who had also started independent meetings. We have accordingly held two meetings, and are growing rapidly in strength, so much so, indeed, that we have determined to organize a regularly chartered society. We already have more members than are required by the Minnesota State Society's rules, and shall start out in the new year with a good, energetic society. Our great ambition is to present the grand truth of Spiritualism in such a manner as will command the respect and attention of all classes. Dr. Williams is a highly educated and fluent speaker. He is a psychic instructor of no little note, and ranks second to none in the knowledge of spiritual sciences. Moreover, he is full of energy and new ideas. I think you would be as usual. Wish you, Mr. Editor, and all our friends a happy New Year."

Mrs. Lily Leisler writes from Dallas, Texas: "The Truth Seeker's Society of Spiritualists here, is having very interesting meetings. The membership is steadily increasing, and the interest grows, and we feel much encouraged. The ladies planned for Mrs. Kayner a very delightful surprise on her birthday, Dec. 14, at the pleasant home of Mr. and Mrs. Morris. Mrs. Kayner was presented with a folding writing desk, and other useful articles. A dainty luncheon was served and a pleasant time was enjoyed by all. Moses and Mattie Hill pay us a short visit on their way to El Paso and Sunday evening, Dec. 17, a large and appreciative audience greeted them, and Moses gave one of his highly interesting discourses, proving spirit return by many quotations from the Bible, interspersed with humorous anecdotes. We listened for two hours and were sorry the meeting closed. It rained very hard all day Monday, and we were much disappointed that Moses could not give two more lectures that were advertised for Monday."

## Surging Ahead!

THE PROGRESSIVE THINKER is Surging Ahead! Its weekly receipts are large, and it was never in a more favorable financial condition than at present. It has been crowned with sixteen years of unparalleled prosperity. It is the Head Light of a Pure Spiritualism, and Honest Mediumship! It is the STANDARD BEARER OF TRUTH. Its editor is in close touch with the spirit world, and the higher denizens thereof are in harmony with its work. It is a breezy paper, a stirring paper, a paper that makes vibrations wherever it goes, a paper that is never in the rut, never standing still, but ever on the ascending plane; ever dispensing the higher thought. When one important movement ends another opens, and its readers ask, "What next?" Yes, what next? It will come like a meteor, and will, perhaps, dazzle you with a meteoric display. LOOK OUT FOR THE "SPECIAL THOUGHT CHANNEL!" It will astonish you as never before! It will be educational. It will give your mind new vibrations. It will teach you something of the mysteries of the Dark Cabinet, and show some of the rank deception carried on there in the name of "Spirit Return," one of the grandest truths that ever came to the world.

## THE COMMUNION OF SAINTS.

A Fine Spiritual Sermon Delivered From an Orthodox Pulpit.

The "Cheltenham Chronicle" of England, gives a report of a fine spiritual sermon by the Lord Bishop of Gloucester, delivered on the previous Sunday. He took as his text the twenty-third verse of the twelfth chapter of Hebrews, and said:

"The writer of this Epistle realizes what this nation has between the living and the dead. With him unseen things are realities. No festival helps us to realize this more than that of 'All Saints,' when our thoughts are drawn to the great company of saints who have passed into the silent land, and we see the force of that clause in our Creed, 'I believe in the communion of saints.' The saints of the past seem nearer to us now than at any time, and though intercourse with them seems to be denied, yet our communion with them is as real as if we could put our hands into theirs. What though we see them not, and a veil hides them from our eyes of the flesh, the eye of the heart sees the saints of every age and clime. 'We can see many well-known faces—those whom we loved and still love, as they do us, ever near to us because ever in His presence in whom we lived here below. Yes, in the dark hour of trial and suffering, when no hand is near to help us, we are not alone even as they were not, for our God and Father is with us, and they, our blessed dead, are round us as a cloud of witnesses. When Eliza was in Detham, his servant could see only the host of Syrians sent to take him, with their girle or spears surrounding the city, until Eliza prayed 'Lord, open his eyes that he may see, and behold, he saw the mountain full of hosts, and chariots of fire round about Eliza! In this case it was a transient vision, but to Christians now spiritual realities are ever visible to the eye of faith. When we see to what the spirits of the just have attained we see what we may yet become, in spite of past failures.'"

