VOL. 33.

CHICAGO, ILL., APRIL 14, 1906,

INO. 855

THE SUBJECTIVE MIND.

Its Work Often Ascribed to Spirit Influence-Any Organ of the Body Can Be Controlled by Suggestion.

Are psychometric demonstrations always an infallible proof. of spirit communion, and is it possible to demonstrate this to the entire satisfaction of the average unblased investigator? possibility. I cannot believe that these tests are always conducted, or even aided by spirit influence. I believe that these wonderful exhibitions of the unseen power of the mind, are many, many times simply the results of auto-hypnosis, or hypnosis induced by outside influences perhaps at times by spirit influence, but more often otherwise. I have had a number of experiences myself along these lines, with patients undergoing psychopathic treatment, upon whom I have had to induce the hypnotic condition in order to reach the subjective mind tor the purpose of making, my suggestions effective on the organs that

wished to reach. This is well known to many operators who have had an extended practice in hypnotism in connection with psychic healing. We do not know just how the operator or subject is enabled to take an article belonging to another, and after going into a deep state of concentration and passiveness, or auto-hypnosis, or hypnosis induced by other influences, are enabled to delve into the subjective mind of the owner of the article and unfathom secrets that are totally unknown to anyone else, and oftentimes forgotten for years by the person being read for, and at times foretell future events that come to pass, and many other equally astounding things.

As I say, we do not know the exact modus operandi of this, but we do know that it is done, and not only so, but it is of frequent occurrence, and we are led to believe that it is often done through human agency. We know that we can often find subjects that are amenable, after being placed under the hypnotic influence, to the process of sending out the subliminal self, or astral body, to distant points. and there gleaning information that is utterly astounding, and totally unknown to any one present with the medium or subject. This is very mys-tifying to one that does not understand this wonderful science, and we are ready to at once attribute the phenomena to psychic influences; but on the other hand, no operator has ever been able to induce any subject to give or information, that would in any way endanger the subject; no member of any kind of secret society has ever been prevailed upon to give out any secrets of their respective bodies. Now I do not attribute this to spirit

influence at all, and yet it is precisely the same kind of work that is done by the clairvoyant, while they are under auto-hypnosis, or spirit influence, as you may be pleased to call it, and do this work and give the credit to the spirit world, fully believing that the phenomena take place through the aid of their spirit friends, or controls. Now these mediums are as a rule. perfectly honest in their convictions. and are above reproach as to character and reliability, but many of them I fear are mistaken in the agency that is demonstrating through them: it is simply the work of highly trained subjective minds, acting under suggestions of self, or other minds.

We know that any organ of the body can be controlled by suggestion given to the subjective mind by self or others, to act in accordance suggestions given; we can dilate an action of the heart to a considerable degree; we can have absolute control of all the organs of the body if we have a well trained subjective mind and can thereby control the state of our health to an astonishing degree I cannot attribute this to spirit influence. The time was when I firmly be-lieved that it was through such influ-ence that this was done. Before Liebault made his wonderful discovery concerning the objective and subject ive mind, and elucidated it so plainly everything of this kind was at once at tributed to spirit influence, but since this discovery has been promulgated there are but few psychic demonstrations given that cannot be explained to the complete satisfaction of most unblused investigators in a very rational way, scientifically explained on natural grounds that seem to be perfectly consistent and adjustable to our present knowledge of suggestion, and its control of the subjective mind.

Now, I am well aware that this is a broad assertion, and I expect will call down upon me severe criticism, but for this I do not care, I want the light of truth, and there is no amount of criticism that is going to harm true Spiritualism, of that we may rest assured, and I am not writing this for the critic, but for the true investiga-

If I can eliminate a falsehood, and plant a truth in its stead, I shall feel myself amply repaid. It is not that I doubt true Spiritualism in the least; God forbid, for it is the anchor of my from me and I have absolutely nothing on which to rest my hope of a future existence. I consider it the grandest truth that has ever been promulgated. and in fact the only scientifically demonstrated proof of a future life. We as Spiritualists know whereof we

speak, and we know that we are right. Spiritualism is destined to supplant orthodoxy and raise the human race to the high planes of manhood and womanhood as God intended they The world is being leavened with the truth of Spiritualism. and all true Spiritualists should rally to the work of spreading this knowledge. Let us all come out into the light and let ourselves be known. We know that there is no death, then why not let our neighbor know it too. you let another light his torch from yours, it will not take a particle of light from you, therefore give forth what light you may, let it be ever so feeble, it will help in the illumination. Let us adopt the motto of our immor-

tal Lincoln, which was this:
"Die when I may, I want it said of me by those that knew me best, that I always plucked a thistle, and planted a flower, where I thought a flower would grow."

C. E. INGRAM, D. M. Danville, Ill.

There is one word which may serve as a rule of practice for all one's life.
That word is reciprocity. What you do not wish done to yourself, do not do to ATTITUDE OF INVESTIGATORS.

Does It Tend to Produce the Best Results-Faith Opens the Portals of the Mind and Lets in the Light.

The hidden things of life are attracting more and more attention as time goes on, and thousands are learning to leave the beaten track occasionally and wander through the byways of meditation into the mountain solitudes of the soul. But many rush headlong on unmindful of dangers disappointing brambles, who would do well to watch for the fingerposts along the way, that lead to

Faith is an indispensable guide, It opens the portals of the mind and lets in the light. Its opposite, doubt, closes them just as instinctively and securely as fear closes the shell of a

Spirit communion is soul communion. And in order to gain any cog-nizance of its meaning, one must have at least a speaking acquaintance with his own soul. Otherwise test after test may be observed only to be almost immediately obscured by passing events. He must be able to draw up the impression from the subconscious ness at will, and ruminate over it until it becomes thoroughly incorporated with the mentality.

Investigators are sometimes disappointed because they expect too much and give too little; they think that a few dollars to a medium will throw open the doors of heaven and disclose all its wonders. But neither money nor curiosity is

"The golden key

That opes the palace of eternity." Patient introspection and a spirit of thankfulness for what comes is the surest means of attracting a generous and lasting supply.

It frequently happens that the first intimation of communion with the world of spirit brings with it a sensation of awe and uneasiness; there seems to be something gruesome and uncanny about it. Unless one is willing to persist until such feelings are better be left entirely alone. It should be approached with a determination to overcome morbid suggestions of death and disaster, and studied until a full realization is reached of its beneficence and blessedness.

There are many who undertake to investigate the phenomena much as boys sometimes investigate a hornet's nest with a long stick. They are careful not to probe too deeply, for they know "there is something in it," and they are mortally afraid of being

found out while investigating.
Others might be compared to the California tourists who were delighted by the warbling of a wild canary hidden in a thicket of leaves. While they were endeavoring with much ado to discover its whereabouts and devising some means to entrap it, lo, the sweet singer had flitted away.

Some, too, have not the libraries where they pursue the ignis fatuus through volume after volume of mystic and mystifying lore, only to see it receding still farther in the distance What an appalling list has the eminent astronomer of Echo Mountain gone through in a fruitless quest! Is it not enough to make the angels weep to see mortals search through musty tomes for evidence of their existence when all that is necessary is to look up and be still. "He will get to the goal first who stands stillest." The skilled hunter who watches for hours with every nerve trained, alert, receptive; the astronomer with mind and eve focused on distant worlds: the naturalist who silently waits for nature's secrets to be revealed, these have mastered the art of being still.

To study the secrets of the spirit world requires a condition of mind more difficult to attain. Here there is no visible object to hold the attention except in clairvoyance. The imagination must therefore make up the deficiency. Then results follow, more or less satisfactorily, according to the attunement or receptivity of the indi-

Although spiritual perception may be cultivated to a certain extent, "it is better," as Charles Dudley Warner said of culture "to be born with it." Yet the faculty in itself is no indication of superiority. Unless coupled with desirable mental qualities it represents a sort of precoclousness that is of little value. The minds of nonprogressive mediums with no sense of the higher significance of spirit manifestation are like shallow pools filled with broken reflections.

Professor Larkin has undoubtedly heard the voice of spirit speaking in rock and tree and in the battles of the clouds, else he would be as indifferent to it as are the majority of people. He can focus his mind upon the stars and on the ever-changing panorama of visible forms, but evidently not on those that are invisible.

It is a scientific fact that "reading

makes a full man," and so does view ing nature in her varying moods. The mind becomes filled with pictures like a camera. An English scientist, so it is reported, has caused people under hypnotism to think backwards and so reveal their surroundings from old age to childhood; showing that scenes depicted upon the objective mind are indefinitely retained in the subjective. I have seen pictures clairvoyantly in the minds of others, that have been there in some instances a few minutes or hours, in others many years.

When the reading habit is over-indulged the investigating mind becomes clogged and paralyzed by the tyranny The latter serves its best burpose when used as a stimulus to thought Yet there are many who become so addicted to pre-digested mental food that nothing appeals to them unless it has percolated through some mortal brain and found its way into print. This weakens the power to grasp ideas as they are tossed from mind to mind and spring in pristine purity from the source of all thought

Psychical research has trying difficulties to contend with, but the bane of the average investigator is fraudulent mediumship. It is indeed an ugly blot on the fair name of Spiritualism

"The ornament of heauty is Suspect A crow that flies in heaven's sweetest air) १ वर्षा १ and Deceit is its mate; they are sel-

dom far apart. Searching for frauds, however, is thankless and wearisome task, and the searcher is likely to have his labor for his pains. After all, dishonest medi-ums injure themselves more than they do the public. When a sincere investigator calls upon an unscrupulous medium-which seems hardly necessary THIS DOG HAS A SOUL.

His Intelligence Is Manifested in a Most Remarkable Manner-Has A Unique Accomplishment.

Dr. Charles H. Lodor of 3136 Indiana avenue, Chicago, has a dog with a unique accomplishment. His collie Duke, can sing. By "sing" meant the common canine ability to howl a couple of notes. Duke can carry an air and-keep on the key as closely as the majority of singers with musical pretensions.

"The dog's gift is, to my knowledge unparalleled, and not less than uncanny," said Dr. David Jordan Single professor of physiology in the University of Chicago, who has known Duke for many years and who vouches for his extraordinary faculty. "I can best express its astonishing quality by

saying that the first time we heard him both Mrs. Single and I thought for several measures that Dr. Lodor himself was singing. "This is no reflection on Dr. Lodor's voice," he added, anticipating a possible suggestion, "for he is a notably excellent singer."

The collie's voice has had a compass of two and one-half octaves ranging up from lower D and would be called baritone, but, unfortunately, some of his notes have recently become a little uncertain, for Duke is now 15 years old. His ear, however, is still quite as good as ever, and he feels keenly the fact that his voice has begun to fail. He has become diffident n consequence about singing before strangers, though when Dr. Lodo asked him the other day to exhibit his accomplishment and played the in troduction to a French barcarolle, which has always been one of dog's favorites. Duke complied with

he request. Duke began to sing in early child-His keen love for music drew him to the music room whenever Dr. Lodor struck the keys, and his master's attention was first called to the dog's gift by the perception of an unaccountable humming accompaniment to his own singing. The source of the humming accompaniment was soon found to be the animal, standing in rapt attention before the piano.

A little experimenting soon showed Dr. Lodor, who is himself an accomplished musician, that the dog's harmony was not accidental. He changed his key as the planist changed. was at first a little hard for him to adapt his voice to another than the key of D. which seems to be the most natural to him; but after a little floundering he was soon able to make the transition. His ear has always been perfect: false harmonies immediately distressed him.

Has True "Artistic Temperament." After a little practicing, with Dr. Lodor's assistance, Duke gained enough confidence to progress from humming to singing aloud. He "hums" with his mouth closed. When he sings out loud he sings with open mouth, clear and strong as any hunan being, everything but the words.

Duke has always had the sensitive artistic temperament and is conscious "I have always had to caution peo-ple who listened to him not to laugh,"

said Dr. Lodor, "because his feelings into the great vortex of mon-organ-are easily hurt, and at the first sign ized matter, non-consciousness and of levity at his expense he would crawl under the piano deeply wounded. If he felt that his audience was appreciative, however, nothing gave him more pleasure than to be called upon to entertain them; and it is the cause of keenest regret to him that his voice now is failing."

Greatly Attached to His Master. "Isn't that so, old man?" queried the doctor sympathetically, addressing the subject of his remarks, whose gentle eyes sorrowfully acquiesced.

Between the doctor and his dog exists the closest attachment. The latter is habitually addressed in conversation as if he were a human being. His gentle master deeply regrets the waning of the rare talents of the gifted animal.

"It is a matter of common observation that nearly all dogs respond in key to one or two notes sounded for them, particularly on a violin," said Dr. Lodor, when asked whether he had ever known of any other similarly gifted canine. "It would seem that this habit harks back to the time when they were wild, and certain notes may recall to them the howls of their fellow animals and move them to respond in kind. Duke, however is the only dog I have ever known with a perfectly developed ear for music, as music."—Chicago Tribune.

LIFE'S MYSTERIES.

know it seems injustice. In this strange world of ours; When some lives dwell 'mid sunshine, And others darksome showers: But, as a compensation,

What vital lessons learned-May spring from shadowed places, More happy hearts had spurned.

Some live in ease and comfort, 'Mid fashion, wealth and show; Some drain the cup of sorrow, And bitter dregs of woe. Some rule as kings and masters, Their brothers toil as slaves:

Time level makes all graves. Some souls are born, inherit, A nature pure within: While others blindly struggle With discord, doubt and sin. What varies these conditions,

From joy to grief and shame?

But death knows no distinction.

Who made their paths to differ?

And who shall bear the blame? Sometimes amid the turmoil. Half-doubtingly, we dream, Of life made fuller, richer, Across death's mystic stream.

For all is growth, eternal, The tangles of to-day May be trailing vines of beauty, .
Still farther on our way.

ALICE M. WARREN. Proctorsville, Vt.

Communication of the Communica when there are so many honest oneshe is perhaps not so much deceived as is generally believed. His earnest desire for help, combined with the conditions of the seance room, since even the unscrupulous are usually medium istic, bring about a degree of communication, and so he goes away comforted, for though the false words are in his ears, he carries the real mes

sage in his heart. EUSANNA DRAKE BISHOP. La Hadra, Cal ARE WE ALL IMMOBIAL?

Dr. Peebles Reinforces His Statement, With Apt Quotations.

Enriching the columns of The Proressive Thinker of March 31, is a brief essay from A. M. Griffen, which almost seemed like a voice from the tomb, such a long time having elapsed since I had seen anything from his sturdy pen.

Reading his article I vas reminded of the long ago when in battle array there was a clashing of swords over the "political A. P. A. movement," which after a brief and restless life died easy. In that discussion friend Griffen's arguments were weighty, and in a literary sense he was courteous and manly.

But to his article of the 31st of March, resurrecting Dr. Cross' pun-gent inquiry for the proofs of a state-ment of mine that "some prominent Spiritualists do not teach that all hunan beings exist beyond, the grave, and if they do they are not necessa-rily immortal."

In proof of my statement, I could begin with the "Universoelum" now open before me, edited by Prof. S. B. Brittan, quoting now and then from articles by Prof. Cummins, Amanda Spence and others down the succession to Hudson Tuttle. Doubtless two or three unimpeachable witnesses **Buffice**

1. Prof. Cummins, a philosophical Spiritualist of William White's time wrote the following in the Banner of

"While it is a potent reality to all close investigators that some of the spirits of the dead communicate, the fact is no proof that all mortals consciously live hereafter; nor is it proof that they are immortal, living eternally. As the spirit or soul evolved from the body-a condition born from matter and the powers of nature, it is evident too that should it live after the shock of death, its component parts would under the law of atomic changes decline, and natuback to matter, the force having been transferred. Souls are not and cannot be outside of law, and hence their dissolution. A dead soul would be just as natural as a dead moon," etc.

2. Spiritualists have had but few, if any, more brilliant speakers than Mrs. Amanda Spence. Many were our controversies in the long New York and the non-immortality of some human beings. Her method of reasoning was purely inductive and running along this line: "There are millions more apple blossoms in the spring than permanently set; there are mil-lions more that set but from frosts and chilly winds they wither and fall early, and millions more that are well grown yet do not mature, from storms, insects and worms, they be-come gnarly and later are torn from the tree by terrific winds to tall and rot away into the soil." She forcibly applied this and similar illustrations to false conceptions, to frail foetal life. to deformed or sickly children, to low savage races, and to semi-intellectual men of our slums and fails that have no more thoughts of the spiritual or aspirations for immortality than animals-and like animals they died back non-immortality.

3. Other Spiritualists have taken similar positions. But to come more directly to our time, I will cite the teachings of Hudson Tuttle, our "Editor-at-large," upon the origin and non-immortality of a portion of

the human race.
His position that the human race was purely of animal origin, the two factors being force and matter, is well known. These are among his published words in his "Arcanas" and

'Ethles'': "The Caucasian did not originate from the negro, nor is the negro a de-graded Caucasian, but both came from orangs of different color and character, but while one has remained stationary the other has advanced * * In cordance with these principles the imnediate ancestors were very different from each other. Some were black, some nearly white, some brown." etc.

In his "Ethics of Spiritualism" he further writes: "As the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable is apparently drawn with difficulty. Not so, however; a certain degree of advancement is essential beyond which immortality obtains. The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually extinguished after an indefi-

In speaking of "the process of fornation from physical forms," he says: "If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently (mark the phrase) remains after that support is taken away. A certain stage of progress or perfection must be reached before this result, else all living beings would be immortal."

Again he writes: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest of mankind. They exist after death; but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit essence as the spirit of the animal is immediately after eath."
If it be asked at what age the spirit death.'

retains its identity, it may be said in reply that no certain date can be given, for that varies with the development of the parents. To make his position still plainer

and more definite, he writes: "Not un-til a certain development is attained Chestnut, Ill. is individuality retained fafter the death of the physical body! 3

If in the above quotations: I have not fully sustained my statement that there were prominent. Spiritualists who disbelieved that all human beings would retain their identiff, existing consciously beyond the grave, and if existing this existence would not necessarily be immortal. It have not

A BEAUTIFUL MIND.

A Comprehensive View of a Master Scientific Mind-"He Who Merely Is May Be a Dull Insensate; He Who Knows Is Himself Divine."

In No. 846 of The Progressive Thinker, under the title of "An Editor at Large" appears an article from the pen of Edgar L. Larkin, Lowe Observatory, Cal., in which Brother Larkin sets forth some brilliant reasons why he cannot believe in the accepted claims of Spiritualism, regarding the continuity of life.

Brother Larkin has a beautiful mind; a comet of reason flashing through the stellar sphere of action, blinding all inspirational knowledge by its dazzling trail of reasoning. He sees only the beauties of his surroundings through his constructive mind reasonings, and that which is truly spiritual and of the spiritual escapes

Reason is a Master Mason, working amid the debris of world-building, not knowing but eternally building and rebuilding air castles, so to speak, only to see them fall for want of knowledge in their constructive principle.

Inspiration is a fact. It knows, yet ofttimes cannot tell the whys and wherefores. Inspiration furnishes creative conditions; reason grasps the elements of creation and formulates images, just

in proportion to the capacity of the molds. Some are grotesque in structure, others beautiful in design, yet all crumbling at the touch of Knowledge He who merely is, may be a dull insensate hind. He who knows, is in himself divine."

That reason touches the shores of knowledge is true-it cannot help otherwise, being constantly employed in the preparation of construction, is frequently led into sombre forest, where groping, athirst, hears the music of spiritual waters, and bending low, quaffs from the source of Knowledge-Inspiration.

Reason is a child, wandering in the wilderness, unacquainted and without compass, ofttimes estranged from parents and friends, begging a morsel, gladly welcoming the raven that leads

Inspiration stands at the door and knocks. Open and it will come in and sup with you. It fills the universe with all knowledge, and when tired reason has scaled the heights; gazed into the limitless sea of space; measured the velocity of speeding planets; computed the eclipse of suns, and then stopping on the brink, dazed, heartsore, weary from toil, because of its inability to know by constructive energy, is awakened only by inspiration's gleam as it rolls back the scroll and behold the great drama of life is

presented upon memory's brow.

Brother Larkin is a bright light. His article teems with honest desires. "His wish to know contains not al-ways the faculty to acquire." I know of no royal road that leads to "Nir vana." Be good, do good, and in so doing you will have attuned your being so that the fraternal spheres will open to your sight the beauties that lie beyond.

Harsh and unkind thoughts are but constructive barriers, barricading the way to knowledge—and he who wills can lift mountains.

solve the problem of life and destiny by a process of reasoning. It cannot be accomplished. The most fertile brains of mankind have speculated and groped for ages, ransacked an-cient and modern history, trying to solve the mysteries of life, all to no avail. The whys and wherefores are still uppermost, and, only as knowledge comes by a gleam of inspiration do we know. The phenomenal demonstrations are as mysterious to-day as were they two thousand years ago We can reason on their cause and effect without any apparent knowledge, yet the mystery still remains—we sim-

ply walk the endless chain treadmill If the voice of inspiration speaks to thy brother, and he not act in accordance with thy views, he not alarmed or cruel. He may be doing the Divine's will-who knows? there that shall say, I am right and

you are wrong?

I. N. RICHARDSON. Delphos, Kans.

THE DAY OF UNDERSTANDING.

have no dread as time draws near When I shall leave you for a while; and well I know that sometime, dear You'll look back to it with a smile, When all these mysteries are clear, And you shall follow me above,

know you will be happy, dear, And there we'll find eternal love. It seems so hard for us to part

And leave this world of earthly But you will come to me, dear heart, Where everything is bright and fair:

And when you see Death's angels And hear them singing soft and low, You will be with me soon, dear heart, And like myself, you then will

know EDNA JOHNSON WARREN. Rutland, Vt.

THE EASTER LILY.

Naught of earth does it resemble Save the snow of saintly hands. And it ever seems to tremble On the verge of fairer lands.

Just a little more of spirit, Just a little less of clay, And the perfect flower would vanish From our mortal sight away.

When it fades from earth it blossoms On the other side, I know Sister of the flowers immortal. Exile in the world below.

Earth could spare this flower but

illy, Heaven's favorite it seems; or the angel bears the lily Scepter-like thro' saintly dreams. CALLA HARCOURT.

Spiritualists may advance, the posttive fact remains that the spirits of once mortals (and I believe all mor tals) exist in a conscious and progressive state hereafter, and as we have held converse with these who lived hundreds and hundreds, and I believe thousands of years ago on the earth, essarily be immortal—if F have not thousands of years ago on the eart fully sustained a statement made I have not the least doubt that the nearly a year ago, then I will make search for further testiments. But I think that the foregoing is enough.

Whatever thoughts and theories Battle Creek Mick. are immortal and that they will exist

10W.—Aron.

A MODICUM OF CHURCH HISTORY. TIMES HAVE GREATLY CHANGED.

What the Church Has Done and Is Still Doing, 🕙 Many men who try to hoodwink the

ublic by posing as the successors of the departed great, manifest none of the qualities of mind and soul that constituted their greatness. power to string words together that have no soul back of them does not make a man great, even if he stands in the place of a former great man. A vast majority of minds that have been put through the theological mill are nonentities as far as individual ten to the criticisms made by church thought and reason are concerned—authorities on Prof. Foster's treatise mere repeaters of things they have been told. Some preach peace in ligion." been told. Some preach peace in times of peace, but stand ready to preach war in times of war-they are generally found on the side of the protest in many quarters. But it has strong or popular, especially when it not attracte.

reason for its existence. It is not abreast of the issues of the day, and abreast of the issues of the day, and should the times of the day. is behind the times on every vital as extreme in their old-fashioned orquestion. Natural forces are at work bringing about its disintegration. If the church had to answer for its sins as it has preached the individual sin- proval of certain purely doctrinal tenner must do, it could never escape ets, not in the least involving the the eternal punishment to which it so question of Christianity's divine ori-

complacently commits the individual. gin, to say nothing of the existence ation to any important reform that ions stirred the entire evangelical last fifty years? Always obstructing and hindering the work of progression. Of slavery, civic reform, versal suffrage, the rights of women to think and act for themselves, the righteous distribution of wealth, the ownership of economic utilities by the people, the church has been the foe. or has acted as a clog upon public

It has sent its missionaries to Hawall, India and China, not to carry a gospel of peace and good will, but to stir up and foment disturbances. Hawaii, when the missionaries got through "civilizing" the country, it was found they and their descendants had the largest part of its resources: and, not content with this, they were ready to hand over its people and whatever was left to a Government that the people neither needed nor de-

sentiment.

sired. In India, the inside history of the Sepoy rebellion would tend to show that missionary effort-the desire to proselyte, the means taken to do it, and the effort to suppress another people's religion-was largely responsible for that insurrection. A few years ago Lord Salisbury, in

addressing a missionary association, declared that within recent years the missionaries had brought about more turbulence and actual warfare than any other known cause; and the aged premier of England undoubtedly knew what he was talking about. The troubles in China which have cost thousands of lives and millions

of dollars are directly traceable to the

influence of church organizations op-erating through missionary societies. I wonder what would be the consequence if a body of Spiritualists should claim protection to equal rights and privileges with "the Christian Denominations" in China. I wonder what would come to pass if China years. should "enact exclusion laws" against Americans entering China as Christian Nation" has excluded them. Christendom has made for itself some dishonorable, disgraceful history by forcing upon the Chinese a religion they do not want—a religion depend-ent on legalized robbery and warfare

for its propagation. Whatever power the church has had, it has not been used to promote peace, but rather to engender hatred and strife. A few years ago the majority of ministers all over the land were crying for war—for the destruction of the unspeakable Turk. state of affairs in Armenia was deplorable and cruel in the extreme. However, it was claimed at that time that

The only vitality in the church that seems to have permanent expression is juries. E. A. Hewitt said tonight: the power to raise money; and even this is waning, for a body cannot go on i definitely receiving all and giving Hewitt; my sister, Pearl, aged nothing. Men that have made mili-ions through the unblushing robbery sister-in-law, Winona, aged 31; my tributing bountifully to its sustenance. able to continue and perpetuate what ing into my mind. I saw just as is without doubt an unrighteous so-plainly as I later saw the real wreck, pulpit is silent, the preacher is gagged and the unholy alliance goes on.

Let the world once realize that the made up of Pharisaical cant and theological hypocrisy-let the garment of respectability that covers its bloodless body be torn away-and there will be none so humble as to do her obeisance. We have only an external organization which exists for commercialism. The people have asked for bread and have been given a stone. External authority of book and church has kept human life in a state of bondage wherein symmetrical growth and development

are impossible.

The church of to-day has nothing is still quarreling over "predestina-tion," and is in doubt whether Jonathan Edwards was right when he declared that hell was paved with infants' skulls and that God for his own honor and glory elected the vast ma-jority of mankind to abide eternally in a home of torment. Another section which had its origin in the teachings of John Wesley, is still trying to determine whether women have any rights in the government of a church of which they form the major part. This sect is still alive and energetic in passing the collection plate. A member of another section of the church announced with considerable satisfaction that he thanked God that his church never dabbled in religion or A. H. NICHOLAS.

Shun passion; fold the hands of thrift; sit still—and truth is near—

Emerson. Instead of the workers of each nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.-Hov-

And in Changing the World Has Advanced to a Much Higher Plane of Thought, as Illustrated in an Editorial in the Chicago Evening Journal.

Those of us whose memories react back to the time when Prof. Swing and Dr. Thomas were expelled by their churches for what was declared to be "dangerous heresy," or even to the time when Prof. Briggs was the center of a theological cyclone, can hardly believe our ears when we lis-

It is true that Prof. Foster's book has roused a good deal of vigorous not attracted andredth part of the attention from the churches that The Christian church offers no valid Prof. Swing or Dr. Thomas attracted,

They merely expressed mild disap-Where has the church stood in re- of a personal deity. But their opinworld, subjected them to something very like abuse and persecution, and ended in their ostracism by all orthodox Christians.

And now, only thirty years later, comes a man holding a chair in a Bap-tist university, and seriously questions the existence of a personal God.

The medieval view of the universe, says Prof. Foster, was that it resembled "an ocean steamer, intrusted to the buffeting of the winds and waves, but under the absolute control of its pilot, and that pilot God.

"This view," Prof. Foster asserts, "the modern scientist must reject. For him there can be no pilot. Force is not without the world, but resident The world is self-dependent, within. self-lawgiving, self-originating; and if it has any end, it is its own.

Such is materialism, but Prof. Foster does not go along with it the entire distance. He prefers to synthesize it with the old view, "standing again ln sacred worship, as of old, but finding himself a living co-worker in the universe-a learner that must become master. The strong man, the truly religious man," he concludes, "knows only one yearning-the yearning to feel infinity and eternity in his own being in order that he may renew the world without from his world within."

In the last analysis, of course, this does not differ much from the old Christian spirit, which yearned for union with God as reward for faith and good works. But it absolutely obviates the divine atonement, upon which alone Christianity rests as its foundation. And yet the churches merely shrug their shoulders when this Baptist professor attempts to destroy that foundation, and let the matter pass!

Times appear to have changed in the religious world in the last thirty

PROPHETIC DREAM.

Brings to View a Horrible Disaster-The Dreamer's Impressive Narration of What He Saw While in the Soul Realm in Touch With Some Master Mind.

To the Editor: - One of the pathetic tragedies of the disaster, occurring when two trains met four miles East of Florence, Col., sometime ago, was the wiping out of all but two of the family of Taylor Hewitt, of Lebo, Kan. Father, mother, daughter, grandchild and the wives of the sons are missing. The two sons, E. A Hewitt and W. L. the missionaries were responsible for Hewitt, are among the injured in the hospital here, each of them having leg fractures in addition to other in-

"Our party consisted of my father, Taylor Hewitt; my mother, Lillian of the economic rights as well as the wife, Catherine, aged 17; our fourproducts of manual labor have allied months old baby, Claudius; Mr. and themselves with the church by con-tributing bountifully to its sustenance. We were going to St. Joseph, Ore., And this is not to make their calling to work in a sawmill for my grand-and election sure in heaven; most of father, H. M. Ricker. A dream that them think that through an alliance I had several months ago, in which with the church they will be better, our family was all killed, kept comcial and economic condition of affairs. everything that took place after the The robbery is made respectable, the collision. I saw people trying to drag themselves out of the cars, saw strong men plead to be killed; I saw my own wife and baby consumed by church is a dead institution; that it is fire before my very eyes and as I struggled vainly to rescue them I awakened in terror and with cold beads of perspiration crawling slowly down my face.
"I went forward to my party. My

wife was sleeping soundly. Our little baby was just half asleep. Catherine awakened and said, "Good night, sweet-heart.' I leaned over and kissed her and smiled.

"I sat down again and closed my eyes, but in a few minutes was aroused by a crash. When I tried to move found my leg was broken. I heard new or vital in it. One section of it my wife calling me but could not go to her. Someone dragged me out I screamed for someone to rescue my attention. Men were running madly about calling for their wives; mothers were wildly screaming for their children; some were throwing themselves in the snow.

"I saw Fred Jones hanging out of the window of the burning car, pleading for someone to kill him. flames shot up about him and he fell forward dead.' Prophetic dreams are induced by

wise spirits who can discern the future. The above impressive parrative carries the reflective mind to realm of souls to find the actuating cause.

your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll. Hold your thought, your mind, your

If you want to know the opinion of

will in principle and you will succeed. -Huling. The law imprinted on the hearts of

A ruffled mind makes a restless pillall men is to love the members of so-clety as themselves.—Roman

A Little Pilgrinn.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

hands and feet and chilled her heart. She shivered, too, and drew close to the rock for shelter, and gazed at the Ewful cliffs rising out of the gloom, and the paths that disappeared at her feet, leading down, down into that Ebyss; and her heart failed within her to think that below there were souls that suffered, and that the Father and the Son were not there. He, the Allloving, the All-present .-- how could it be that He was not there?

"It is a mystery," said the man who was her guide, and who answered to than heart could conceive. her thought. 'When I set my foot upon this blessed land I knew that there, even there, He is. But in that peased. And it was called the city country His face is hidden, and even of Art, and all was perfect in it, so to name His name is anguish, for that nothing had ever been seen to then only do men understand what compare with it for beauty; and we has befallen them, who can say that waked upon the battlements and

and the wind came up silent with a And we went on to fill every room and wild breath that was more awful than every hall with carved work in stone the shrick of a storm; for it was like the stifled utterances of all those mis- woven tissues that were like the sunerable ones who have no voice to call gleams and the rainbows of the pleasupon God, and know not where He is ant earth. And crowds came around nor how to pronounce His name.

known what death was! We had be- away. And it was said among us lieved in death in the time of all great | that life would now become as of old, illusions, in the time of the gentle life, and everything would go well with us in the day of hope. But in the land as in the happy days." of darkness there are no illusions; and | The little Pilgrim looked up into his every man knows that though he gof the gold, or be cut to pieces by the could have come true. Binives, or trampled under the dancers' feet, yet that it will be but a litthe more pain, and that death is not.

nor any escape that way." 'Oh, brother!" she cried, "you have ween there!"

He turned and looked upon her: nd she read as in a book things which ongue of man cannot say .-- the anruish and the rapture, the unforgotten cang of the lost, the joy of one who as been delivered after hope was

"I have been there; and now I stand a the light, and have seen the face of nake them know what joy is and rushed from place to place." eace. The little Pilgrim went for appiness to hear her brother's voice; over and past, it was so terrible to

"It is nearer," said her guide, hearut it is not yet."

Her heart was in the depths with cemed to her that she could not con- though he falls he will rise again." ain herself, nor wait till he should you to find the way."

and to hold within bounds the pity her eyes towards her companion, and that filled her heart. He told her that he began again his wonderful tale.

Chapter IV.—Continued. | wandered round and round over all He shivered as if with cold; and the the vast and endless plain, until at little Pilgrim felt that there breathed length in revolt from every other way, from the denths of darkness at their they had chosen a spot upon the slope feet an few wind which touched her of a hill, and built there a new city, if perhaps something better might be found there; and how it had been built with towers and high walls, and great gates to shut it in, so that no stranger should find entrance; and how every house was a palace, with statues of marble, and pillars so preclous with beautiful work, and arches so lofty and so fair that they were better than had they been made of gold, -yet gold was not wanting, nor diamond stones that shone like stars, and everything more heautiful and stately

"And while we built and labored," he said, "our hearts were a little aplooked over the plain and viewed the "That is death, indeed," she cried; dwellers there, who were not as we. and beaten gold, and pictures and envying us and seeking to enter; but "Ah," said he, "if we could have we closed our gates and drove them

face, and for pity of his pain (though should fling himself into the furnace it was past) almost wished that that

> "But when the work was done," he said, and for a moment no more.

"Oh, prother! when the work was done?"

"You do not know what it is," he said, "to be ten times more powerful and strong, to want no rest, to have fire in your veins, to have the craving in your heart above everything that is known to man. When the work was done, we glared upon each other with hungry eyes, and each man wished to thrust forth his neighbor and possess all to himself.

And then we ceased to take he Lord, and can speak His blessed pleasure in it, notwithstanding that came." And with that he burst forth it was beautiful; and there were into a great melodious cry, which was some who would have beaten down not like that which he had sent into the walls and built them anew: and the dark depths below, but mounted some would have torn up the silver p like the sounding of silver trum- and gold, and tossed out the fair ets and all joyful music, giving a statues and the adornments in seorn oice to the sweet air and the fresh and rage to the meaner multitudes vinds which blew about the hills of below. And we who were the work-God. But the words he said were not ers began to contend one against ancomprehensible to his companion, for other to satisfy the gnawings of the hey were in the sweet tongue which is rage that was in our hearts. For we etween the Father and His child, and | had deceived ourselves, thinking once nown to none but to them alone. Yet more that all would be well; while all only to hear the sound was enough to the time nothing was changed, and we transport all who listened, and to were but as the miserable ones that

Though all this wretchedness was

but in the midst of it her ear was think of that he paused and was sicaught by another sound,—a faint cry lent awhile. And the little Pilgrim which tingled up from the darkness put her hand upon his arm in-her ike a note of a muffled bell,—and great pity, to soothe him, and almost she turned from the joy and the light, forgot that there was another travand flung out her arms and her little eler not yet delivered upon the way. coice towards him who was stum- But suddenly at that moment there ling upon the dark mountains. And came up through the depths the sound . 'Come," she cried, "come, come!" for- of a fall, as if the rocks had crashed cetting all things save that one was from a hundred peaks, yet all muffled here in the darkness, while here was by the great distance, and echoing all around in faint echoes, and rumblings as in the bosom of the earth; and minng, even in the midst of his triumph gled with them were far-off cries, so ong, that faint and distant cry; and faint and distant that human ears e took her hand and drew her back, could not have heard them, like the or she was upon the edge of the prec- cries of lost children, or creatures pice, gazing into the black depths, wavering and straying in the midst of thich revealed nothing save the the boundless night. This time she canvas, crying I know not what,-not eedles of the awful rocks and sheer who was watching upon the edge of to them, but to Him. Shrink not escents below. "The moment will the gloom would have flung herself ome," he said, "when we can help; forward altogether into it, had not I called Him Impostor, Deceiver, Galiher companion again restrained her. im who was coming, whom she knew ains; but listen, listen, little sister, there for every man to see, not knowot save that he was coming, toiling for the voices are many," he said. "It ing what I did. Everything faded pwards towards the light; and it is not one who comes, but many; and from me but that Face; I saw it alone.

And once more he shouted aloud, appear, nor draw back from the edge, bending down against the rocks; so took no heed. They were silenced, where she might hold out her hands to that they caught his voice: and the him and save him some single step, if sweet air from the skies came he-10 more. But presently her heart re- hind him in a great gust like a summrned to her brother who stood by mer storm, and carried it into all the per side, and who was delivered, and echoing hollows of the hills. And the with whom it was meet that all should little Pilgrim knew that he shouted to rejoice, since he had fought and con- all who came to take courage and not quered, and reached the land of light. to fear. And this time there rose up-"Oh," she said, "it is long to wait wards many faint and wavering while he is still upon these dark sounds that did not stir the air, but mountains. Tell me how it came to made it tingle with a vibration of the great distance and the unknown He turned to her with a smile, depths; and then again all was still. though his ear too was intent, and his They stood for a time intent unon heart fixed upon the traveler in the the great silence and darkness which darkness, and began to tell her his swept up all sight and sound, and then tale to beguile the time of waiting, the little Pilgrim once more turned

he was one of many who came from He who had been the first to found the pleasant earth together, out of the city, and who was the most wise many countries and tongues; and how of any, though the rage was in him they had gone here and there each like all the rest, and the disappointman to a different city; and how they ment and the anguish, yet would not had crossed each other's paths coming yield. And he called upon us for anand going, yet never found rest for other trial, to make a picture which their feet; and how there was a little should be the greatest that ever was not?" relief in every change, and one sought painted; and each one of s, small or that which another left; and how they great, who had been of these in the there!"

dear life, took share in the rivalry and the emulation, so that on every that his was the best. Not that they loved the work or the beauty of the work, but to keen down the gnawing in their hearts, and to have something for which they could still fight and storm, and for a little forget. "I was one who had been among the

highest." He spoke not with pride,

but in a low and deep voice which went to the heart of the listener, and brought the tears to her eyes. It was not like that of the painter in the heavenly city, who rejoiced and was glad in his work, though he was but as an humble workman, serving those who were more great. But this man had the sorrow of greatness in him, and the wonder of those who can do much, to find how little they can do. "My voins," he said, "were filled with fire and my heart with the rage of a great desire to be first, as I had been first in the days of the gentle life. And I made my plan to be a greater than all the rest, to paint a vast picture like the world, filled with all the glories of life. In a moment I had conceived what I should do, for my strength was as that of a hundred men; and none of us could rest, or flung ourselves upon this new thing as upon water in the desert. Oh, my little sister, how can I tell you: what words can show forth this wonderful thing? I stood before my great canvas with all those who were of my faction pressing upon me, noting every touch I made, shouting, and saving, 'He will win! he will win!' when lo! there came a mystery and a wonder into that place. I had arranged men and women before me according to all the devices of art, to serve as models, that nature might be in my picture and life; but when I looked I saw them not, for between them and me had come a Face."