## A COMFORTING MESSAGE.

"Tell Alfred I am so Peaceful Here!"  
 Wife Dead But a Day Sends Comforting Message From Spirit Land to Her Spiritualist Husband—Mr. Underhill's Story.

"Ann Eliza is here with us in our home. Tell Alfred I am so peaceful. It is peace, indeed."  
 While the cold and immobile body of Mrs. Ann Eliza Underhill lay in a coffin Tuesday in the undertaking room of Cornell & Clement, of Syracuse, N. Y., her husband received the comforting message from spirit land, telling him that all was well with his departed wife. Mrs. Underhill went over to the other side Monday from her home in the Florence flats. Tuesday her funeral was held. "Twas such a funeral as Spiritualists hold. No minister was there, only a friend of the departed woman, Miss Carrie Faulkner read a poem written by herself, and another, the work of Mrs. Underhill. She also referred to the manuscript left by the dead woman. These told of Mrs. Underhill's experiences under inspiration. Mr. Underhill said Wednesday that some day they may be published in book form. The speaker told also of the future of Mrs. Underhill on that 'other side.'"

Mr. Underhill is a very well known Spiritualist. He told Wednesday how the message came to him from his wife. "Mrs. Olmstead, a friend of Mr. Underhill's who had taken care of her in her illness, was impressed yesterday by my wife's father, who has been dead about four years," said Mr. Underhill. "The message came to her from my wife's father first. Ann Eliza is here with us in our home, and then a long pause, and the next, 'Tell Alfred I am so peaceful. It is peaceful indeed.'"

Mrs. Underhill's husband, Mr. Underhill, was a student of psychology. Recently she developed slate-writing. Mr. Underhill says that he could hardly believe in slate writing, but now he is convinced. Not long ago Mrs. Underhill and her cousin, he said, received a message from the cousin's sister and the cousin was so much affected that she burst into tears.

Mr. Underhill's theory of Spiritualism is interesting. "The foundation of everything is spirit," said Mr. Underhill today. "They on the other side can vibrate messages to us here. Death is merely a state from one condition to another, a step higher, as one goes from a district school to a high school. On the other side they take up the same desires as here. We progress there as we do here."

## Stenographers There.

"They have stenographers there and typewriters as we do here. That is, I mean that when some on the other side

cannot communicate with us here he has some other communicate with us. Spiritualists are very old. Jesus and Saul were mediums."

Mr. Underhill says he expects to hear frequently from Mrs. Underhill.—Syracuse (N. Y.) Journal.

## LETTER OF EXPLANATION.

It is Our Duty to Demand the Entire Disassociation of Church and State."

To the Editor:—In my notice of the transition of Judge James W. Underhill of Canton, Ohio, I did not say that his father was a "believer in the socialism of Robert Dale Owen." It was of Robert Owen, the father, and author, in 1845 of that great "Book of the New Moral World," one of the greatest books of the 19th century, and of which I have given your readers some extracts; but there is no Christianity in it. When the latter is effected, which it must be at no distant day, the ideas of Robert Owen (the socialist of 1771, born in Newtoun, Wales), will be accepted generally as a system of the great social laws of the future. He has always been a truce speaker, beginning in her fourteenth year her public work on the rostrum; and an inspirational speaker she remains to this day.

I have ever regarded Mrs. Watson as one of the most noble and conscientious spiritual workers for the masses of humanity. Because she is an honest, earnest, simple-minded evangel of truth and right.

Because she labors to make humanity pure and better.

Because on moot points among Spiritualists her head is level, her plain, practical common-sense enabling her to steer clear of the vagaries and delusions into which some of our public teachers fall.

Her labors have been principally devoted to the edification and upbuilding of humanity, morally and spiritually. Her work has been largely on the sociological plane, the realm of human beings to each other in this world, the rounding out and perfecting of character, the elevation of the race in the domain of ethics, the strengthening of the moral instincts and aptitudes. Morality is the true touchstone of character.

Without it all our material wealth, all our intellectual riches, count as nothing in the sight of the angel world; and seeing how largely Mrs. Watson's labors have been devoted to the guidance and furtherance of the moral sentiments, my soul goes out in thankfulness to her.