The eyes of the little Pilgrim dropped with tears. She held out her ers; clinging, catching hold, despairhands towards him with a sympathy which no words could say.

"Often had I painted that Face in the other life, sometimes with awe and love, sometimes with scorn,-for hire and for bread, and for pride, and for fame. It is pale with suffering, yet smiles; the eyes have tears in them. yet light below, and all that is there is full of tenderness and of love. There is a crown upon the brow, but it is made of thorns. It came before me suddenly, while I stood there, with the men shouting close to my ear urging me on, and fierce fury in my heart, and the rage to be first, and to forget. Where my models were, there it came. I could not see them, nor my groups that I had planned, nor anything but the Face. I called out to my men. 'Who has done this?' but they heard me not, nor understood me, for to them there was nothing there save the figures I had set .-- a living picture already for the painter's hand.

"I could not bear it, the sight of that Face. I flung my tools away; I covered my eyes with my hands. But me and threatened; they pulled my hands from my eyes.

"'Coward!' they cried, and 'Traitor, to leave us in the lurch; now will the other side win and we be shamed. Rather tear him limb from limb, fling him from the walls!' The crowd came round me like an angry sea; they forced my pencil back into my hands. 'Work,' they cried, 'or we will tear you limb from limb.' For though they were upon my side, it was for rivalry, and not out of any love for me." He paused for a moment. for his heart was yet full of the remembrance, and of joy that it was

"I looked again," he said, "and she herself listened with all her heart, the eves all wet with pity, the lips all quivering with love! And neither pity nor love belonged to that place, nor any succor, nor the touch of a brother, nor the voice of a friend. 'Paint,' they cried, 'or we will tear you limb from limb!' and fire came into my heart. I pushed them from me on every side with the strength of a giant. And then I flung it on the from me, little sister, for I blasphemed. lean; and still with all my might, with "One has stumbled upon the mount- all the fury of my soul, I set Him The crowd came round me with shouts and threats to drag me away, but I and fled and left me alone, but I knew nothing; nor when they came back with others and selzed me, and flung me forth from the gates, was I aware what I had done. They cast me out and left me upon the wild without a shelter, without a companion, storming and raving at them as they did at me. They dashed the great gates behind me with a clang, and shut me out. And I turned and defied them, and cursed them as they cursed me, not knowing what I had done."

"Oh. brother!" murmured the little Pilgrim, kneeling, as if she had -accompanied him all the way with her prayers, but could not now say more.

"Then I saw again," he went on. not hearing her in the great force of that passion and wonder which was still in his mind, "that vision in the air. Wherever I turned, it was there, -His eyes wet with pity, His countenance shining with love. Whence came He? What did He in that place, where love is not, where pity comes

"Friend," she cried, "to seek you

Her companion bowed his boad in deep humbleness and joy. And again, side there was a fury and a rush, each he lifteduhis: great voice and intoned man with his hand of supporters his song of praise. The little Pilabout him struggling and swearing grim understood it, but by fragments, -a line that was more simple that came here and there. And it praised the Lord that in here the face of the Father was hidden; and where love was not hor compassion, nor brother had pityrion brother nor friend knew the face of friend; and all succor was stayed, and every help forbidden,—yet still in the depths of the darkness and in the heart of the silence. He who could not forget nor forsake was there. The voice of the singer was like that of one of the great angels, and many of the inhabitants of the blessed country began to appear, gathering in crowds to hear this great music, as the little sister thought: and she herself listened with all her heart, wondering and seeing on the faces of those dear friends whom she did not know an expectation and a hope which were strange to her, though she could always understand their love and their But in the middle of this great song

there came again another sound to her

ear,-a sound which pierced through

the music like lightning through the sky, though it was but the cry of one distraught and fainting; a cry out of breathe till it was accomplished, but the depths not even seeking help, a cry of distress too terrible to be borne. Though it was scarcely louder than a sigh, she heard it through all the music, and turned and flew to the edge of the precipice whence it came. And immediately the darkness seemed to move as with a pulse in a great throb. and something came through the wind with a rush, as if part of the mountain had fallen-and lo! at her feet lay one who had flung himself forward, his arms stretched out, his face to the ground, as if he had seized and grasped in agony the very soil. He lay there half in the light and half in the shadow, griping the rocks with his hands, burrowing into the cool herbage above and the mountain flowing, yet seizing everything he could grasp,-the tender grass, the rolling stones. The little Pilgrim flung herself down upon her knees by his side. and grasped his arm to help, and cried aloud for aid; and the song of the singer ceased, and there was silence for a moment so that the breath of the fugitive could be heard panting, and his strong struggle to drag himself altogether out of that abyss of darkness below. She thought of nothing northeard nor saw anything but the strain of that last effort which seemed to shake the very mountains; until suddenly there seemed to rise all around theihum and murmur as of a great multitude, and looking up, she saw every little hill and hollow, and the glorious plain beyond as far as eye could see, crewded with countless throngs; and off the high peaks above, in the full shining of the sun, came bands of angels, and of those great beings who are more mighty than men And the eyes of all were fixed upon

the man who lay as one dead upon the ground, and from the lips of all came a low murmur of rapture and delight. those who were about me pressed on that spread like the hum of the bees, like the cooing of the doves, like the voice of a mother over her child; and the same sound came to her own lips unawares, and she murmured "welcome" and "brother" and "friend." not knowing what she said; and looking to the others, whispered, "Hush! for he is weak"-and all of them answered with tears, with "hush" and "welcome" and "friend" and "brother" and "beloved," and stood smiling and weeping for joy. And presently there came softly into the blessed air a spirit or any thing I thought was did I know anything in relation to the ringing of the great silver bells. which sound only for victory and great happiness and gain. And there was joy in heaven; and every world was stirred. And throughout the firmament, and among all the lords and princes of life, it was known that the impossible had become true, and the name of the Lord had proved enough, "Hush!" she said. "for he is weak."

and love had conquered even despair. and because it was her blessed service to receive those who had newly arrived in that heavenly country, and to soothe and help them so that like newborn children they should be able to Pembroke's helper the night of the seendure and understand the joy, she knelt by him on the ground and tried to rouse him, though with trembling, for never before had she stood by one who was newly come out of the land of despair. "Let the sun come upon him," she said: "let him feel the brightness of the light,"-and with her soft hands she drew him out of the shade of the twilight to where the brightness of the day fell like a smile upon the flowers.

du (Todbe continued.)

11 1 B OSCAR A. EDGERLY.

He Is Engaged to Lecture and Give b, Tests at Lily Dale.

ter TR OscarAA Edgerly will-be at Lily Dale, August222 to 26, delivering three trance octures and holding two special evening seances. For twenty years this earnest worker has been before the public as one of the finest trance speakers on the rostrum.

Ha Annealer to the thinking mind and with his clear logic, earnestness and eloquence, holds the attention of Being a very fine message medium

also, he expands the phenomena as well as the philosophy; thus bringing conviction to all classes. For full program of the City of Light Assembly, address Laura G. Fixen, General Manager, 1047 Carmen avenue, Chicago.

"A Conspiracy Agamst the Republic."
By Charles B. Walte, A. M., author of
"History of the Christian Religion to
the Year 200," etc. A condensed state-

Watching for Me.

great fount, face,
And seldom look backward my woes to No time can efface that sweet love that

complaint,
Or bring to the pure air of others a But I'd give all the world this evening

That sweet little face in the window

Watching for me. I know you'll excuse me for crying This trunk, and this popcorn that

ness, I know; Great Deep:
But I'd give all the world this evening Oh! I'd give all the world this evening

Watching for me.

draw; waive
I try to be manly and brush off the All rights to wee Bobbie; I'll try to be cloud

That seems to surround me just like a death shroud. But I'd give all the world this evening

for me; Watching for me. know, in the future, though time

THAT PEMBROKE SEANCE.

His Defense Seems to Be Effectually There Are Lights Which Guide Us Shattered.

In No. 853 of The Progressive Thinker, I see that Mr. S. S. Sills of readers a little more of my experi-Dixon, Ill., defends Mr. Pembroke, and ence. One night I had fettred about calls me to account for informing the my usual time, and had been asleet readers of The Progressive Thinker for several hours. My room was of that Pembroke gave a questionable se- good size, upon second floor, with two ance at Mr. Sills' residence. It is a windows, my bed standing north and hard matter, perhaps, for me to prove south between the windows—one at Pembroke uses any deception, when the foot on the right, the other at the I have such opposition as Brother Sills to contend with. But I will relate what transpired a few days after

Thinker can judge for themselves. I met Mr. Sills on the street a few to get hold of some of that cheesecloth and see if It would dematerialcome to our home at 77 Peoria avenue, and go under strict test conditions, and have only our private circle in the seance. I would warrant him twenty-five dollars for just one genuine spirit form.

Mr. Sills took the message, and in about three hours came to our home and said that Pembroke would take me up, but he must be allowed bring five or six of his friends with him. Of course I saw the confederate looked out the window, and I then in that proposition, and informed Mr. Sills that Pembroke must come alone. But I informed Mr. Sills that I was willing to call in Mayor Edwards and Chief of Police Woodyet to sit in the seance room, and see that Pembroke received fair play and was not imposed upon by our circle. I also offered him fine music in the circle, to make good conditions. I also offered to write him up in the three dally pa- "Don't do it, but look now, on the pers of Dixon, backed by an affidavit wall." And again I looked. There sworn to by a justice of the peace that were the two bright spots as at first, he was genuine and a wonderful medium, if he could produce one genu- until they disappeared, and there was

ine spirit in six months. I have not seen Pembroke or heard

from him since. I guess he got another engagement. Mr. Francis, I have seen spirits and by them. I have seen enough in my life of spirit return, to positively Since then I have at different times know that there is no death, that our and under great deal different cirloved ones live on, and do sometimes, cumstances, seen wonderful colors of when conditions are right, appear to lights, yet I cannot fully explain. us upon this earth. But I never saw genuine in a mixed circle, and a paid spiritualism. Being brought up and traveling medium. Mr. Sills says educated in Congregational faith, and plenty of spirits can come out of the at about the age of 21 united with the cabinet at his house. I know it; but Methodists. Therefore never was I I object to that kind of spirits coming instructed in anything pertaining to in the presence of ladies and gentle- Spiritualism. If anything was ever men, with their clothes smelling said about it, it was that Spiritualism musty. It makes people think they was of the devil, and that so-called are very dirty in the spirit world.

trol came and carried the trumpet. seen, and plainly heard, some won-That is strange; because there only one control in the seance that crease. evening, and he squeaked through the trumpet that he was Pembroke's control and his name was "McGinnis," If over his head, then dropped down Mr. Sills will please put on his thinking cap, he will remember that this brows, and then it began to spin control McGinnis, had a quarrel with around his head, throwing out all ance, and the helper told the spirit known to him. McGinnis to go and soak his head. McGinnis to go and soak his nead.

The trouble was over who should are congregated together, and sudwind up the music box. That hand- denly, I clearly see a spirit form apcuff trick was wonderful. There were two keys, my friend had one, and Pembroke's helper had the other. Wonderful trick. Great harmony in such a seance—the helper medium quarreling with the poor spirits. But at other times, a face, or some scene spirits came by the dozen. In our private circle perfect harmony prevails, then sometimes we get nothing. If Mr. Sills will remember, a spirit fell over his feet, and the helper had an-nounced it as an etherealized spirit.

it is done. Get a piece of card board, place five raised letters on the card-board, get some illuminated paint, Thinker, what Mrs. Nellie Davis, a mesmear over the letters, place before a the seance. Then hand it to Pembroke to carry around a dark room, and everybody will see "Annie."

our helper; he can help you with the hand-cuff trick. Yes, come with some more of your

mouldy tricks in the name of Spiritualism, and sell your manhood and scar your soul for a few paltry dollars. Mr. Sills says, why did I not catch the medium? Because it would have started trouble. There were ladies started trouble. There were ladies Laws of Physiological Psychology and and one little girl present who might Mental Suggestion." By Newton N. have been hurt. Besides I was an in-Riddell. A most excellent work for all vited guest at your home, and being a

broke will not like that, for he hates ment of facts concerning the efforts of per is death on fraud mediums. If and value. Price \$1. church leaders to get control of the sort per bate. The Frogressive Thinker! I cret of How to Keep Young." By J. M. would the so the Tag France Process. It is a fact that the first per thinker in the process of the per thinker. It is a fact the per thinker in the process of the per thinker in the per thinker. It is a fact the per thinker in the per thin

I try to drink calmly from Nature's The contour of beauty from that baby

recount;
I wish not to trouble the world with To hold for that spirit, for that is

But I'd give all the world this evening That sweet little face in the window for me; Watching for me.

I touch these loved playthings, a marawhile, hangs on the wall, For I am too lonely to fashion a smile, And something arises within me— And time is the only allayer of wee; weep,
You'll pardon these teardrops of sad- And pray to the forces out in the

to see

to see
That sweet little face in the window That sweet little face in the window for me: Watching for me.

I try to be cheerful, submissive to law.

And calmly of pleasures my portion to gladden the lives of his parents I waive And think that the right thing will surely not fail,

prevail sweet little face in the window But I'd give all the world this evening That sweet little face in the window

for me;
Watching for me.
DR. T. WILKINS.

PHENOMENAL.

Along the Way. To the Editor:-I wish to give your

I was very suddenly awakened by feeling some one taking hold of my the seance at Brother Sills' house, arm, and very clearly saying, "Look and the readers of The Progressive on the wall." My first thought was that it was my mother who had come to awaken me, as my father (who has days after the seance, and I promptly since passed away) was sick, and had informed him that Pembroke had been for some time. I was so sound since passed away) was sick, and had asleep I could hardly awake quickly did not say anything to the contrary, when I distinctly again heard the same but laughingly replied, "I would like voice, "Look on the wall." At this I partly raised my head on my hand, and looked on the wall opposite from the window, and to my astonishment where Pembroke was, and he said he there was a very bright light about was still at his house. I asked if he the size of a dinner plate, as yellow as would take a message to Pembroke gold. Then the voice said, "Keep from me, and he said he would. I told looking on the wall." Instantly, anhim to tell Pembroke if he would other light appeared, much smaller and different shape, which was about four inches in length by two inches in width. Then the voice said, "Get up and

look out of the window, and see that there is no reflection from anything outside which could shine in, so when you shall speak of this, you shall know it was no reflection."

I was thoroughly awake by this noticed the spots on the wall were too far back, so it would be impossible for any light to be focused at that place. Again the voice repeated, "Look on the wall." At this, I pinched myself and said, "Well, I am awake, and I am not dreaming either." I thought I would step to the mother's room, and call her, and I was about to do so, the voice clearly said. and then they instantly began to fade

nothing left but the inky darkness of the room before me. I got back into bed and went to

sleep. I have never been able to satisfacthey were genuine. I have heard torily explain to myself the meaning them talk, and I have been impressed or cause of those lights, but have felt impressed they were spirit lights.

Never, until some five years ago, ghosts were all myths. But since I be-Mr. Sills also says his trumpet cou- came interested in Spiritualism. I have was derful things, which continue to in-

Only a few days ago, while talking with a man, a circle was placed just within about half an inch of his eyecolors of the rainbow, but all un-

Very often I see men or women who pear beside them: at other times when conversing with anyone, without the least thought of this subject, all of a sudden some letters plainly come directly before me, and form a name; which I have never seen before, wil come right before me.

B. F. WEBSTER. Hartford, Conn.

Pretty heavy spirit, was it not?

The word "Annie" floated around the circle seemed astonished. That is easy, Mr. Sills, if you only know how casy, Mr. Sills, if you only know how how casy. Mr. Sills, if you only know how how home all the Snittinglists of Division of the state have all the Spiritualists of Dixon dium of Kewanee, Ill., writes in rebright light one hour or more before gard to honest mediums. If the Spir itualists of Dixon would listen to her advice and act accordingly, there would be no place in Dixon for such Come again, Pembroke, and bring men as Pembroke. I think if Pembroke can produce spirits by the dozen at Mr. Sills' house without any trouble, he surely ought to be able to produce just one at my home.

WILL W. CHARLTON. Dixon, Ill.

"Child Culture, According to the who have the care or training of chilgentleman it would not seem right for dren. Price, 65 cents.
me to bring trouble into your home. The Attainment of Womanly Beau-

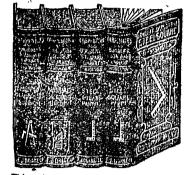
me to bring trouble into your home.

I informed Mr. Sills that I would ty of Form and Features. The Cultivawrite The Progressive Thinker of tion of Personal Beauty, Based on Hy-Pembroke's work. He said, "Pemphysicians and specialists. Edited by The Progressive Thinker, as that pa- Albert Turner." Of special interest

FREE 64 PAGE TELLS HOW TO CURE YOURSELF of Partial or complete Dealers, Headnoises, Ringing in Ears, Discharping Ears, Ulicers in the Ears and all other Ear Discases, as well as Catarri, Hay Fever, Asthma, at your own house. Blook tells all about Dealers and other car discases; how to cure them. Tells how various constitutional discases affect hearing. Gives all symptoms of approaching Dealerses. Tells all about Headnois Tells about artificial ear drums and how to prevents. Tells all about Catarri, Book sifect—write ness. Tells all about Catarri, Book sifect—write

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MOLLIE FANCHER. The Brooklyn Enigma. An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testi-mony of many witnesses. By Abram H. Dailey. With illustrations. Price, cloth, \$1.50.

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"The Law of Parchic Pacasmena."
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ANNIVERSARY EXERCISES

Held at Hamilton, Ont., and Washington, D. C.

Sunday, March 25, I conducted anniversary exercises in Hamilton, Ont., where I had been speaking for two months, until the last Sunday. Many were turned away for lack of room The hall was tastefully decorated with flags and flowers. The choir sang their swetest songs, and great credit is due to Mrs. Goodwin for her efforts in that direction, and to all who assisted upon that occasion. A young girl, Miss Myrtle Madgette, recited a poem, after which came the address, then the beautiful baptismal service, when Miss Myrtle Madgette and her little brother Edison presented themwas performed with flowers and water. and at the same time an earnest prayer was offered that the baptism of the spirit of truth and love would descend upon the lives of these two beautiful children, who are both me-diums and used by the higher powers to do a vast amount of good in the world. A memorial chair covered with a profusion of sweetest blossoms, was a loving tribute to our arisen friends, several of whom appeared before my clairvoyant vision, and whom I described to the friends present; and with greetings of love from our spirit friends we all felt it was good

At the close of the meeting, which was the first of the kind ever held in the city of Hamilton, many came for-ward and with cheeks bedewed with position to the entire satisfaction of tears, invoked God's blessing to follow me through life for the comfort the guides had brought into their life and with a God bless you, and we hope you will come again, I left them to come to Washington, D. C., to conduct the services commemorative of Mrs. Cooley's famous sandwiches duct the services commemorative of the 58th Anniversary.

The hall was decorated with palms and flowers. Lyceum convened at 10 a. m., superintended by Mary J. Stephens, who is interested in the welfare of the young and well qualified for the position. Several recitations the children, which spoke well for their instructors. Little Madeline Collins, aged 7 years, recited a poem with great credit to herself and mother, for one of Mrs. Collins' guides wrote the poem for that especial occa-sion, and as little Madeline is a sensitive she did remarkably well, as did touched all hearts as she portrayed the return of the angels through three Ittile children fifty-eight years ago. her services, and must console our-I am told that she is a young medium. Selves with the thought that our loss

Several children gave beautiful recitations and songs suitable to the oc-casion, but I did.not learn their names, they all did well, as some of the older ones, after which I was introduced are doing. Their life is not an easy and added my mite. Permit me to one, and we should do all we can to say the Lyceum is a credit to the so- encourage and sustain them. ciety, its teachers and instructors, and spirit friends always tell us that their I hope the time will come when every work depends on the conditions we society will feel the need of introducmake for them. Then how important ing the children in the great truths of it is that the medium should be free Spiritualism.

At 11 a. m., regular services, the president, Mr. Wood, a genial, courteous and scholarly gentleman, presary of Modern Spiritualism, as that sided as usual, making the stranger feel at home and at peace with all of by the Fox sisters. Our beautiful philthe world.

My guides gave the address, following with messages which were recognized, after which introductions and congratulations were in order. Evening services consisted of an invocation by Mrs. M. T. Longley, a little nearer. Mrs. Krueger, a Washington soloist, sang by request, "Lead Kindly Light," with such pathos and sweetness that it attracted of the great spiritual light that had illuminated the souls of millions of people bringing them out of the darkstition. I then followed with tests or messages. A solo by Mrs. Krueger attracted a number of spirits to Mrs. Longley, which she described to the great satisfaction of the recipients. Then Mrs. Collins while entranced gave a poem and several most convincing messages, which brought alike tears and smiles of joy to those who received them. She is an unselfish soul, as she gave her services for test work free of charge during the month of March, as did Mrs. Longley, for the benefit of the society, and upon two occasions has opened up her beautiful home, furnishing the refreshments free to over one hundred people, the proceeds to be used for the benefit of Spiritualism. She is a fine test medium, and doing much for the cause in this city.

As it was my first experience in Washington. I am well pleased with all whom I have met, and sincerely hope the remainder of the month during my stay in this city may produce good results.

From here I go to Elkhart, Ind., for

May, then expect to return to my home and family for the summer. MRS. NELLIE S. BAADE.

THE CAUSE IN PITTSBURG, PA.

Prof. W. M. Lockwood Engaged There

for April and May. We desire to inform the many friends of progressive thought in and around Pittsburg that Prof. W. M.

Lockwood, the widely-known physicist and lecturer, of Chicago, Ill., has been engaged to speak for the First Spiritual Church of this city during the months of April and May in which time and place he will give a special course of five class lectures upon Natural Philosophy as the basis of Spiritualism and its phenomena. It should be generally known that

he is the only physicist in the United States and probably in the world, who has made important discoveries in physical and chemical science, who affirms and demonstrates that Continuity of Life is a truth in Nature's Order of Evolution, and that this truth like all cosmic truths is beyond the jurisdiction of man, or any synod or syndicate of men.

He affirms and demonstrates that the mental relation the spirit world holds to the physical plane, is in strict accord and agreement with the rela-tion we hold to each other on the earth plane; and that this truth is fully proven by an analysis of "The Molecular Corelation of Force," and "Conservation of Energy."

He postulates a spiritual universe of invisible energies infinitely co-related by psychic polarities-hence all phenomena in Nature are psychic phenomena from the materialization of a picture in photographic development, to the materialization of a leaf, flower, or tree; from the mate rialization of a shadow from invisible modes of motion as is witnessed in photographic art, to the materialization of a visible form as is seen in

spirit etherealization. Prof. Lockwood demonstrates that what is called visibility in cosmic procoss, is the result of a change of chemical spectrum, in chemical reactions, from which data he deduces think. Price, 25 cents.

ANNIVERSARY EXERCISES Held at the Hall Presided Over by Mrs. Georgia Gladys Cooley.

The meetings held by the Independent Church of Truth, at Grand Boulevard Hall on the afternoon and even ing of Sunday, March 25, will live long in the memory of those who were fortunate enough to gain admittance. The services were held in celebration of the 58th anniversary of

Modern Spiritualism. We were honored by the presence of those heroic workers, Mrs. Lucinda B. Chandler and Dr. Juliet Severance. Brother Stillman recited an original poem of great merit which was well

Dr. H. A. Cross was as entertaining as usual and referred feelingly to this being the farewell meeting of our beloved leader.

Mrs. O. B. Wilson also favored us with a few remarks. She is better known for her kindly deeds and for the good she does for the cause. The speaking closed with a fine ad-

dress by Mr. H. F. Arnold. Some good work was done in the way of spirit messages by Mrs. Weakley, of Aurora, Ill., and Mrs. H. L. Lichtig of Chicago. Mrs. Cooley had announced that she would save herself for the evening work, but Mayflower said that she would not be shut out and she was at her best.

The floral decorations were fine, and we were fortunate enough to have Mr. Wright of Chicago, in charge of all. His singing helped in a large measure to the general success of the meetings. An adjournment was taken for luncheon, and about fifty remained to partake of the many good things

and Mrs. Wilson's lemon pies were

soon exhausted. The attendance at the evening services taxed the seating and standing capacity of the hall, and over two hundred were turned away.

The services were opened by an address given by Mrs. Cora L. V. Richmond, whom we are always proud to have with us, and she fully sustained her reputation as an eloquent speaker. She was followed by that tried and true medium, loyal and faithful worker, Georgia Gladys Cooley. The occasion brought out her highest inspiralittle Miss Goldie Swan, who seemed swayed by some unseen power that eral remarkable tests, all being fully recognized and thankfully received. We all regret that we are to lose

> is someone else's gain. We must stand up for and support our honest mediums, and show them how we appreciate the good work they

from all cares and anxieties. Without the mediums there would dates from the phenomena produced osophy would have to be taken on faith if it was not for the phenomena.
If these phenomena HAD NEVER BEEN TAINTED WITH FRAUD AND

DECEIT, Spiritualism would to-day be universally respected. The psychical research societies are which seemed to bring the angels just doing a good work in the line of the phenomena. There is nothing now in what they give, but people have confidence in the gentlemen connected with these societies, and in this way it atone of my spiritual guides who spoke tracts those who would not investigate

Spiritualism. The Psychical Research Society has to depend on the mediums for its reness of ignorance, bigotry and super- sults, so the foundation of Spiritualism rests on the phenomena. How im portant it is to have that foundation SOLID AND TRUE.

Then let us put our shoulders to the wheel and do what we can to put our faithful mediums in a position that will develop their highest powers. There should be enough who believe

in organized effort to make a start in this matter, and the success of one such combination would stimulate others to do likewise.

F. J. MUNSON.

that what we call "physical," is limited to visibility, since its functional attributes are known to the scientific investigator as invisible modes of motion, therefore are psychic.

Prof. Lockwood is the only speaker who employs philosophical and scientific apparatus to analyze the principles and demonstrate the facts underlying the spiritual philosophy and its phenomena. The vast amount of historical, met-

aphysical, mythological, philosophical and scientific data introduced into these lectures, comprises a school of valuable information to the auditor. and no one can listen to them without being benefited. Prof. Lockwood as a speaker is

forceful, but courteous. He is radical, but truthful. The facts he gives, the truths he demonstrates, are for all mankind-they are non-sectarian. Come out and hear him, and you will Come out and nea. — want to join his class. COMMITTEE.

THE WHOLE OF LIFE.

have lived and I have loved: I have won and I have lost: have felt the pangs of pain
And the thrills of flame and frost

have lived and I have loved. I have joyed and I have wept; have seen the dawn unfold And the night that closer crept.

have lived and I have loved, Worked with hope and with spair; Looked on midnight's spell of sleep, Seen the morning's beauty fair.

have lived and I have loved (I who now must walk apart): have lingered lip to lip Hand to hand and heart to heart!

have lived and I have loved; It was long and long ago, But the resolution still Cheers my journey through the

have lived and I have loved: Cut the words upon my stone: I have lived and I have loved" More has any mortal done? -Arthur Goodenough.

"The Molecular Hypothesis of Na ture." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hy-pothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is com-mended to all who love to study and

A BIRTHDAY GREETING.

Given From the Spirit Side of Life by Mrs. M. T. Longley, in Honor of That Grand Worker in the Cause of Spiritualism, Theodore J. Mayer, on the Occasion of His Sixtieth Birthday Anniversary.

We come to-day with hearts aflame, Dear friend, with love for you. We bring you joy in friendship's name From bearts so warm and true. We come to greet you here this hour With word and song of praise, And wish for you an added power

We know this anniversary day Is one of great import; We know that here across the way You hold an earthly fort; For much of labor angels do

To strengthen all your days.

Through your good might and will. They love you with affection true, Their zeal doth you infill. For three score years on earth, your life

Has been a tower of good, With blessedness and beauty rife, And when you're understood The world shall praise you more and more For works that you have done.

Your name shall ring from shore to shore. From rise to set of sun. Your triumphs are of Soul, dear

friend, They shall not pass away, And now from heaven the angels To bless you here this day; They bring you benedictions sweet, Congratulations bright;

They lay before your passing feet Rare flowers of delight. Sweet plossoms fair of radiant bloom To brighten life this day— The air is rich with choice perfume Along your mortal way;

And angel voices here and now. In soulful, solemn tone, Repeat in harmony this yow. That though you walk alone,

Your path with wondrous light shall And you with added strength Shall onward march o'er pain and

While victory at length Shall plume your banner with power. And crown your life with light,

So, in this anniversary hour We recognize your might. Oh! you have nobly done your part

To conquer human Ill-Yea, by the Spirit's magic art The Soul's diviner skill; For Error hath been smitten sore, And Doubt hath sped away, And Earth is brighter evermore

That you are here to-day.

And, oh, we wish a glad new year, This anniversary day; With songs of harmony and cheer We smile upon your way, For from the courts of yonder

heaven. Where hides no taint of sin. This promise beautiful is given. Life's victories you shall win. Washington, D. C.

ANNIVERSARY AT LILY DALE.

Artistic Attractions and Varied Talent -A Pleasant Time.

It was my pleasure to meet the growing souls at Lily Dale and help ommemorate the 58th anniversary of the advent of Modern Spiritualism. was royally entertained at the home of Maggle Turner, whose mediumship has blessed many who were groping in the valley of doubt.

Editor Bach shared with us in a

quiet visit during which we analyzed some of the puzzles of the inner and outer life, and their reciprocal rela tions and dependences; and at 2:30 Library Hall was well filled, and the artistic displays prepared for the occasion, were charming. Music by Mrs. Bach, Mrs. Maggie Wildrick. Miss Bernice Baldwin and Miss Frances Carroll, fed the air with harmonies and blended vibrations with the floralsongs fresh and sweet from nature laboratory, and the far off years that sleep in cosmic memories flung theirspiritual wealth along the mystic sience into the living now, and the growth of the world unrolled like a magic map before our delighted vision, and thrilled the atmosphere with the light of the spheres. Several girls, and some boys that counted 80 to 86 years of earth life, lent the loom of their buoyant youthfulness to the occasion, while the shadows of several of the pioneers looked out upon the decorated walls in silent ap proval. Of these were T. J. Skidmore and Marian Skidmore, and other were in memory with greetings, and the feeling was to have all of them represented in real art. From the hall I repaired to Miss Olmstead's, where a sweet social time was en riched with a delicate dinner that fed the body and inspired the spiritual

interests with wholesome pleasure. Eating is not all an animal function. The gusto of appetite is deeper than the physical nerves, and radiates leasure in the immortal organism. Miss Olmstead contributed to both in liberal measure. Miss May Huntington shared in the feast and added much to the intellectual treat and the spiritual overflow.

In the evening a good audience as sembled and various talent enlivened the exercises. Lee Morse, the poet, read a valuable essay analyzing the spiritual ideals and work. Mr. Gren amever spoke eloquently and grouped in many phases of spiritual variations Miss Olmstead read an original article with artistic genius and striking effect. Mr. Bach, editor of the Sun flower, talked of the Easter symbols and the correspondence of its ideals with Modern Spiritualism. Inspira-tion grew with each new utterance, and the verdict seemed to be that this was the best part of the meeting, and

Mrs. Dr. Hyde did not give us the benefit of her rare talent in this evening interchange, but was a quiet presence in the afternoon. She might have added a good deal to the quick-ening of thought if she had joined us, for she is an easy talker and independent thinker.

There are some who regard Spiritualism a stale common-place, that should be left out of the active efforts of "New Thought" associations. Such must have a very limited idea of the character and mission of Spiritualism. Nothing has ever been so prolific of advance thinking and radical reforms as Spiritualism. I have never found a "new thought" among those who claim so much for the superiority of such newl; named fads. But with the cosmopolitan spirit we may all work together for a common good.

LYMAN C. HOWE. "Spiritual Fire Crackers, Bible Chest nuts and Political Pin Points." By J. S. Harrington. A pamphlet containing

MORRIS PRATT INSTITUTE.

The 58th Anniversary Is Appropriately Celebrated? BS : d11.

its birth into modern times was cele-

brated right royally."

The early morning traff brought
Judge William Smith and twife from Janesville, and their sister, Mrs. Smith from Milton Other friends came in from the city and country for services at 2.30 p. im., bringing with them baskets laden with good things to eat. After the "feast, of reason and flow of soul" that occupied the time for two hours in the beautiful little chapel of the school building, which was furnished by Judge Smith and Prof. Weaver as speakers, and enjoyed by all, the tables were spread in the long dining-room and 36 guests sat down to enjoy another feast provided by the generous hands of friends from outside the school.

Happily the hours passed, and at length the bell rang for evening service, when Judge Smith, Prof. Weaver and Mrs. Owen addressed the meeting, evidently to the satisfaction of the large assembly. I cannot undertake to give even a synopsis of the addresses given—enough to say that they were appropriate to the occasion, and that each speaker left something in the minds of those who listened, to be retained and thought of in time to come, Judge Smith has most generously favored the school several times this winter with lectures which for depth of thought, and convincing argument, can scarcely be equaled. Spiritualism is taught in Morris Pratt Institute every school day in the week, and upon eyery Sunday evening when the Spiritualist Church of Whitewater holds services in the Morris Pratt Institute chapel, but this anniversary meeting was the blossomcrown of all, and it will live in our memories for many a day.

Life in the school runs on with al-

most the smoothness and regularity of clock-work. We have a little busy world within the Institute doors, and as the end of the school year approaches, and we realize that all this happy bustle and work will soon be over and we shall go on our separate ways to meet one another no more, at least until the summer is over and another school year opens, we fain would stay the flying moments and delay indefinitely the hour of part-

ing.
Members of the Morris Pratt Institute Association will please take notice that the annual meeting of the Association will be held at the Institute, on Tuesday, May 15, this year, and that all who can come are cordially requested to do so.

EMMA J. OWEN.

IMPRESSIVE MUSINGS.

With a Lesson Drawn as to Proper Method to Advance the Cause.

Often at the hour of midnight, after a few hours of peaceful slumber, while quiet reigns supreme, I awake with mind dwelling upon something read during preceding days, and, at this quiet, lonely hour my musings are usually somewhat the result of thoughts acquired by a persual of the contents of The Progressive Thinker, very few. copies of which I have failed to read in the last fifteen years. Very little has appeared in its columns during that time that would not interest Spiritualists generally, and the stand taken regarding mediumship, the gennine and the fake, should meet the approval of all seekers after the truth. It is, therefore, natural that some of these musings should be on that line.

In the parable found in the 13th chapter of Matthew, the kingdom of heaven is likened to a farmer sowing a field of wheat. The two following verses tell of the wheat growing finely, but with the wheat a vile weed appears, which he thought some enemy had scattered there while he slept. His servants proposed to go in and gather the weeds, but he said, not so, for in so doing you may dis-turb some of the wheat."

This field is often called "the world;" the good seed, "children of the kingdom;" the weeds, "children

of the wicked one." While musing on this it occurred to me that a lesson for Spiritualists might be drawn, the field being the world, the wheat sown, Spiritualism sown by mediums, which for a time gave promise of a pure crop, but when the heads began to show, heads of rye showed themselves towering above the wheat. The husbandman of nineteen hundred years ago counseled letting all grow together until the harvest. Not so in these days of progression. The farmer now finding rye heading out among his wheat goes in clipping off the heads in order to have pure seed for the next crop. Now fake mediumship has been allowed to spread until the heads appear on every hand, and the work of eradicating it is one of great magnitude, but The Progressive Thinker and its corps of helpers have entered the field with a determination to wee it out, as the farmer would enlist his whole family in the work; and so should the whole family of Spiritualists enlist under the banner of The Progressive Thinker that the work

may be the sooner accomplished.

DWIGHT E. YOUNG. Belding, Mich.

'Prof." Ray's Ordination Certificate

Cancelled. At a meeting of the official board of the Illinois State Spiritualists Association, convened on April 2, 1906, for the purpose of investigating the charges made against Robt. S. Ray of Chicago, Ill., known as "Prof." Ray, charges were preferred against him alleging fraudulent practices in:his public and private work, which he represents as mediumistic work. The said Robt. S. Ray being present to meet the charges, and having made such defense as he chose to offer, and it further, appearing by his open acknowledgment to the official board that he had made false statements in his application for ordination by the Ill. S. S. Az official board, the following resolution was dopted by the official boarder

"Resolved by the official board of the Ill. S. S. A., that we flot said charges substantially drovett, and hereby revoke the certificategof ordination granted the aforesaid Robt. S. Ray, and notify the N. S. A., the Railroad Passenger Association, and the Spiritualist Press of our official action upon the matter." H. A. CROSS, Secretary.

by Rev. J. G. White, author of "Start-ling Facts." Price, 10 cents each, or two for 15 cents. "Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply 79 pages of racy reading. Price 25 cts. important subject. Price, cloth, \$1.

"An Infamous Dynamite Roman Cath-

olic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets

The Secular Press

Spiritualism received due honor at Morris Pratt Institute on Sunday, April 1, when the 58th anniversary of

hip.

WORK in calling the attention of the the whole Spiritual press does in a public to Occult and Spiritualistic sub- year, hence a correspondingly greater jects, reaching MILLIONS OF PEO-PLE who otherwise would remain in gives a pleasant illustration. For a ignorance in regard to the same, time it will publish brief articles on Any one of our large dailies reaches occult subjects.

It is doing a MAGNIFICENT more readers in a single week than

left side, the wheels running over his

body, cutting him asunder to his right

asked him how he felt. He said, very

I saw the men pick him up and

Three Dreams.

At the age of twenty-two I dreamt that I, with my father, was crossing a lake in Wintertime. My father said carry him to a place near by, placing him on a bench and covering his mangled remains. His wife came and "Whenever you cross the lake, look for that outlet from the sawmill. It never freezes hard enough to cross it safely. I turned around and saw a man pass close up to it. I told the man to look out, but before I was through speaking to him he went in the water, under the ice. My father called him Warner. I woke up, but went to sleep again. I dreamt that I saw a man crossing a lake in a row-boat. The name of the boat was "Warner," also the oar of the boat was marked 'Warner."The boat sank and the man was drowned. I woke up again, but went to sleep and dreamt the third dream. This time I saw a man bath ing in a lake. He disappeared, but his bathing suit still remained on top of the water, and was marked in big, plain, white letters, "J. W." In the morning I told my parents of it. They laughed at me, but still said there was something in that dream. I forgot it during the day. In the evening, when crossing the tape at the finish, Pullgot home, Mrs. Warner, our neighbor was there and told us that her husband, J. Warner, had been drowned at the outlet from the sawmill to the lake. This is no story, nothing but facts, and can be proved, all of it.

CHARLES FERNSTROM. Chicago, Ill.

Soldier's Death.