Mrs. Watson, as a rule, concluded her lectures with an inspirational poem in the volume she has just published, "Song and Sermon," are contained a few of the many of these poems, together with some of her lectures in full, and selections from others. It is imbued with the spirit of the woman, with her broad-mindedness and catholicity of thought, the nobility and true worth of her character, and the large humanitarianism that has dominated her life-work. The book merits a wide circulation. Price, \$1 postpaid. It can be obtained from Mrs. Watson, Box 482, Pacific Grove, Monterey County, California.

W. M. EMMETT COLEMAN, San Francisco, Cal.

Our Redeemers.

It is not the gods who save us, it is our mothers. It is not our priests who redeem us; it is our maidens. A youth sits on the rock by the sea, and a soft, white hand lies tremulously in his. The music of a distant bell, mingled with the hum of the wild bee, is wafted from the shore on the wing of the evening twilight, fragrant with the breath of the hawthorn and the clover. The dew gleams on the rock's fringe of fern and moisture the lips of the blue-bell. The sun sinks behind the ocean's vastness, and far off in the sky's immensity the stars come forth in the awfulness and the silence. Through a rift in a mass of vapor gleams the silver splendor of the moon, and the million ripples of the ocean dance from where the waters murmur on the beach away to the line where they kiss the stars on the horizon's rim. And the moonlight reveals on the rock, like two angels in a holy dream, the youth and the maiden, the brown hair mingled with the gold-tresses, the eyes lit with a gleam of joy above the joy of the earth, and two beams heaving with excess of bliss, as bosoms did before man had sinned, and the gates of Eden were closed. That youth can never, on manhood's prime or in life's decay, sink so low as he might have done had he never been a guest at the divine festival of Love. He can not live in the depths of the valley who has been on the mountain with God.—Saladin.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychical science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

The new song book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, who are sure to do so. The book is in the land. Price, 15 cents; \$1.50 per dozen.

## LAKE HELEN, FLORIDA.

Camp-Meeting Begins February 6, and Closes March 18.

White and cold with snow and ice are New England and the North! Green with tropical leaves and bright with oranges and flowers is Florida. The contrast is very pleasant to the tourist who is weary of the snow drifts. The roses are in bloom and soon the jasmine will glow with golden glory from the balconies of the camp cottages.

The mocking birds will sing in the pines and magnolias and wake the laggard sleeper with greetings from the house-tops—charming land of summer, in winter!

The hotel is filling up with guests. Housekeepers are chattering, cooking and rattling the dishes in the Apartment House. Still there is room for more.

The store is stocked with groceries, and the ice wagon makes frequent visits.

The gasoline pump is throwing pure water into the cottages. The weather is delightful, so say all who come.

The carpenters are busy and new cottages are projected. The lumber dealers are prodded by the impatient people.

New-comers and old-comers are taking the finished cottages.

Sunday afternoon meetings are held in the Auditorium and Mr. Colby holds circles Sunday nights.

Card parties in the pavilion Monday nights, and dances Saturday nights.

A large water tank, high up among the pines will supply water to the "Blossom" village and drive, it is needed.

The Band company are rebuilding their crate factory, and the new depot is rising over the ashes of the old one. The bicycle path is finished—men and women, bring your bicycles. A trip to Deland is exhilarating.

There are three regular doctors on the grounds, but little for them to do. Mrs. Pratt has begun housekeeping in her pretty cottage on the Huff peninsula. Very desirable building lots are for sale on the Huff farm.

J. Clegg Wright and wife intend to open early in January, their cottage on Picturesque Park.

The Thatchers are due, and a large cottage is to be erected by them.

The Rose Garden is soon to be materialized.

A number of mediums have arrived and more are coming.

My excursion for January will sail from New York City, January 5 and 12. I shall personally conduct the last one. Those who prefer to go up the St. Johns river from Jacksonville, will join me for that route. Write me for low prices, etc., enclosing four cents in stamps for postage on folders, etc.

H. A. BUDINGTON, 91 Sherman street, Springfield, Mass.

## APPRECIATIVE WORDS.

"Song and Sermon," by Elizabeth Lowe Watson.

For forty years, if I mistake not, Mrs. E. L. Watson has been a prominent worker for the higher Spiritualism. At an early age she was "tapped" attended her school elsewhere, and at thirteen she became a trance speaker, beginning in her fourteenth year her public work on the rostrum; and an inspirational speaker she remains to this day.