It was during the year 1871, during the Franco-Prussian war. My father and two of his brothers were serving n the German army in the Eightyfifth infantry, which took part in the famous battle of Gravelotte, August 18, 1871. On the night of August 17, my Uncle got permission to go to my father's tent after midnight. He awoke my father and said: "John, I have come to bid you good-by. I had a dream that I was shot through the head, the bullet piercing the brim of my helmet." The next day after the fatal and famous battle he was found just as he had described to father. The helmet is to-day a family heir-D. N. MYERS. loom.

Pontiac. Ill.

Knew Husband Was Dead. When a child of ten years I went to spend the night with a friend of our family, whose husband had been called East on business. Both of these people were highly educated, and had given much thought to occult matters. . We retired at an early hour, but at midnight I was awakened by the lady, who was sitting up in bed, crying and moaning and declaring that her husband was dead; that she had seen him standing by the bed, gazing earnestly mon her, that he had then waved his hand as if in farewell and slowly faded

her it was a dream, but she insisted not.

Being but a child I was badly frightened and as soon as day dawned I rushed for home, where I told my experience. That very day her lawyer perience. That very day her lawyer and doubt but that something had received a telegram asking him to break the news of the death of husband to my friend. It further said: "He died just at midnight."

from her vision. I tried to convince

The lawyer is now a resident of this city, though all these events occurred in Lincoln, Neb. He will verify these facts. MRS. CHAS. JACKSON. Chicago, Ill.

Pleasant Prophecy.

I have had many dreams come true but a good many more that never ma-terialized. But this one in particular, which did come true in every detail, was not only a remarkable but a pleasant dream. dream was at the depot in Neponset. Ill. I dreamed that as I was about to cross the railroad track one beautiful September morning I happened to look West toward Kewanee, and not far distant was a freight train approaching, that as soon as I had crossed over the track on my way up town to my store. I stopped on the platform to see the train pass; that as soon as it had got near the depot it slowed down and then I started on up town, but had only gone a few feet when some one from the engine called "Hello, Billy." In looking out, around I recognized my old friend William Challender, an engineer, who lived in Galesburg and was running the engine. He asked me to get up and ride with him a few minutes, while they did some switching, which I did.

Now, that was my dream, and that was exactly what happened in than an hour from the time I had the dream, but when Mr. Challender asked me to ride even then the dream did not come to my mind until I was ready to leave him, when it came like a flash and I told it to him as above elated. G. W. M'MILLAN. Neponset, Ill. related.

. Miner's Dream.

About a year ago there was a small company formed to prospect a certain lece of land in this neighborhood for ead and tack. One of the stockholders, a man who ived in Kansas, knew nothing about the drilling business.

They hired a drill and prospected the piece without success, and were about to give up when the Kansas man who had been kept posted on developthat he saw the drill at work 500 feet northwest of the last drill hole and that they found "good diggings" at a depth of 123 feet.

He immediately came up to this district and induced the other stockholders to drill in this place, with the result that lead was found as he had dreamed, and they now have a good dreamed, and the paying proposition.

GEORGE DUNN.

Hazel Green, Wis. Sees Man Killed.

While living on the Longwood farm

at Nottingham, Ind., my husband drove to Geneva, twelve miles away. I was ironing, and all at once I topped and stared at the ironing cloth, for what I saw was calculated to 10 cents. fascinate any one. I saw the railroad at Geneva, and likewise saw a car By Elizabeth Towne. Valuable for strike a man about the center of his health. Price, 25 cents.

faintly, "All right," and expired in a few minutes. It all faded away and I started up and looked at the clock. it was twelve minutes to 4 o'clock. My husband was later than usual getting home. He said there was an accident in Geneva at about 4 o'clock, and it was just as I saw it on my ironing sheet. This is absolutely true.

MRS. EMMA COLBY.

Benton Harbor, Mich.

In 1901, when bicycle riding was in favor, I entered the annual Pullman road race on July 4. The year before I was prohibited from riding on account of heart trouble and felt nervous as to the outcome

Won Race.

On the eve of July 4 my mother dreamed that I had won the race man, with my arms folded, a smile on my face and nobody else in sight. At the breakfast table she related

her dream and as I supposed dreams went to the contrary, I remarked that it would be hard enough on me as it was, without telling me a thing that looked impossible, being barely eighteen years of age, and with an entry list of 150, including the fastest ama-

Well, I won the race, and as I neared the finish a policeman held up his club, and thinking I had won I folded my arms, with a smile on my face, when I crossed the tape. There was another rider about 200 feet behind me; but the third man did not make his appearance until after I was photographed. So I gave up the idea that dreams went contrary.

EARL M'INTOSH.

South Chicago, Ill.

Ghostly Couple.

Some years ago my father kept a grocery in a small village in England. and my brother and I worked for him. Upon one occasion we had been rather busy, and at closing time there still remained a large basket of groceries to be delivered. We had supper and made a start with the goods, taking turns in carrying the basket. It was a fine moonlight night and we enjoyed the walk. To get to our destination we had to go through a narrow lane, thickly covered by trees, and for a change we each got on one side of the basket and carried it by the handles. We were talking when we saw a soldier and a girl walking arm in arm to ward us. To let them pass I let go my side of the basket and stepped to the purposes for which we eat, and the purposes for which we eat, and my brother. The dier and a girl walking arm in arm tolooking behind us, to our amazement there was not a being in sight, nor could they have gotten away, as the no doubt but that something had

When relating our experience to a friend a few days later we were greatly surprised to hear that some years previous a soldier had murdered his sweetheart just about where we had seen the apparition. This is absolutely true. K. HOLLOWAY.

Chicago, Ill.

Drowned Body Found. On the afternoon of June 17, 1891, t about 1:30 o'clock, my youngest brother, Fred, was drowned in the Mississippi River at Fort Madison, Ia-It was impossible to locate the body either by diving, dragging or the use of dynamite. About 5 o'clock on the morning of the 19th my sister Lulu had a dream, in which she saw his head surrounded by a mist or cloud, and he spoke to her and said: "Lu,

I'll be at Three Points at 9 o'clock." That morning I went among the fishermen and experienced quite a little difficulty in finding any one who knew of the place. Finally a fisherman named Salladay said that he knew. It was then 8 o'clock, and he said we would have to hurry, as it was guite a distance. We set out in a rowboat and at 9 o'clock we caught up with the body floating in the current at the exact spot indicated in the

This can be verified by the newspaper files of those dates. THOMAS J. HILL, JR.

Clinton, Iowa.

CAN SOUL BE SEEN AT PARTING? Prof. Gates Claims Shadow Leaves Body When Death Enters It.

Is the human soul a substance which flees the body after death? Can the soul be seen departing? In the course of a lecture before the Psycho-therapeutic Society, of London, Eng., Dr. Ward announced that Professor Elmer Gates of Washington D. C., who has been experimenting with light rays, has found about five octaves above violet a form of waves

similar to X-rays. Under these rays living objects throw a shadow which exists only as long as there is life in the object. live rat was placed in a hermetically sealed tube and held in the path of the rays in front of a sensitized screen. So long as the rat was alive it threw a shadow. When it was killed it be

came suddenly transparent. was a strange phenomenon. At the very instant the rat became transparent a shadow of exactly the same shape was noticed to pass, as it were, out of and beyond the glass tube and vanished as it passed unward on the sensitized screen."

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophi cal Society of Great Britain, with Introduction and Explanatory Letter. Price

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SATURDAY, APRIL 14,1006.

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

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Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cts. per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

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Paul a Careless Teacher.

"But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do hat he will, he sinneth not: let them marry."-I. Corinthians 7:36.

This quotation from Paul. like thousands of others in the inerrant book, needs priestly interpretation to make it acceptable, or even tolerable, to modern intelligence and morals. The same language, employed to-day by a teacher would be grossly offensivee, and would subject him to just censure and punishment.

The Revised New Testament, in its rendering, adds the term "daughter" in italics after the word virgin, but instead of removing objections to the passage, it seems to add to its grossness. It had no authority in the Greek for such rendering.

Christians insist the Bible, with all its errors and false teaching, shall be received as a text book in our common schools. It is used in the theological seminaries where the preachers are made, and there is no class of educated men-lawyers, doctors, professors in colleges—who are so largely represented in our penitentiaries as the clergy. Whence the cause for this condition of things, amply sustained by criminal statistics, if it is not their familiarity and ambition to live up to Bible teachings?

A book is late from a New York press, with unwards of 200 pages, filled from cover to cover with accounts of the criminal acts of clergymen. It is a fearful exposure of the pretentious hypocrite, whose goodness consists in the aceptance of a worthless creed; in denouncing all who cannot subscribe to that narrow creed: and in making long prayers to be heard by men. The book, price 35 cents, can be supplied by The Pro-

gressive Thinker. Some thirty or more years ago the writer became acquainted with a couple who were living as husband and wife. They were zealous church people, and stood well in church circles. It chanced they fell out and desired to divide their holdings, partly of real estate, and employed a lawyer, a close friend of the writer, to execute the necessary papers. It proved, years before the parties had made an exchange of husband and wife with co-religionists, deriving their author-

ity from I. Corinthians 7:5-"Defraud not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer: and come together again, that Satan tempt you not for your inconti-

Now that may have been the exact thing to do in Paul's day, but they who accepted the text as their guide as here related, removed to new ties, and among strangers established new homes, and were as silent as the grave as to their real relation to each other, conscious Paul's authority would not protect them from criminal prosecution if their guilt was known.

A preacher, prosecuted for bigamy some years ago in Illinois, absolutely defended himself in court, by claiming he had written a "bill of divorcement," agreeably to the direction of the Lord, Deut. 24:1, and had given it to his wife, in strict harmony with the words of Jesus; therefore, as this is a Christian government, he claimed to have committed no offense. But the court required him to do a term of service to the state for observing his

Bible too strictly. Ninety-five per cent of all the inmates in state penitentiaries, are proved to have been attendants on sunday-schools! Did they derive their first lessons in crime from the

"inspired word?" In Japan, and in all countries that imbibed Buddhism, crime is little known. They have no Holy Bible as we. Does this account for their almost entire exemption from crime? Here is a field for the casuist to apply his genius.

from all sectarianism. Price, 50 centa. tions of poetry and music, embodying the bighest moral sentiment, and free burn. This volume meets a public and the home; compiled by L. K. Washeral and ethical societies for schools of original and selected hymna, for lib-"Cosmisn Hynen Book." A collection

That Council of Nicaea. The writer concedes his astonishnent or reading Mosheim's Ecclesias tical History, Century 4, Part 2, Chap.

, Sec. 12, which we quote as follows: "The Council assembled by Constantine at Nice, is one of the most famous and interesting events are presented to us in ecclesiastical history; and yet, what is most surtory of the church that has been unfolded with such negligence, passed with such rapidity. The an cient writers are neither agreed cerning the time or place in which it was assembled, the number of those who sat in the council, nor bishop who presided. No authentic acts of its famous sentence have been committed to writing, or, at least, none have been transmitted to our

In a note Mosheim refers to Euse bius Ecclesiastical History, and then says, "THE HISTORY OF THE COUNCIL was written by a Syrian, but IS LONG SINCE LOST."

This writer has maintained for

many years, that if a Council was held at Nice, as claimed, convened and presided over by Constantine, a pagan, who died a few years later and was buried under pagan auspices, was a convention of bishops, otherwise overseers of pagan temples, of which in a laborious search he found upwards of 300 such temples. which. properly, would be represented in such a body; he found the Catholic Council of Trent, some 1230 years later than the pretended Council of Nice doing exactly the same work in every essential particular, as was credited to the former body.

Eusebius, though said to have written his Ecclesiastical History in 324, is believed to have been a literary monk of the 14th or 15th century. The work appeared in fragments about that time, and it was claimed, as was Josephus, and Tacitus' Annals, and many other productions of the church fathers, to have been found under like conditions, to be an ancient production. They are all believed to be forgeries of the dominant religion. to strengthen the claims of the most corrupt hierachy the world ever knew.

This is a good subject for persons properly equipped to investigate; but don't be deceived by forged sectaries, writing, and citing each other as though their fabrications were genuine. He who has made the law of evidence a study will be the most successful in the search.

Declaration of a Natural Law. It is an easy matter for the fiction writer to make virgins the mothers of Gods and of men: but they are events impossible of realization. Botanists tell us the masculine and feminine element of even vegetable life must be blended to produce fruit and perpetuate its species by seed. If the masculine germ from the corn tassel does not fall upon the femining silk, the cob will be barren of kernels. He who has any knowledge of animal physiology has no occasion to be reminded of this fact in regard to humanity.

The romancer can draw on an active imagination, revel in its delights, create men and monsters at will, pile glories on them mountain high, and in fancy make them Gods; the loftiest panegyrics may be pronounced in their praise, while monks, priests and prelates for a hundred generations may exhaust their genius in extolling virtues, but when truth, simple, unsophisticated truth is related, the tales were gross fabrications, whether pronounced by pretended prophets, or their modern representatives, the nov-

It seems almost impossible that such stories, projected by ignorance, in a barbarian age, and believed by the unthinking credulous, can be accepted as a fact in the light of twentieth century knowledge. It can only be accounted for on the hypothesis of thoughtlessness, thereby enabling, as Dryden put it, for-The priest to complete what the

nurse began.'

Truth Tho' the Heavens Fall.

The New York Herald says forty-six ministers and laymen, seventeen doctors of divinity, eight professors in colleges, and 5 doctors of philosophy have published an open letter demanding the test of "higher critics" be applied to the New Testament. They caused to be nailed to a church door five theses in the same direction.

All scholars who have directed attention to the subject well know such tests applied to the New Testament literature will show grave defects on each page. The four Gos-TWENTY SEVEN APR 5 pels conflict in statement in nearly ev-

ery material assertion. The age and critical mind of to-day is ripe for the proposed task. Let it come, the sooner the better. Nothing is gained by concealing error.

Give us the truth though the heavens Remission of Sins by Blood-letting. What would churchmen have said if the action of the Methodists near Bluefield, West Virginia, over a money controversy, growing out of the erection of a new church, at Coal Dale, had it been a Spiritualist affair instead of a Methodist? A news dispatch of recent date says: "One man is dead, one woman fatally injured, four others wounded."
these de"Prince of are more less seriously Wonderful, isn't it, how voted followers of the love each other. But it has ever been the same way. Their quarrels are as unrelenting as are those of

WRANGLE NOT.

the unconverted.

charge you, wrangle not o'er creed

or cult; Some men the toys of childhood still require, Deny them, and disaster may result. They're unprepared with minds for:

knowledge higher. From want of discipline, the stalwart

Will sometimes drain the udder of its store, His early appetite progression mocks; And men repeat his action, o'er and

J. C. SMITH,

"Religious and Theological Works of Thomas Paine," contains his celebrated 'Age of Reason," and a number of let ters and discourses on religious and theological subjects. Cloth 430 pages. Price \$1.

The Illinois State Association Worthy of Support for the Enemies It Has Made.

It is an old adage that "experience said if successful he would make me is a dear school, but fools will learn in invite Mri Warne, or any such peono other." At the risk of being conple." 51: sidered shockingly profane, by some sensitive souls, The Progressive replied that in his extensive acquaint-

even by experience.

compos mentis persons who are watch. posing as mediums. We hardly need questionable manifestations. to say that these "dead easy" gullible

Soon the couple located at the home to mediums."

counsels of The Progressive Thinker curthly famo.
will be entrapped, beguiled and "Mr. and Mrs. Francis" suddenly the livery of heaven, to serve the by the generous-hearted landlady. devil in.

mies of honest mediums and true before he came to Chicago. Spiritualism.

whatsoever is given them as from the spirit world. Yes-Experience is a dear school,

but fools will learn in no other-and line of manifestation? there be some fools, that will not learn in that school. Such are not in The Progressive Thinker's class.

A FAKIR'S VISIT TO CHICAGO. AND HOW IT ENDED.

The Illinois State Association Worthy of Support for the Enemies It Has Made.

oyal Spiritualist and upright medium claiming to be a materializing medium, and his wife an excellent trumpet and test medium. He said he was recommended by Kaiser, trumpet mediument of itcense laws for mediums? um of Toledo, O. At the end of our talk he advised me to arrange one or

COL INGERSOLL'S DEATH.

A Refutation of the Lying Stories Told by Ministers of the Gospel in Reference to His Death.

There are so many Christian preachers in the country who think the truth of God will more abound through their lying that stories of the recantation of his infidelity and conversion to Christianity of the late Robert G. Ingersoll are being published of the pious ones of the earth. The quest for the facts, and The Truth Seeker has answered in the paper and by letter some score or two within the past few weeks. To set the mat-ter at rest, and to have the facts in ter at rest, and to have the facts in canted we hope he or she will copy shape for use by Colonel Ingersoll's this and embody it in a letter to that friends and by future historians, the results of the following. family have prepared the following he is an honest man he will print it; if sworn statement: State of New York.

County of New York.

ROBERT G. INGERSOLL.

The True Story of His Illness and

Death. On November 16, 1896, while on a

lecture trip, at Janesville, Wis., Colonel Ingersoll had a cerebral hemor-rhage. He continued to lecture for a lew days, but at the solicitation of his family went to Chicago and consulted Dr. Frank Billings, who advised him to return home and rest for twomonths, which he did. He then, January 24, 1897, resumed lecturing, which he continued up to the time of It was at this time, early in 1897, that he developed angina pectoris, from which he suffered greatly and which was the cause of his death. Since his death we have learned that he knew exactly his condition. In other words, his physicians had told him that he was likely to die at any moment, but acceding to his earnest entreaties they did not tell his fam-In spite of the fact that death was ever beside him he was always very cheerful, and when asked as to his health invariably replied, "All During the night of July 20 1899, he had an attack of acute indigestion and slept very little; but he came to breakfast the next morning, and afterwards sat on the plazza, as he was wont to do, reading and talking with the family. At about tenthirty he said he would lie down and rest a little, and would then come down and play pool with his son-inlaw. Mrs. Ingersoll accompanied him to their bedroom and remained with nent societies and aid by counsel and him while he slept. At about 11:45 visitation all regular local organizahim while he slept. At about 11:45 visitation all regular local organiza-he arose and sat in his chair to put on tions now in existence. Write what his shoes. Miss Sue Sharkey came and whom you want, and when you into the room, followed by Mrs. Sue want it. The earlier calls will be M. Farrell. Mrs. Ingersoll said, "Do given fivority of co-operation, but it is not dress, papa, until after luncheon: hoped I will eat up stairs with you." He replied, "Oh, no; I do not want to trouble you." Mrs. Farrell then said, 'How absurd, after the hundreds of cago. times you have eaten up stairs with her." He looked up laughingly at Mrs. Farrell, as she turned to leave the room, and then Mrs. Ingersoil said "Why, papa, your tongue is coated; I must give you some medicine." looked up at her with a smile, and as he did so closed his eyes and passed away without a struggle, a pang, or even a sign. No one else was present. It is said that he recanted. This is a cruel and malicious falsehood, without the slightest foundation in fact. His

remained absolutely unchanged. He died as he had lived; an Agnostic.

EVA A. INGERSOLL, SUE M. FARRELL.

two seances for him and his wife, and

The latter named gentleman at once Thinker will amend the old adage by ance with workers in the field of adding that, d-n fools will not learn named Francis; and that the parties ven by experience. were no doubt appearing under other For instances, one has only to read than their rightful surnames, but to the published accounts of supposedly let them hold a seance and keep

robbed of big sums of money, and The Chicago worker answered that other valuables by rock and under no circumstances would she alother valuables, by rank swindlers low her seance room to be used for

victims of insatiate fakirs, are of the of a lady on Prairie avenue, who is an class that will not read The Progress-ive Thinker, "would not have it in the house," etc. "because it is opposed tised as "Mrs. Lillian Francis, Trance, the house," etc., "because it is opposed Trumpet Medium, Full Form Materio mediums."

alization, Trance Readings," etc.

It almost seems a waste of human King Solomon of ancient days, came sympathy, to pity these unfortunate at the medium's beck, it is reported, victims of fakirs' greed and of their and twice as natural. He is evidently still building temples in the New Jeown invincible stupidity and wilful ig- rusalem and requires gold there just norance. All such should turn to as much as when he had door hinges, the Light of Truth for sympathy—and candlesticks, snuffers, tongs, fire pans, a few crocodile tears of pity. No one who reads and heeds the sacred structure on Mount Moriah, of

robbed by these conscienceless trick- fied like the Arabs, but with them sters and rascals who carry on their there is alleged to have also vanished nefarious operations in the assumed \$500 in gold and diamonds worth guise of spiritual mediums, "stealing double that sum, kindly contributed The trickster contingent of

Such are wolves in sheep's clothing, cago now insist that that saintly "Mr. prowling for fresh gullible victims; Francis" is in reality one Francis and they are the worst possible ene- O'Hara, well known to some of them

And that is mediumship! How But they will flourish as long as much physical phenomena is there of they can find wilfully blind and ignor- an honest type? Where are the meant, gullible victims ready to swallow diums for the more material phases who, conscious of their own integrity, dare to openly demand a parting tween the sheep and goats in their

> Will the Ohio S. S. A. kindly keep such of its "angels" at home? Illi-nois has enough of that species al-

In addition to the above, note this record: A hard-working woman of Des Moines, loses \$1,500, her entire savings; a janitor of Steinway Hall, Chicago, parts with \$2,000, and left almost penniless; a man impersonates President Barrett of the N. S. A., and beats a Kansas City woman out of Under date of December 4, 1905, a \$1,300; a comparative stranger in yal Spiritualist and upright medium Grand Rapids, Mich., swindled out of of Chicago wrote the president of the \$4,000 or \$5,000. Sometimes the Ill. S. S. A.: "A gentleman from To-robber was a man, at others a woman, ledo, Ohio, called on me to-day, but in every instance claimed to be a GEORGE B. WARNE,

President III S. S. A.

17th day of March, 1906. Notary Public. New York County, No. 59.

Several copies of this document have been executed and placed in safe keeping for the use of future historians, and to use in refuting the lies which have been and will be told as to Colonel Ingersoll's death. The pulpit has not only made Colonel Ingersoll recant, but one priest told his parishioners that the Colonel sent for a Roman Catholic priest. The forewith a frequency which shows the zeal going statement has been made in the interest of the truth.

and is a Roman Catholic in religion. Whenever one of our readers sees in his local newspaper a repetition of the idle tale that Colonel Ingersoll rehe refuses to print it, tell him he is just a little less honest than a horse thief, and stop taking his paper.

A Test Recognized.

Mrs. Nellie Davis:-My attention was called to a letter in The Progressive Thinker, from my father, James R Beeman. I will say it sounds very much like him. It regard to the papers he mentioned, we found the old magazine he mentioned, but the lost paper is not there; but we have found in his old pocket-book, as he said we would, the note made to Wm. Culver, and we are so glad. I wish you would tell him that the paper is not in the magazine, and I feel sure he will find it for us. My mother's name was Lena, and she has been dead nineteen years, instead of 17, and this is the only mistake that he made. If he comes to you again, please publish it, and we all feel so grateful to you for helping us. I hope you will receive this all right. Yours forever. MRS. ROBERT GRIFFITH.

Boston, Mass. .

TO THE WORK! TO THE WORK!

Important Notice From the Illinois State Spiritualist Association. The official board of the Illinois State Spiritualist Association is ready to lend a helping hand at all readily accessible points in the Prairie State, where an earnest effort is to be made to spread Spiritualism by holding Parlor, Hall, Grove, or District Meetings. It also aims to establish stated neighborhood circles, charter permahoped to reach all within a reasonable

Address your application to the sec retary at 560 East 55th street, Chi-H. A. CROSS, Secretary. šħ. GEO. B. WARNE, President.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it.

convictions on the subject of religion Price 25 cents.
"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest no ems. Neatly bound in cloth, and with portraft of the author. Price, 75 cents. Severally affirmed to before me this

Not In Our Class. Shook Hands With a Spirit.

No Medium Was Present—It Was a Spontaneous Manifestation—Items from R Forest Park Resort, Cal., Written by an Eminent Lawyer, Geo. W. Lewis A. M., of San Francisco, Cal.

Nestling in the Santa Cruz Mount- few, if any, in the state of California P-y received a telegram from Texas ins. about eighty miles from San who can excel the vice-president, or announcing the expected death of her ins, about eighty miles from San Francisco, is one of the most beautiful valleys in the state of California. At Park Company." a distance, lofty cloud-capped mountains arise on every hand. Overhead is the azure vault of heaven's high

broad expanse of that beautiful valley, upon a tapestry of fragrant flow- | and shade trees. ers and beautiful roses, stream down the golden, and almost perennial rays of the sun.

The surrounding scenery is grand and beautiful beyond description, This is Forest Park Resort. A little over one year ago this beautiful val-ley was substantially vacant, unoccupied land; it is now dotted with many beautiful residences, and contains many prosperous and happy homes. Something over a year ago certain parties entered into a contract with the owners for the purchase of one hun-dred and seventy acres of this rich and beautiful valley and mountain land. They were without means and unable

to consummate the deal. Mr and Mrs. Michener, and Mr. and Mrs. Shreve, liberal, progressive and far-sighted people, ever ready and willing to lend a helping hand for the benefit of humanity, advanced the money to make the first payment un-der this contract. A few liberalminded and progressive Spiritualists became interested in the purchase of this beautiful valley, where homes could be bought at a nominal cost, and permanent residence, or summer and winter resorts could be established for Spiritualists and all liberal minded men and women. Here insti-tutions of learning are to be estab lished for the promulgation of liberal thought, for scientific and psychic research. A paper is also to be estab lished here for the promulgation of the 24th. In a moment Mr. Kline the facts and philosophy of science, said: "She will not go." He con-psychology and the higher Spiritual-tinued: "A vision comes before me, istic thought.

But as the holders of the original ment, Mr. Jas S. Drake, and his good wife, Mrs. Mand Lord Drake, the author and medium of world with the world with contract of purchase were unable to will occur to prevent them going. It thor and medium of world-wide reputation, were called to the rescue. They immediately came. Mr. Drake, on looking over the situation, determined to carry it to a successful termination. He at once organized a corporation under the laws of the state of California, bearing the name of "Forest Park Company." This corporation, with Mr. Drake as President and Manager, took over this contract of purchase And during the last year he has devoted his whole time, his best energies and ability, and invested his capital for the purpose of establishing homes and a resort for all honest Spiritualists, and liberal-minded people. By his shrewd management, con-

stant attention and persistent efforts, Mr. Drake has placed this enterprise upon a sound financial basis, and paid off a large proportion of the purchase price, leaving a small balance which will soon be liquidated from the proceeds of sale of a few of the remaining lots. In the sale of lots, the purchaser is given a deed conveying to him title in fee, to his lot, on payment of any new or startling fact or pheof purchase price. Mrs. Maud Lord nomena. He must be patient, ever Drake, from the first, has, through her vigilant, and must apply every test controls, predicted great things for "Forest Park Resort." And the re-sults of the last year have far sur-the 24th of February—would furpassed the highest expectations of the nish a complete and conclusive demonmost sanguine. During the last year stration of these utterances. I was fifty lots have been sold, and many therefore content to abide my time. present year. Building lots are now ing the table. Mr. Kline made the rein great demand in this beautiful valmark that he hoped Kaola would not prices will materially advance. Many home, by rapping or by moving the are purchasing lots and taking up furniture. I immediately said, "Kapermanent residences there. Many in the East are purchasing lots to-night," when many loud raps were sent out by the city officials with the and building residences where they heard, the table moved without con-can temporarily reside during the win-tact from any one present and tilted ter's frigid blasts and the summer's over into my lap. I then said: "Ka-

Others, in San Francisco and elsewhere are establishing residences at Forest Park, where they can pass the were given. holidays, or rest from their labors during vacation. Here they can return from time to time for rest and recreation. A condition subsequent is incorporated in every deed, that no saloon shall ever be established, liquors sold within the exterior boundaries of Forest Park Resort. the laws of California, the lands of any person in whose deed this condition subsequent is incorporated reverts, on violation of this condition, to the For-

est Park Company. A Club House has been erected by the Company, and neatly furnished. where board and lodging can be furnished at moderate prices, and with ing had passed entirely from my mind, room and facilities for holding public and I lay for half or three-quarters of meetings and lectures. Within the an hour thinking intently on some last few months, the writer has been very important business in San Francalled to Forest Park, where he has cisco that I would have to attend to addressed large and appreciative audithe following week. While thus ences, at the Club House. Professor thinking over these matters of busi-Abner Rush, an inspirational speaker ness, some one, or something, gave and author, has charge of the Club three very strong pulls at my bed cov-House, and meetings are held there ering, pulling the clothes nearly to every Sunday evening. Beautiful the floor. The thought then suddenly camping grounds, on the banks of flashed upon me that, possibly, it Boulder Creek, within the shadow of might be Kaola fulfilling his promise lofty mountains, and under the shade of the evening before. I then said, of beautiful trees are to be maintained "Kaola, is that you?" when immediby the Company. Spiritualists, or ately I was grasped by the hand, and liberal societies, who apply first can several hearty shakes were given. have these grounds free of charge I heard no footsteps, no entr during the present season. This into, nor egress from the room. beautiful valley is only fourteen miles from Santa Cruz, and one mile from and examined the fastenings of door the railroad terminus at Boulder and windows, and found them exactly Creek. Electric cars will soon be as I left them on retiring. The handrunning from the railroad terminus shaking was as palpable and real as through Forest Park to Sempervirens that with any living person. As to Park in the Big Basin, where the the reality of the hand that clasped giant redwood trees of a long forgot- my own and gave the shake, there ten antiquity have grown and flour- could be no mistake, and the possibilished for millions of years, and still ity of any living person in material stand in their majestic glory and garb, entering my room was abso-beauty. The Leland Stanford Jr. lutely out of the question. The next University is but a short distance by morning, Mrs. Maud Lord Drake, rail from this locality, and three through her controls, stated decidedly hours' ride will take you to the State Athat my niece would not, nor would University of California, at Berkely. any of the party, who had contem-A few hours' ride in the opposite di-plated the trip, go to Europe; that rection brings one to the State Chautaugua, at Pacific Grove, on the beautiful bay of Monterey. An electric plant is already established in the vicinity, and a system of electric lights will soon be inaugurated at nominal have been working like slaves to get cost, throughout the park.

At'the commencement of this year Mr. Drake was obliged to attend to his ness and death. It was a terrible disown private business which for the appointment." * * "We worked so benefit of Forest Park Resort, and hu-hard to get things in readiness to go "Social Upbuilding, Including Co manity, he had neglected during the away, besides we lost our passage past year.

who are better qualified to take the only brother. management of the affairs of "Forest

Since the new management many

Power.

On Saturday, February 10, 1906, I went to Forest Park to see my oldtime friends and acquaintances, Mr. and Mrs. Drake. In the evening, pursuant to invitation, I called upon Mrs. McKellar, a lady of prominence, education and refinement, who has pur chased several lots at Forest Park. erected a handsome dwelling house where she resides with her family. A number of friends had gathered there on that occasion. Among the number present were Mr. E. Shreve, Mr. C. A. Kellar and the writer. Owing to other engagements Mr. and Mrs. Drake were

Among the number present there

were no professional mediums.

During the evening, the conversa tion drifted toward my contemplated trip to Europe. I made the remark that my niece who resides at Cambridge, Mass., would sail for Europe or and I see that at the last moment, when they are ready to sail, something

I then said, "You use word 'they.' Are there others intending to go with my niece? He said: "I see a company of six or seven, but cannot tell exactly." It was a fact that there were seven in the party. But I had not mentioned it. Howsaid, for the parties had been planning the trip for nearly a year and my niece

was very anxious to go.' I had stantly advised her to go. I put it down as a mixture of mind-reading and illusion. At this juncture, Kaola, one of Maud Lord Drake's controls announced his presence by loud raps upon the table, and by lifting and moving it. I then asked Kaola if my niece would go to Europe on the 24th, as intended. His answer was a most emphatic "No.

Yet with all of this, I still remained "doubting Thomas." With the scientific training that I have had, I have long since learned that the true scientist can not accept or reject at offhand the truth or falsity and abide a final and conclusive demola, you may disturb me all you please, ola, will you come and make your presence known to me to-night?" Three very loud and distinct raps

After passing an unusually pleasant evening, we finally separated, each go-ing our several ways. I went to the club house for the night. Years ago when traveling, my sleeping apartments were entered during the night, while I was asleep, and I was robbed. Ever since that time, when away from home. I invariably on retiring fasten

the door and windows on the inside. Not that I am suspicious, but it has become a fixed habit, a second nature with me. I did so on retiring at the Club House on that night. Between three and four o'clock in the morning, I awoke. The incidents of the even-I heard no footsteps, no entrance

I immediately arose, struck a light plated the trip, go to Europe; that death would prevent.

On the 27th of February, my niece at Cambridge wrote me, and from her letter I quote the following: have been working like slaves to get away, but it was all in vain. Mrs. me, or to James A. Patterson, secre-P-v was called by her brother's illmoney which was nearly a thousand The control and management of the dollars. I had the address in Athens,

and efficient vice-president of the com- ets, and early in the morning of Feb-

On the morning of February 25, Mr. and Mrs. P—y left Cambridge for Since taking charge, the efficient Texas, but the brother died a few, dome.

And beneath one's feet, over the proad expanse of that beautiful place and has adorned it with many proad expanse of that beautiful place and has adorned it with many beautiful flowers. being knew, or even suspected that anything would occur to prevent the improvements have been made and contemplated trip abroad, the positive more are in process of completion.

This beautiful valley, the Forest Park Park that at the last moment a "dis-Resort, is in every sense of the word patch" a "death" would prevent the party from going. These facts can be Full information and circulars can verified by any of the parties named be had by addressing Forest Park in this article. Can any materialist, Company, Boulder Creek, Santa Cruz any psychological materialist, or material psychologist explain these manifestations of Spirit festations of spirit power? No materialist, or material psychologist explain these manifestations of spirit power? No materialist, or material psychologist explain these manifestations of spirit power? No materialist. rialistic hypothesis can explain these wonderful manifestations. Unquestionably, they were prophetic utterances given by decarnate spirits.

If men would only read and interpret the facts of nature that surround them on every hand, with a critical and unbiased mind, they would find absolute and abundant proof of a con-tinued existence beyond the dissolution of the body-beyond the fleeting scenes of earth. Yes-

Beyond the parting and the meeting, -We soon shall be; Beyond the farewell and the greeting, Beyond the pulse's fever beating,

We soon shall be. Love, rest and home! Sweet home! Home eternal! In our home supernal We soon shall be.

Angels, tarry not, but come G. W. LEWIS. San Francisco, Cal.

IMPOSING A HEAVY LICENSE.

Denver, Colo., Proposes to Suppress the Exercise of Mediumship by Imposing a Heavy Fine.

Mrs. Alice Gehring of Denver, Colo., cakes the following announcement to Spiritualists in general, and her friends in particular: On September 19, 1905, the city

council of Denver passed an ordinance requiring all mediums, clairvoyants and healers, of whatever phase, to pay a yearly license fee of \$100, with the ever, I put no confidence in what he intention of making it \$500 later. I refused to pay this money, for reason that I was employed by an organized society, and also because of the fact that I consider Spiritualism as our religion and therefore entitled to the same respect and privileges that are given to any of the orthodox churches.

Since the passing of the aforemen-

tioned ordinance. I have not done any advertising, and, until recently have avoided a clash with the city authorities by excluding from our meetings, all persons not known to be in sympathy with Spiritualism. During the last six months, many persons, who were strangers to me, have called, bearing letters of reference supposed to be from Spiritualists in distant cities, and requesting admittance to our meetings and circles. On several occasions persons claiming to be members and officers of societies in other towns have applied for admission to our meetings. Others sought to ingratiate themselves into our good-will and thus gain admission, by offering flimsy suggestions and plans for the Ingersoli family have had such stories Sharkey, whose name is affixed to the sent to them by the dozen, with a re- affidavit. was a servant in the family. Several lots have been sold during the festations in rapping, moving and lift-ism. However, we adhered to our advancement of the cause of Spiritualprevious decision in regard strangers, and did not admit them ley, and within the next six months disturb him that night after he got until satisfied that they were just what they represented themselves to be. I have reason to think that almost all of these importunate callers were

> expectation of inducing me to give them a reading and thus pave the way for them to secure evidence on which they hoped to convict me on the charge of violating the city ordinance. On Friday, March 23, 1906, a wo-man called and tried to persuade me to give her a reading. Being a stranger, I suspected that her mission was unfriendly, so refused to give her a reading. On the following Tuesday. March 27. I was summoned to appear in the police court in the city hall, on Wednesday at 9 a. m. charged with giving a clairvoyant reading in violation of the ordinance requiring medi-

ums to take out a license.

The case being called, I found that no complaint had been registered, but that it was the city license inspector versus Alice Gehring; the witness for the city was the woman who had interviewed me on the previous Friday. clared that I had given her a reading, for which she had paid me one dollar. My principal witness, Mr. W. G. Marshall, president of the Psychical Research Society," was ignored and not allowed to give his testimony. The case was rushed through in twenty-five minutes; I was found guilty, and a fine of fifty dollars and costs imposed on me, Judge Stapleton making the remark, "We are going to get rid of ill that clique, and drive them out of the city." Evidently I had been convicted before I entered the court-room. I immediately appealed the case. furnished an acceptable bond, and engaged a lawyer to take charge of it. The case will come up in the county court in two weeks, where I have good reason to believe that it will be dismissed on the ground that the city ordinance is unconstitutional; that it is class legislation, directed against, and antagonistic to the interests of the

people known as Spiritualists. Should we lose this case in the county court, we shall carry it to the supreme court, as we feel confident that our cause is just, and that we shall finally win. A similar ordinance was killed in Seattle, Wash., also more recently in Los Angeles, Cal.

In the meantime, I shall ask my friends to whom I have brought comfort by my work, or any societies with whom I have been engaged in the past, to help defray the expenses of this trial. All contributions, however small, will be thankfully received and acknowledged.

tary of the Psychical Research Society.

"Social Upbuilding, Including Co-op-

erative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, L.L. D., M. D. This compris affairs of the company are now in the Greece, where you could address me." the last part of Human Cul hands of B. M. F. McKellar, the genial They had all purchased their tick. Cure. Paper cover, 15 cents. the last part of Human Culture and "Discovery of a Lost Trail." By Chas.

pany. And for honesty, business tact, ruary 24, 1906, as they were about B. Newcomb. Excellent in spiritual energy and keen foresight, there are ready to go abourd the steamer. Mrs. suggestiveness. Cloth, \$1.50.

Farewell to Australia.

Mrs. Loie F. Prior, One of Our Most Brillant Lecturers, Gives Her Farewell Address at Melbourne, as Set Forth in the Harbinger of Light, and Will Soon Be in America Again.

after a while he gave voice to

built in the past?

are living. THINKS."

own way.

far-reaching?

words, "Vanity of vanities, all is van-

He saw the uselessness of his life.

How many of us are building tem-

How many of us build as poorly as

did Solomon, and when we stand afar

off and gaze upon ourselves we all say,

Vanity of vanities, all is vanity, be

cause we have come to the realization

of the uselessness of the life that we are living. "MAN IS WHAT HE

necessary it is for us to commence to

recognized in the world as one built

upon the strong rock that knows no

movement from the changing elements

Shakspeare said that "the evil men

I know someone may say, "But I oc-

Does not more depend upon you, then,

where his horizon line is broad and

only a star of the sixth magnitude in-stead of being the great blazing cen-

ter of heat and light-energy that it is

How much better if we were so self-

centered, so well polsed in our

selves and seeking to build a blazing

fire that all might feel the light and

suppose is wrong, and we want to ad-

of right and wrong without consider-

ting men come to us to get good.

thought that his duty was done by

had not recognized his duty. The

like his father, but a simple, hearty

workingman that came so close to the

I dare say as you walk down the

they are thinking and you do not have to be in association with them long be-

fore you realize that some of their

It would be well for us, my friends,

if we could impart to our brother man

and of flourishing, but the cypress has

Do you say to me that it is impos-

so. First, however, we must learn

weaknesses, and to overcome our de-

from our lives, for we are

spair.

thoughts are very unhealthy ones.

budding life.