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Truly, the world has never seen the like before. Search the annals of history, ancient and modern, critically examine the history of Spiritualism, look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully valuable Spiritualist's library, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship, Carlisle Peterson, should be in every library. Read the following carefully:

We have now TWELVE magnificent Premium Books, and you can select from them:

- Any one of the Twelve Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with your yearly subscription. The paper, one year, and one of the Twelve Premium Books you may order, price \$1.25.
- Any two of the Twelve Premium Books you may order, price 70 cents.
- Any three of the Twelve Premium Books you may order, price \$1.10.
- Any four of the Twelve Premium Books you may order, price \$1.50.
- Any five of the Twelve Premium Books you may order, price \$1.75.
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- Any nine of the Twelve Premium Books you may order, price \$2.90.
- Any ten of the Twelve Premium Books you may order, price \$3.10.
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Bear in mind that every order for a Premium must be accompanied with a yearly subscription for The Progressive Thinker. We repeat that the world has never seen the like of it before.

OUR TWELVE REMARKABLE PREMIUM BOOKS FOR \$3.75.

The following is the list of titles of the Twelve Premium Books:

- 1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
- 2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
- 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.
- 4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.
- 5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
- 6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
- 7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
- 8—A Wanderer in the Spirit Lands, Translated by A. Farnese, a wonderful English medium.
- 9—The Religion of Man and Ethics of Science, by Hudson Tuttle.
- 10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.
- 11—The Great Debate Between Moses Hull and W. F. Jameson.
- 12—The Mediumship of the Spirit World, written through the mediumship of Carlisle Peterson.

Each Spiritualist should at once commencing forming a Spiritualist and Occult library.

When ordering a Premium Book, one or more, you must send in a yearly subscription for The Progressive Thinker.

## UNCOOKED FOODS

And How to Live on Them—With Recipes for Wholesome Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes of this book.

It will simplify methods of living—help to settle the servant question and the financial problems as well as point the way for many to perfect health. Price \$1.

W. M. EMMETT COLEMAN, San Francisco, Cal.

## The Devil and the Adventists.

An Adventist attack upon Spiritualism repulsed. By Moses Hull. Price, 10 cents.

## Force and Matter

By Ludwig Budde. A profound work upon a profound subject. Price, cloth, \$1.00.

## Reincarnation.







## What Is Religion?

A Comprehensive Elucidation of the Same From the Standpoint of One Who Doesn't Believe in It.

The above words stand at the head of a mild criticism by E. W. Baldwin of Clara Watson and myself and our views on the subject of religion. But while Mr. B. asks the question he does not answer it, and we are left in the dark as to what that most elastic of all words really means in his opinion.

The word religion is not hard to define, and Noah Webster helps us out when he says, "It is any system of faith and worship—the recognition of God as an object of faith, love and obedience." This definition is good enough for me, and taking it as the correct one I proceed to remark that the world has four great religious systems, and each and all are systems of faith and worship, resting on a God which had its origin in the mind of a mortal man, and who is worshipped for the sole purpose of inviting special favors and averting his supposed wrath because of original or acquired sin.

It will be noted in Webster's definition that faith is one of the important words in defining religion, for he does not claim it to be a knowledge, and those who accept any of the four simply have a belief, and beliefs as we all know, may be right and they may be wrong. There is no certainty about faith, for they cannot be proven; so the credulous teachers tell them, and therefore, the people who lack the capacity to think or to reason in a rational manner.

Most certainly, Mr. B., I believe religion to be poison to the human mind, for it not only perverts it, but fills it with fear and superstition, and paralyzes its natural activity by suppressing freedom of thought.

Religion has never benefited the world and never will, for the simple reason that it deals in fancies instead of facts and ignores Nature by going behind her phenomena to create a phantom which is presented as the cause of all things. Religions and dislikes of the human mind are presented with such self-conceited assurance by religious teachers, alias priests and preachers, that one would think they were personally acquainted and on intimate terms.

To me it is absolutely nauseating to hear a fellow mortal dressed in priestly robes or the regulation black suit, talk about God, his will, his wishes, and his desires, for in the first place he knows no more about such a phantom than I do, and all his talk is pure assumption, based on love of power and his desire to control and influence the masses.

All religions run to rites and ceremonies, and they are considered of more importance than anything else for actions and everyday conduct are held in much lighter regard, as facts prove beyond all denial, under every one of the four great systems.