Suppose the sun were satisfied to be

erect so that the temple which

needs must leave sometime may

interred with their bones.

If this be so, then how

les silently as Solomon's temple was

"To-morrow morning when you go to your office, vanity." This mortal life is not the your office, vanity." This mortal life is not the such that the same of you to-night may brother man take with you the thought of such lines that it is because it is the only my brother man, take with you the thought of suc-life that it is bec life that you know. cess, take with you also the spiritual thought. Recognize the fact that worldly success is transient. It passes away in a day, but if you gain worldly success inspired by spiritual recognition, you have that success, then, for all time. Take this thought with you, sister, when, to-morrow, the week's work confronts our view. It would be very foolish, would it not, for us to say because the you. Put helpful thoughts into it."

Australia, Mrs. Prior gave her fare-well lecture, taking for her subject, "What a Man Thinks," which is re-thing niche. The stone was all hewed at the quarry and brought thither, so this great temple of Solomon's was produced below. On the 10th of December her lecture, "The Man With Solomon was in all his glory, a ruler the Hoe," was preceded by the reading of men and venerating the God of Isbuilt almost in silence. At this time of that celebrated poem by Edwin Markham, which is given in full for It was the benefit of our readers. written after seeing Millett's famous picture of the same name. Among the many criticisms on the poem some asserted that Markham wanted men to "But this," he writes, desert the hoe. is as far away from my meaning as the north star. I protest against the degradation of labor, not against labor itself." The third and last lecture in Melborne, "Light and Life-Where Are the Dead?" drew a great audience who lingered regretfully at the thought of the departure to New Zealand of one who has done so much to elevate Spiritualism in Melbourne.

The Man With the Hoe. Bowed by the weight of centuries he

Upon his hoe and gazes on the ground The emptiness of ages in his face, And on his back the burden of Who made him dead to rapture and

despair. A thing that grieves not and that Stolid and stunned, a brother to the

Who loosened and let down this brutal Whose was the hand that slanted back Whose breath blew out the light with-

Is this the Thing the Lord God made and gave
To have dominion over sea and land,

To trace the stars and search the heavens for power. To feel the passion of Eternity? Is this the Dream He dreamed who

'And pillared the blue firmament with Down all the stretch of Hell to Its last

shaped the suns

There is no shape more terrible than More tongued with censure of the world's blind greed-More filled with signs and portents for

More fraught with menage to the uni

What gulfs between him and the sera-Slave to the wheel of labor, what to

'Are Plato and the swing of Pleiades?

Through this dread shape the suffering ages look, Time's tragedy is in that aching stoop, Through this dread shape humanity

betrayed, Plundered, profaned, and disinherited, Cries protest to the Judges of the A protest that is also prophecy.

O masters, lords, and rulers in all Is this the handiwork you give to God?

This monstrous thing distorted and soul-quenched. How will you ever straighten up this Give back the upward looking and the

Rebuild in it the music and the dream, Touch it again with immortality, . right the immemorial infamies. Perfidable wrongs, immedicable woes? O masters, lords, and rulers in all

How will the Future reckon with this How answer his brute question in that hour

When whirlwinds of rebellion shake the world? How will it be with kingdoms and with kings-

With those who shaped him to the When this Dumb Terror shall reply After the silence of the centuries? -Edwin Markham.

WHAT A MAN THINKS.

Lecture Given by Rev. Loie F. Prior. at the Bijou Theater, Melbourne, on Sunday, December 3.

we commence to tell them of our dis-An old philosopher in the distant appointments, of our discouragements. past gave voice to these words, "Man We do not impart to them the health is what he thinks, not what he thinks and vigor that we should. I often he is"-words of great importthink of the words of the Brahmin of ance when duly considered. Have you old when he was asked by his followever tried to judge a man by sounding ers why the cypress tree was called the depths of thought to which he the "free trees," as none of the other expression? Have you ever trees nor any of the flowers growing throughout India were termed free. weigh the character of self by considering your own "Simply because the cypress tree" anthoughts? swered the Brahmin, "is the only tree Undoubtedly we build our characthat does not rest but goes on living, self-poised, self-contained. All the

ters by our thoughts. In the long past time-in the years that are almost forgotten—there was a great king, wonderfully wise, highly educated, a musician, an artist, a The king was the son of a sible in this day and age to be so selfjudge. The king was the son of a sible in this day and age to be so self-great king, who, having been favored poised, that we are in very truth free by God, promised to build a temple to men and free women? I do not think him. But because of the wars and the warlike life that he needs must lead, mastery of ourselves, our fears, our he was not privileged to build that temple but his son built it for him. I daresay in the history of the world No matter how weak we may be in never met a woman that was more nothere was never a temple built quite the silence of our own chambers when ble, more truly free than was this wolike the one that we refer to. only was it famed for its great beauty, stand before the world courageous and liberty, and spirituality in every its grandeur, its majesty, but we are strong so that the world may get good mouthful of food and every drop of told that it was built almost in silence. There was never heard the sound of a building-building without the stroke hammer or the noise of an axe or saw. of a hammer or sound of any kind.

When the glorious sun is shining out yonder in that bright expanse we see insect and floral life all around us When the rays of the sun are with-drawn and darkness has come, then we see no longer this active sentient life. But hanging suspended in the empyrean above is our great sidereal system that we knew not of when the sun in his golden glory hid it all from sun shines there is no darkness, or because it is dark there is no light; and yet you have said that, many of you, time after time. You have been satis-At the Bijou Theatre, Melbourne, into beams ready to place in the fitfled to go on day after day, living according to the flesh and saying to yourself that at the eleventh hour there will come an opportunity, or if that does not come, I will take my chance of what will come. I ask you of men and venerating the God of Israel. But by and bye we are told he to build well now so that you might be the one to receive the benefits turned away to some extent from his which are for you and you alone. We own God, and became satiated with cannot save any but ourselves-no one the licentiousness of his court, and can save others. these

There is a great temple of learning situated on, the highest mountain peaks of spirituality. that temple of learning, but we must enter it alone. The path is broad and yet hard to climb. Some of us travel in a roundabout way and at last reach the mountain, many of us going cir cuitously when it would be much better if we took the direct path that leads there.

"Man is what he thinks." Think This not only applies to the rightly! man that is in the world seeking spir itual growth and unfoldment, but also to the man that is seeking material good and attainment for his brother

Have you ever noticed the man who thought that luck was against him Perhaps through some mistake on his part he has lost his position. He can ill afford it, it is true, but he becomes do lives after them. The good is oft despondent and he curses fate and himself as well. He says: "I am down on my luck; I don't suppose I will rupy such a small niche in this great come up again." world, my life amounts to so little that thought. It is expressed in every the world does not know I am in it at step, it is given utterance to in every all. I might as well live my life in my breath although he may not enunci ate the words. Then have you ever Suppose, my friends, you are living a very small niche. Your environis with him? He has been fortunate in a very small niche. Your environ-ments are very narrow and close. because he has sent out the thought that the world was not against him, than upon the man that is living and with that thought emanating from him the world has bowed. The successful man is the man that emanates success; the unsuccessful man is the man that emanates or imparts spondency and discouragement.

Commence to think by thoughts courageous thoughts, healthful thoughts, helpful thoughts, spiritual thoughts, building silently, not finding thoughts—and try to get away from fault with another, but mastering our—the grossness, the coarseness of this mortal life.

Plato said a long time ago that man rode in the heavens when first born in Have you ever thought of it in that way? We see a man doing what we a great golden chariot. That chariot was drawn by two horses, one white and the other black, and the two anijust him to our special interpretation mals were warring against each other; the black was trying to draw the charing the fact that his point of view and lot towards the earth and into animal ours are very far apart and that the and physical conditions, while the conditions that are satisfying and sus- white horse was striving to surmount taining to us are not so to him. At any rate, we desire to compel him to be good according to our principles.

Ah! let us stop and commence to the charlet have any rate, we desire to compel him to be good according to our principles.

Ah! let us stop and commence to is what the Nazarene thought when he what the Nazarene thought when he song,

The rift of dawn, the reddening of the building silently but building for eterbrother men. I believe he so thought nity, not going out to do good but let-There is a beautiful little thought through his magnetic force and perimpart not only in thought but that is portrayed in a poem by James sonality health and strength and hapmerchant from the son of a great councillor, was asked one day by great councillor, was asked one day by great councillor, was asked one day by great councillor. the hired man—who was a philoso- our philosophy is. You know that we the hired man—who was a philosophy is. for know that we pher in his way, always telling the little chap stories and being kind and spiritual life because at some time in gentle to him—"When you grow to be the distant future there may be meted a man, will you be a great councillor out to you rewards or punishment for as your father is?" "Oh, no!" said your actions. Our religious philosophthe little lad, "I just want to be a rag- ical teachings say that the only regedy man." He called the hired man ward that you may expect is the rea raggedy man and the raggedy man ward of your own well-doing; no St told him stories. His father in his Peter at the gate to read for you the greatness had no time to talk to the debit and credit account; you must read it for yourselves, and if this is He had little time to influence that udding life.

He possibly was proud of this son of this life—then does it not behoove his. He thought that some day he

would send him to college or he would happy after awhile in that spiritual place him later on in business and the life that we are going to. Let us try to understand the probfeeding, clothing and educating his lems of life as we have never underson. But the son in his innocent stood them before. The curtain of exchildish way showed that the father istence may be rung down for some of us to-night, and what will be the set child did not wish to be a great man ting upon the stage when it goes up again, as it will go up for everyone. cannot judge, I would not undertake to judge for myself. I shall ask my-self the question—as I hope you will street peering into the faces of the ask yourself the question-"What will men and women as you pass by you be the setting upon the stage when the can easily tell what kind of thoughts they are thinking and you do not have to do? Only one thing, and that is to commence to build silently but surely, carving the blocks of stone for your temple, cutting and polishing the beams, and all the time imparting to our brother man the good that is in us that he might catch the lustre of

by our thoughts health and strength n place of disease; if we could only our lives. impart to him courage in place of de-We look upon life so despondently because we have been deceived by or defrauded by another. We have We are despondent, we are discouraged, and when we meet our friends thought that life held nothing good for us. Ah! my friends, disappoint-ments, discouragements, the deceits of our friends and acquaintances are all needful experiences to bring out the polish and brilliancy of our own souls. "Man is what he thinks." Then commence to think and to think rightly.

To-morrow morning when you go to your office, my brother man, take with von the thought of success, take with you also the spiritual thought. Recognize the fact that worldly success is transient. It passes away in a day. other trees have their season of rest but if you gain worldly success inspired by spiritual recognition. have that success, then, for all time. Take this thought with you, sister, when, to-morrow, the week's work confronts you. Put helpful thoughts

I remember a friend one time say-ing, "Do you know, I take with almost every mouthful of food the thought of freedom;" and I may add that I have never met a woman that was more no-Not no eye of man is looking on, let us man that put the thought of freedom drink that passed her lips. I met another who said to me: "I can always judge the manner of thoughts of the The cedar, cypress and fir were Let it be not said by us that life is people who cook the food that I parbrought from a great distance shaped filled with "vanity of vanities, all is take of. I go into a restaurant or a

notel and my food does me not a par-ticle of good because the cook or the chef that is handling it gives only to the food the thought that he has to feed a hungry mob. But when I go into a home where I am a welcom visitor the food that I take affords me the greatest possible amount of pleasure. My mind is keenly alive to the good thoughts about me; the very thoughts of the hostess have been

cooked with the food." "Man is what he thinks." and I be lieve even to this great extent that if we thought love in the food that w were cooking and sent that food out into the world, we would bring love into our lives; if we thought hate into the food we were cooking and sent that food out into the world, hate would be the result.

Thoughts! What are they? I have said to you before that to me they are not things: Thoughts are more than that. Thoughts are subtile forces that emanate from the mind of man for good or for evil. It was the thought that enabled the jeweler to place into position the wheels of the watch, the spring, the dial and the hands, thought that enabled him to do that the watch is not the thought, it is only the thing expressed. "Thoughts are subtile forces." Let us send out Let us send out those subtile, energizing forces that will make us felt by all who come in are you thinking. What do you think, and why do you think? I sometimes believe that thoughts are not only, as we have put it, subtile forces but that thought is really the LAN-GUAGE OF THE SOUL.

There was a prince who was at one time stolen from his people by a rock tribe of men in the mountains, where e was fostered and grew up believing that he was one of these savage men He was just as coarse and brutal as they were. But one day a man came from the far-off land where his father dwelt, and it was revealed to him that he was the son of a king. What wonderful transformation took place! He at once commenced to hold up his head and to walk like a king. His thoughts were changed.

At one time his soul was dragged down because he believed he was a savage, but almost immediately afterwards he held his head up because he was the son of a king.

What are you doing? Dragging the

soul down or are you striving to lift it up? Again I would say, it is for you to answer, not for me. Again must I say it is for your benefit in the future that you think properly, that you build strongly, that you do not cry out "Vanity of vanities, all is vanity. It is not for me to say it of you. have all I can do to take care of my-

self, to overcome my weakness

whistle in the dark to keep the ghost

I talk to you to-night. not as teacher, not as one who dares to say 'I know." I talk as one that must tread the path with you, as one that finds that although the way is illuminated that illumination comes from within and not from without. And I would ask that you find that illumination that you might climb up to the mountain where you find that temple of learning-not by the circuitous -but by the straight path that

leads to eternal life.
In conclusion, going from here to night ask how you are building in that silent way, and to-morrow mornng send out the thoughts that bring men to you to get good from Send out the thoughts that will you. hring to you those successful conditions in life that are eternal and ever lasting. No, my friends, I do not talk to you in theories that cannot be prac-tically applied in this day and age. Not at all. Some one may say it is castle in Spain built in the air. things are built up there, my friends, every one. The architect builds his house in the air first. He brings it down and places it upon paper and then the plans are in the hands of the workmen and the house is built.

The novelist first forms his plot out there in the air, and then his hands bring it down and it is given to the press and the public have the result of his castle building.

So the artist sees his picture and the poet his poem. As-Thoreau has so beautifully put it: Some farmers show poets over their farms, and they do not realize that the poet gained anything by the visit to that farm until later on they read the whole story in the poem.

I am speaking theories to-night Take these theories home, place them before you in the atmosphere. bring them down a little closer, apply them in your own daily life and then see whether they are practical or not. I know it may be hard for some to understand-those who have been dependent upon others-those who have been living conventional livesthose who are afraid to live any other life than a narrow conventional one And to such I cannot appeal, because the hour has not come for your birth into the new life. You must go on a little further, living conventionally being afraid of what your neighbor might think of you, living according to ing great blunders and mistakes be cause you are trying to be something else than what your soul desires you

LOVE AND SYMPATHY.

As Viewed by Mrs. Amanda Coffman

Love is that sweet tie that binds souls in divinest harmony. Sympathy is the sweet influence that makes "the whole world akin." The sympathy between spirits and mortals estab lishes the mode by which communica-tions are received. Love engendered in the heart is the motive power. The star of hope creates the longing for the positive evidence of a continued life; and how fares it with your loved ones, is the desire that pushes you for-

ward to investigate. (a)
The knowledge gained makes us
stronger for the hattles gr life. Lessons received make us nobler men and women. We glide down the stream of life toward the setting of our sun, carrying with us the blossoms of love and sympathy, leaving behind the lush grass of suspicion and rank weeds of sin. clinging to our unperishable pos-And as our earthly sun sinks into oblivion, we shall view the dawn of an eternal morning.

Then let us study well the lessons of life, that we may know what is

Then the glint and glare of the false will have no attraction for us, and if we live truly the lessons given us each day, life will be more than a shifting scene. We should not mar-vel that sorrows and disappointments come and burdens are heavy. These are but lessons in soul culture. should remember that out of darkest places beautiful flowers grow, and from heavy hearts highest and tenderest thoughts are born, and life's truest lessons are learned.

AMANDA COFFMAN.

SCINTILLATIONS

From the Pen of Henry Morrison Tefft.

"Life is full of contradictions—full of absurd conditions. The richer, the more cultured, refined and civilized a people are, the more artificial and corrupt they become. This is history. The highest virtues are often linked with the strongest vices. A man may be very moral on one side of his nature but very immoral on the other. Some people place all their affections on God and none on their fellow man."

Nor to Believe and Take for Grant- themselves.

ed * * But to Weigh and Consider." Nature is not perfect in her work; it has to be subdued, cultivated, trained and civilized. In the melody and harmony of sounds, and in the perfectness of form, art has excelled nature. The aviculturist has enhanced the beauty of the bird and the flowerist the tint and color of the ilized purposes, than are the products runed, cultivated and brought to perfection under years of toil and care. The claim that man has fallen from

originally placed him, is a fiction. Evolution is the law of life. Every-Perfection on thing tends upward. any line cannot be attained,—and it it were possible,—it could not be maintained. Reaction always sets in at a given point. The bullet does not indefinitely continue to rise; the law of gravitation finally pulls it to the Full knowledge, completeness in the study of life's problems ment. Even the perfect man of ing. which philosophers speak and poets sing would be a failure. Men, with even-balanced minds and temperaments are not the most powerful. neither are they necessarily the most useful to mankind. It needs strong, biased, prejudiced, unreasonable men to forward any great movement in thought, any great revolution affecting the morals, religion or social condi-

tion of the people.
"Where would the world be," says one writer, "in thought, in words, in civilization, had there been no onesided, overloaded, fanatical men, men of partial views, half-truth, one idea? Where would Christianity have been under the flag of disinterested intellect, without disciples, without devotees, without saints and martyrs, without its Paul and its Luther, without prejudice, without superstition, without inflexibility?" I pity the man who has never com-

mitted a sin, never shed a tear, never felt the meaning of the word regret. Repentance and forgiveness brings to the soul that calm, that repose, that no other experience can produce. Tears wash away sorrows. The true paints him, and the poet sings him, and the novelist writes him-but he sees man with all his primal instincts -an animal-covered with just enough veneering of truth, justice and patriotism, so as to enable him to form a link—a weak one—in the social chain that holds communities, states and nations together, and no more. Selfishness is one of the primal fac-

are largely governed and controlled by body-a unit-and whatever injures its direction. There are thousands of any portion of it, in time will be fel people in the world, respectable in the daily walks of life, meeting their obligations according to the letter of the contract, fulfilling the ordinary duties of citizenship, who never knew the value of a moral question, nor ever met or weighed an issue from the standpoint of right or wrong.

A single spark sets a whole prairie well as our most noble and generous impulses are always ready to assert bad, predominates. The scales never quite balance. The barbarian, or the moral element, can each be made to kick the beam. A little change along moral and religious lines and a Reformation breaks out; a sufficient fluctuation or disturbance in matters pertain. ing to government and social conditions and a French Revolution blazes Disappointment, calamity, adverse

fortune, bring out either the best or the worst elements of the individualwhichever is uppermost in the heart blossoms into full fruitage under great pressure. Men are nothing but pawns moved here and there by the hand of destiny. The person that we would avoid to-day, to-morrow we can meet and enjoy with pleasure. The land-scape, the scenery, the picture, the song, the man or woman, that cheers, inspires, and strengthens us upon one occasion depresses or weakens us upon another. The impression that any question, object, or condition makes upon the mind, depends more upon our mental state, or spiritual mood, than upon the facts presented. The fact itself has but little bearing as to whether a thing is good or bad, true or false, beautiful or ugly-the verdict is made up from a different standpoint.