Canting hypocrites fill our churches, and rascals seek them to plan and plot behind a religious exterior for the exploitation of their fellow man.

Religion is a disguise for the most damnable injustices, for it disarms suspicion in the credulous masses, and the people are enslaved by crafty leaders who keep them in ignorance and by a play upon fear rob them of their money and their labor.

God is the bunko man's trick card, and he plays it with a nerve and a gall that invites astonishment at his audacity when the fact is considered that God is yet to be discovered and his whereabouts revealed.

Religion has made more fools of men than all other causes put together, and no greater fake ever had birth in the mind of scheming men. It is the supreme graft in a world rotten with greed and extortion, and life insurance companies, trusts and railroad combines pale with insignificance when compared with religion as a money-grabber out of the pockets of simple and deluded humanity.

Nothing in the known world works so slick as religion in getting money under false pretences, and the worst of it is those who blow in their good money get absolutely nothing in return but hot air.

If any man who has read history enough to know that this old earth has always been a sanguineous battleground between man and man, and after reflecting on the horrors that the last great war entailed, and the conditions that Russia is now revealing, can believe in and worship a God supposed to run the world from his throne of point—no, I never express opinions from any other—too big a chump to claim the possession of reasoning faculties.

Religion has produced no end of wars, but has never prevented any, and the omnicity which exists today between man and his fellow man is the result of religious beliefs in deep and wide-spread. The Turk is now threatened with Christian wars because of religious troubles in his domain; and the butcheries of human beings by God-believers who differ in faith and systems of worship, blanch the cheek as we read about them.

In China Christian missionaries who have tried to force their brand of superstition on a nation that already has a Joss and one of their own, much older and more satisfactory, have met with violent deaths in a most horrible form very recently; and over in Russia those God-believers who never tire of religious rites and ceremonies, have lately barreled up obnoxious Jews, and driving nails therein have rolled them down inclines until life was extinct.

Religion has never made men more humane—nothing but reason can do that—and the most warlike nations on the globe today are the heirs of religious wars. Not one of them thinks any more of waging war on the slightest pretext, provided they think they can win, than the modern college student thinks of engaging in the deadly game of football, and the record of Christian nations is so bloody through all the nineteen centuries as to be beyond dispute. No one can read history without being horrified.

The question in the face of these facts rises up and demands an answer: What good has religion ever done, and what good can it do, compared with the evils it has insured? What do we want of a religion anyway? What good does it do to believe in and worship an unknown God while hatred and enmity fill our hearts towards our fellow men?

Reason tells us that anything which foments discord in the world and produces hatred is not for the best interests of humanity, and we all know that religion has ever been a bone of contention and a fertile source of strife.

There is no hatred like religious hatred, and Protestants and Catholics in this country are the heirs of all the forces and vim of their natures, and the defunct A. P. A. revealed thoughts and sentiments which show that the spirit of antagonism, though slumbering, is just as strong as during the thirty years' war after the reformation.

Creeds, rites and ceremonies keep men quiet and prevent their better natures from manifesting, and all religions have them with their slumbering forces ever ready to break out on the slightest provocation.

I have no religion though a direct descendant of the Massachusetts Puritans, with ancestors going back to the 16th century, and I was not, for nothing in my future requires any.

The desire to worship is not in me, and I am looking for no God to lay down rules for my conduct.

My conscience is my guide and I have always kept on good terms with it, and while I do, original sin, vicious atonement, Adam's fall, Jesus' rise or any other folio-rol presented by religion interests me not.

There was never a better definition of religion than that given by Hobbes: "Religion is superstition in fashion, and superstition is religion out of fashion."

Once it was dangerous to criticize or question the gods of mythology, as Socrates discovered, but that ancient religion is now a superstition, and the hoary-headed Jehovah in the minds of most people is also as much of a myth as Jupiter, Jove and their contemporaries, but the human mind as manifested in the priesthood and clergy keeps trying to formulate one for the purpose of worship and to terrorize the credulous, but reason knocks them all silly, and in it is seen the remedy for all brands of religion and every system of foolish faith. Hence, and therefore, the people who lack the capacity to think or to reason in a rational manner.

If they have a knowledge that continuity of life is a fact, and spirits in the other world know no more of God than we know in this, why not let God rest, and Jesus also, who never uttered an original saying and who never saw anything worth considering that had not been better said by some one else.

I lately attended a Spiritualist meeting where the whole evening was to be given up to tests, and people went there hungry to hear from their dead loved ones. The church was packed, and the speaker, Mr. Grace B. Allen, pastor of the "Nearer, My God, to Thee," and other church hymns, and one could easily suppose he was attending an orthodox prayer meeting.

Such things don't attract the second time, and they make Spiritualism ridiculous, for it doesn't believe or teach that one can get any nearer to God if raised on a cross, and this aping the churches is as foolish as disgusting.

Again I say, let Spiritualism present the facts of man's immortality—something Christianity cannot do—if it has them, and let the absurdities of religion entirely alone. If any one wants to let them go into the churches and get them; but why they should when once emancipated from superstition, is hard to see.

Old time Spiritualists were practical and the churches got many a hard blow from them, but the modern tendency is to count popularity, and to so the church was adopted and the title of Rev is assumed for effect. If Spiritualism rests upon solid facts, those facts are all it needs to become generally established, and neither God, his Jesus or any brand of religion will be needed to sustain them; so let religion remain in the churches and not try to mix science and nonsense any longer. CHANNING SEVERANCE.

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

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

## Spiritualist Meetings.

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

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastors' address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Hope, auxiliary to the Church of the Soul meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments 6:15 supper. Coffee tickets, 10 cents.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield's Hall, corner Ashland and W. 18th street.

The Light of Truth Church will hold services in Hopkins Hall 528 W 63rd street, near "Stewart" avenue. Conference at 8 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenues. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

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 interesting messages. Conference at 8 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

The Progressive Society holds services every Sunday at 133 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, testing and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain and 43rd street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 351-353 East 43rd street. Conducted by Mrs. Iss Cleveland.

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 afternoon meetings, free; morning, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

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.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. M. Schumann, pastor, assisted by Dr. L. C. Koehler and others. Entrance free. Free will contribution.

The German-Spanish Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance free. Free will contribution.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

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

Temple Light and Truth, 370 Wabasha street, between 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.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 1/2 street, between Kimball 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 object of this society. Address all communications to Miss E. L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 219 E. 55th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Albert Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday at 10:30 a. m., at 3rd and 4th streets, at 8 o'clock, at Star Lodge Hall, 783 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 369 N. Clark street, opposite Madison entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 3639 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Park Hall, 1548 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Hassman, 340 Humboldt avenue; medium, Mrs. Renaud, and visiting medium, All welcome.

The Independent Church of Truth will hold meetings every Sunday evening at 7:30 sharp, in Grand Boulevard Hall, corner 4th and Grand Boulevard. Speaker and message bearer, Georgia

"The Light of Egypt" Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as this country and other with all the forces and vim of their natures, and the defunct A. P. A. revealed thoughts and sentiments which show that the spirit of antagonism, though slumbering, is just as strong as during the thirty years' war after the reformation.

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G. PARKER, MEDIUM for Automatic Writing. 1st. Full reading 11:30 a. m. 2nd. Full reading 8:30 p. m. 3rd. Full reading 11:30 p. m. 4th. Full reading 11:30 p. m. 5th. Full reading 11:30 p. m. 6th. Full reading 11:30 p. m. 7th. Full reading 11:30 p. m. 8th. Full reading 11:30 p. m. 9th. Full reading 11:30 p. m. 10th. Full reading 11:30 p. m. 11th. Full reading 11:30 p. m. 12th. Full reading 11:30 p. m. 13th. Full reading 11:30 p. m. 14th. Full reading 11:30 p. m. 15th. Full reading 11:30 p. m. 16th. Full reading 11:30 p. m. 17th. Full reading 11:30 p. m. 18th. Full reading 11:30 p. m. 19th. Full reading 11:30 p. m. 20th. Full reading 11:30 p. m. 21st. Full reading 11:30 p. m. 22nd. Full reading 11:30 p. m. 23rd. Full reading 11:30 p. m. 24th. Full reading 11:30 p. m. 25th. Full reading 11:30 p. m. 26th. Full reading 11:30 p. m. 27th. Full reading 11:30 p. m. 28th. Full reading 11:30 p. m. 29th. Full reading 11:30 p. m. 30th. Full reading 11:30 p. m. 31st. Full reading 11:30 p. m. 32nd. 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