There are conditions of the mind when every sound is a dirge, every place a temple, every thought a pray er, when laughter is sacrilegious and humor strikes a discordant note in the soul. There are times when nature seems eternal and every living thing a shadow. That the world is full of sadness, to the thinking mind, is been, always will be forthcoming, plainly in evidence. Music that speaks to the saddest thought is always popular. Literature that appeals to the heart's deepest experience lasts the longest. Schubert says, "My pro- methods. One person knows by ductions in music are the product of the understanding, and spring from other has to acquire by reason, by test my sorrow; those only which are the product of pain seem to please the great world best.

Life is full of contradictions, full of absurd conditions. The richer, the more cultured, refined and civilized a people are, the more artificial and corrupt they become. This is history. The highest virtues are often linked with the strongest vices. . A man may be very moral on one side of his na ture but very immoral on the other. Some people place all their affections on God and none on their fellow man. Experience teaches that a large portion of the talk and professions of the by fate, destiny, foreordination, has people is meaningless. Never expect never been settled. But what we call too much philanthropy from a man who carries an excessive weight of natural commandments. Neither plety—nor from an over-zealous rechance nor accident plays much part former,—they act the part of guide- in the affairs of life. boards at road crossings-pointing "Call you this chance? A tipy seed

Read Not to Contradict and Confute, the right way but never going there

It is said of John Greenleaf Whittier that notwithstanding he was color blind he wrote beautiful poetry on flowers. Consistency is a sentiment very much advocated but seldom practiced. The strongest friendships grow up between persons of opposite tastes feelings and temperaments. The moment we thoroughly understand a subject, principle or object, that moment flower. Man in his primal state is no our interest in the matter begins to more rough, uncouth and unfit for civwane. Even "Men," says Emerson, "cease to interest us when we find their limitations." Macaulay relates that in ancient times a man was to be tried for murder, so he employed Lysias to write out his defense; which some high estate in which the Creator he did, but before the trial the defendant came to Lysias and said, "I was delighted with your speech the first time I read it; but I liked it less the second time, and still less the third time; and now it seems to me to be no defense at all ' "My good friend," said Lysias, "you

quite forget that the judges are hear it only once.

Speeches that have made the greatest impression upon assemblies would would be an end of effort and attain- not bear the inspection of close read-Lawyers form their argument according to the opinions and intelligence of the jury. Artists have been known to lower the standard of their work to meet the appreciation of the public. The fit of a garment often has to be sacrificed for the sake of the style. This is a world of adaptability Vegetation, animals and peoples conform to the country in which they are placed. Habits, customs, and in stitutions are moulded by climate and conditions.

> 'All of God's great values wear the drapery That most becomes them.

Everything is mutual. There is no such thing as independence. The citizen surrenders a portion of his liberty to the state—the individual to his neighbor. The king is dependent upon his subject, the landlord upon his tenant, the master upon his serv-The domestic circle is held together and made happy by a continual surrender of private opinions and in-"How false," says Ruskin, "is the

conception, how fanatic the pursuit, of that treacherous phantom which men prophet, philosopher and scholar, call Liberty! There is no such thing sees man as he is—not as the artist in the universe. There can never be. The stars have it not; the earth has it not; the sea has it not, * *" A man must have the respect of the

community in which he lives in order to succeed; a nation must obey the combined public sentiment of the other powers in order to have any influence in controlling and directing the worla's great movements. In ancient times the citizen existed

for the state, now the state exists for tors in human nature. Whether in peace or war, religion or politics, love gether by a thousand strands. The or hate, the movements of mankind family, the state, the nation, form one to the uttermost extremity. "Pluck one thread and the web ve

> Break but one Of a thousand keys, and a piping jar Through all will run.'

No person travels alone. nities move as one body. Oxen have on fire. Society is unstable. The to be yoked and horses harnessed beselfish propensities of our nature, as fore they can be worked. Men have fore they can be worked. Men have to be moulded into a creed, become a member of a party, subscribe to certhemselves. Either the good, or the tain principles, formulas and conditions that other minds have prepared, before they are properly qualified, in the popular estimation, to become useful members of society. It is marvelous how prone we are to move in ruts cling to precedents, follow Not one in a thousand blazes his own route, examines a question for himself, decides on his Columbus demonstrated that the earth was round, others before him had believed it. Carlyle quotes Jean Paul as saying, "If you hold a stick before the wether, so that he, by ne cessity leans in passing on, and then withdraw your stick, the flock nevertheless all leap as he did, and the thousandth sheep shall be found impetuously vaulting over air, as the

first did over at therwise impassable Men adhere to and worship a form long after the soul which gave it life has passed away. Man's needs and his genius to gratify then keep even pace. There is no limit to the creative power. The necessity to hear developed the ear; the desire to see created the eye. The philosophy of to-day teaches that intelligence permeates all departments of the universe; -that the lowest form of matter posclaimed is "susceptible of understanding. It manifests its obedience to our opposition by its departure."

The resources of nature are inexhaustible. The depths of the material and mental world have not yet been sary for the physical comfort, convenhave to originate or discover new methods. One person knows by intuition, genius, inspiration, what anand education. "And your good thoughts," said a friend to Emerson, "do you think them out, step by step, as you do a problem in mathematics? Emerson replied, "No, they come of themselves, like a gleam breaking into dark room, or a flash of lightning darting across the blackness of mid-

The disturbances of the physical world, the diseases of mankind, and all conditions of society move in obe-dience to the mandate of well defined They cannot vary. The ques tion of how far our lives are controlled fate, destiny, foreordination may be

Is blown by wandering winus that speed O'er land and sea. On ocean's breast 'Tis swept and whirled, then flung to

Upon a lonely isle, 'mid reed And sedge, and many a struggling

weed. Lo! soon the isle a flowery mead Becomes, with brilliant blossoms

Call you this chance?" Schiller says, "There is no such thing as chance, and what seems to us merest accident springs from the deepest sources of destiny." Yet the most trivial incidents have revolutionized or changed the current of long established opinions. The fall of an apple, the swinging of a lamp, the movement of a frog's leg suggested to the mind ideas that resulted in the enlargement of human knowledge and the opening up of new avenues of scientific investigation. Along all the lines of art, of mechanical skill, and in the laboratory, nature has preceded us. Man does not invent, he copies. ture expresses herself in symbols.

'Nature is the chart of God, mapping out all his attributes; Art is the shadows of his wisdom, and copieth his resources.

Thou knowest the laws of matter to be emanations of his will, lea, what is any law but an absolute

HENRY MORRISON TEFFT.

decree of God?

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General Survey.

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

CONTRIBUTORS.—Each contributor 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 sentiments. diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements 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

ITEM8.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with-out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPART MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT

Mrs. Mary Hill writes: "On Thursday, April 19, in room 512 Masonic Temple, the Band of Harmony will celebrate Mrs. Richmond's birthday at The platform and many tables were the afternoon session, and in the evening will be given a literary and musical entertainment. Price of tickets, 25 cents for the evening, including coffee checks to those who are there to supper. Don't fail to be there, as to supper. Don't fail to be there, as excellent talent has been secured and 29, a musical and literary entertaina general good time anticipated."

test she gave to a lady, describing her audiences. rately that the ring examined was not bought at a store, but was made from a nugget of gold. Mrs. Kayner scertainly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good work in day, April 1. The large hall was a containly doing a good wor

membrance was presented Mrs.

Ga., where I remained two weeks, and held meetings on March 16, 18, at once from those desiring my services at points in Georgia. Address Savannah, Ga.'

Correspondent writes from Rockford, Ill.: "April 1, President Barrett addressed the Psychic Research Society of this city in the afternoon and evening, to well-filled houses. They were the best and most effective discourses to which I have ever listened on Spiritualism. Some twenty members were added to the society in medium, from Elgin, gave very many spirit messages, all of which were sure their progress hereafter will not be interrupted. The Progressive with the aid of a crutch." Thinker is constantly gaining new subscribers in the city, and its posigeneral applause."

Brother Craig writes from Clyde, Ohio.: "The Spiritual Research Society of Clyde has had a very successful winter and much enthusiasm has been stirred up in this place. ledo, one of the very best inspirational speakers, addressed our society; her lecture was well worth hearing. We have had such speakers as D. A. Herrick of Akron, Mrs. Marian Carpenter of Detroit, Mr. Dunikan, Mrs. Schauss ists Society on Sunday, April 1, both and Hon. A. B. French this winter, and our audiences have, as a rule. been much larger than any of the churches, and the people are being read from flowers, each one bringing a stirred up. New faces are seen each favorite flower. In the evening a large stirred up. New faces are seen each

evening. most enjoyable occasions in the his of the higher unfoldment, which was tory of the Psychic Research Society of Sandusky, Ohio, was the celebra-tion of the 58th anniversary of Modern Spiritualism, held at Spiritual Science Hall, Saturday evening, March 31. After a number of musical selections, and spirit messages through the mediumship of the gifted missionary worker. Mrs. Anna E. Baird, of Elyria, the members of the Baird, of Elyria, the members of the April 15, will be Hon. Chas. Hughes society and invited guests sat down to There will also be a baptismal service. a bountiful repast, served by the lain the evening by Mrs. Hill. Watch ished, and the so-called death bedies of the society. The ladies of the

AS A GENERAL RULE, IN THIS

When writing for this paper use a pen or typewriter.

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

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

society presented Irving Jackson with a handsome watch fob and Masonic charm, in recognition of the work he has done in building up the society of which he has been president for three years, and spreading the gospel of Spiritualism in Sandusky."

The First German Spiritualist So. ciety will hold a Banner Festival on Sunday, April 15, at Gartelman's Hall, corner Ashland avenue and 13th street, from 2 o'clock till 12 p. m. Admission 30 cents. All welcome.

R. Mitchell writes: "The Spiritualistic Society Students of Nature celebrated the 58th anniversary of Modern Spiritualism, April 1, at No. 461 W. North avenue, corner Robey street The hall was beautifully decorated with flowers. There was a large attendance. An interesting program was given. The pastor and Dr. H. G. Weineke lectured, and several prominent mediums participated. Sister C. Kobberger, Sister Bundruk and Sister Smith gave many spiritual messages. Vocal solo by Prof. V. Grims; piano solo by Miss English. All went home with cheerful minds." Mrs. Bailey writes from Rochester,

N. Y.: "Mrs. E. H. Messersmith has been conducting very successful meetings here for many months in the Unique chapel, 180 William street. There has been much enthusiasm and interest manifested. This being the anniversary of Modern Spiritualism, Mrs. Messersmith held a floral meeting. Flowers were in abundance. beautifully decorated with potted plants and cut flowers, brought in memory of the arisen ones. Many comforting messages were given therefrom. There was also a fine musical ment was held at the same place. G. W. Morris writes from Dallas, Spirit messages were given, refresh-"Mrs. Isa Wilson Kayner's ments were served, and a good social work is liked very much and a great time enjoyed by a large assemblage work is liked very much and a great time outsyle by a large and a great many have been brought into the so-clety through her influence." Mr. done by Mrs. Messersmith must be Morris gives details of a remarkable fully appreciated, judging from the

Texas.

N. H. Eddy writes from Buffalo.

N. Y.: "Tuesday evening, April 3, the members of the Ladies' Aid Society Martha Price lectured for us in the afand a few friends, gathered at the ternoon, and the large congregation home of Mr. and Mrs. Augustus Ey, expressed its appreciation by frequent 204 York street, to tender a few words nods of approval. Brother Winters of cheer and tokens of encourage- was with us again and his tests have ment to Mrs. Ey's sister Jennie, on the the stamp and ring of the veteran. eve of her departure for . California, Brother Jones also came in for his where she goes to reside and make it share of recognition as a test medium. her home in the future of earth life's A number remained for lunch. The experiences. A token of kindly re- ladies had a bountiful lunch prepared. Jen- Dr. J. MacFarland addressed us in the nie by the members of the Ladies' evening. He is a learned man and his Aid Society, also from her friends lectures have a force that is exceedwere extended to her kind thoughts ingly pleasing. Mrs. Mils, Miss and wishes for a safe and pleasant Webb, Miss Fravel of Austin, and journey to the Pacific slope, where we trust that new friends and kindly of the evening with recitations and voassociations will help to make life cal selections. As an entirety the brighter and more congenial for her." day's celebration was a success. Our J. Madison Allen writes: "Having friends were profuse in their congratfinished my five months' busy labors ulations to the Mission and its workin the Florida field, on the Gulf ers. Dr. L. C. Koehler, a learned coast, I proceeded northward by way scholar and speaker, will lecture for of the wonderful St. Johns river to us Sunday afternoon, April 15, and Jacksonville, thence to Brunswick, Bro. O. E. Miller, Ph. D., will address us in the evening."

Lyman C. Howe writes: "I had a 20, 23, 25, 28. I would like to hear pleasant trip to Meadville, Pa., and met an intelligent audience, enjoyed social interchange with Hon. Athelston Gaston in whose home I was entertained, and was surprised to learn that Miss Grace, whose attractive presence has illumined former visits in the Gaston home, has 'been and gone and got married!' She is now Mrs. Grace Holmes of Syracuse, N. Y., her husband a reputable merchant in hardware. I was also surprised to learn that A. B. Gaston has deserted Meadthe evening. Mrs. West, a genuine ville to try his fortune in hardware trade in a town about 10 miles from meadville. Mr. Kincaid, the active recognized by those to whom they treasurer of the new society, was full were addressed. The society has of light and spiritual interest. I taken a new lease of life, and in a found Mrs. Howe slightly improved on new hall to which they will have ac- my return. She has had a severe excess in a few days, the members feel perience with lumbago and sciatic neu

The Spiritualists of Oshkosh, Wis. ribers in the city, and its posi- will hold meetings in the St. John's are universally sustained. The Universalist church on April 13 to 15, ringing editorials in the paper receive at 2:30 and 7:30 p. m., each day general applause."

Rev. Will J. Erwood and Mrs. Amanda Coffman, test medium, will conduct

the meetings." Harrison D. Barrett hurrledly passed through the city last week on Last his way to Canaan, Me., to visit his Sunday Mrs. Elizabeth Schauss of To-ledo, one of the very best inspirational During his short visit to the West he delivered about forty lectures to deep ly interested audiences.

Mrs. Alice Sexsmith writes: "The meeting of the Golden Rule Spiritualafternoon and evening, was largely at-tended. In the afternoon our hall was filled. Our pastor, Mrs. Nora Hill, audience again was present to listen Correspondent writes: "One of the to our pastor who spoke along the line very interesting. Messages were given

by our good sister Mrs. McI-Mrs. L. Jaquet, who has just from a spiritual compaign w... Kansas and other places where she has been laboring to build up cause. Our society is growing all the time, new members being added to our list. Our speaker for Sunday,

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, April 15, 1906: Do Not Say Dead,-Say Arisen.

Gem of Thought:--

"There is no death." The flowers but To bloom again, I'm sure,

And all the wonders Life hath made,

May change, but will endure. The form of dust will soon decay, The soul moved by desire Goes upward to another day-Arisen,-or passed higher.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston,

be given later. Meetings as usual every Sunday afternoon and evening at and 8 p. m., at O Donnell's College Building, Paulina street, between Washington Blvd. and Park avenue. Open door. All welcome."

Benj. F. Atherton writes from Portland, Oregon: "On the 25th of March the anniversary services were held to commemorate the birth of Spiritual-This was a notable event. Many parts of the state of Oregon were represented. The morning services, conducted by Bro. E. F. Staley, president of the First Spiritual Society, were given over principally to the visiting friends-short 10-minute speeches At noon a lunch was served .. The afternoon service was given to the members and contributing friends. the evening was reserved the most notable events. First came the ordination ceremony to Sister Sophia B. Seip. This ceremony was performed by Brother Staley in his quaint, harmonious fashion, followed by the hand of fellowship, according to the rules of the state association. This ordination was particularly impressive. At present Sister Seip is president of the State Spiritualist Association of Oregon, one of the trustees of the First Spiritual Society, besides being in the field as a state missionary with Mrs. Ladd-Finnican and Rev. G. The future career of Sister Sein will be watched with keen interest as she is what is known as a Progressive Spiritualist. Her friends predict for her a strenuous life."

Cora Forbes Brown writes from 512 Warren street, Hudson N. Y.: "It is very gratifying to watch the stand of The Progressive Thinker, I can assure Spiritualists owe the editor for the wisdom, courage and honest effort put forth to clear away the rubbish and falsities presented in the name of Truth. All honor to you, Mr. Francis, and may you live to see the ship of Spiritualism sailing free from the barnacles that have been clinging to it." N. H. Eddy writes from Buffalo, N.

.: "Sunday, April 1, Mrs. C. Fannie Allyn of Boston, Mass., opened the services at First Spiritual Church. Prospect and Jersey streets. Our society will have Mrs. Allyn as speaker for the month of April, and judging from the experience of the first Sunday, we expect a feast of good things, a treat in the line of the intellectual and spiritual philosophy of life in which Mrs. Allyn is a gifted speaker. Her wit, wisdom, intellectual, spiritual and psychic power, and the manner of expressing the ideas that are presented, give her the power of attraction which holds the marked attention of her audience. The subjects for lecture and poems are given by those who are in the audience, and the subjects which were treated by the speaker, both in the morning and at the evening services, were handled in a very able and interesting manner. Your correspondent heard many kind remarks relative to the expressions given, pertaining to the subjects for lecture and poems. A very large au-dience greeted Mrs. Allyn Sunday evening. Much interest was manifested by the marked attention which was given her by those who were present."

Dr. Beverly writes: "Easter exercises at 8 p. m., at Arlington Hall, 31st street and Indiana avenue, will be very special. Har Har Raha, Master of Oriental Philosophy, will speak in Hindu costume. Special music and solos for Easter will be rendered by that talented artist, Mme. La Nerva Dr. Beverly will give a new demonstration illustrating the resurrection The mediums selected will be very fine in all their phases and we expect and have room for 500 people."

Lou E. Johnson writes from Grand Rapids, Mich: "The Grand Rapids Spiritual Society celebrated the 58th anniversary of Spiritualism, March 25, in its hall. An all day meeting was At 10:30 opened by singing. Invocation by Miss Emma Gibbs, followed by short address giving the history of the establishment of the anniversary date by Dr. Edison Titus. Re-Remarks and messages by Dr. W. O. Knowles, and a lecture by Dr. Edison Remarks by Mr. Gibbs and Mrs. Martin. - Messages by Mrs. Fuller and Dr. Knowles. At 7:30, lecture by Dr. Edison Titus, followed by Dr. Knowles with messages. spiritual feast, much enjoyed by a good audience at each service. Basket dinner was served. Music under direction of Mrs. Sackett. A sofa pillow was presented by Mrs. Dr. Knowles, of

the scenery of the Fox home, for the benefit of the temple fund." Wm. Hassmann writes: "A singular incident happened in the hall of the North Star Spiritual Union, April 1. Two young men walked in just as the president asked if any in the audience wished to make some remarks. Then these young men one after the other made very beautiful remarks on the spiritual philosophy. They departed without leaving their names or ad-dresses. We hope they may favor us again with their presence. Sister Lester Krueger's lecture made a deep impression upon the large audience Several skeptics present received spiritual messages given by her. Progressive Thinker, which had gone astray for this evening by some mistake in the changing of addresses, was greatly missed by many, who felt as if they lost their companion during the

Rev. G. C. Love writes from Port-land, Oregon: "The anniversary of Spiritualism was celebrated incity awakening a new interest in the to the cause in the Pacific Northwest The First Spiritual Society held one of the best, most harmonious meetings in its history, and visitors were present from other cities to see what was do ing along the line of progression in Spiritualism. The public workers seemed to be united in their efforts to make the meeting a success, and they performed their parts well, while the people seemed a unit in expressions of good will to all. May the spirit of unity continue its good work until the clouds of fear and distrust are ban-

Oceandies is a psychical narrative by Carlyle Petersilea, author of The Discovered County. This book deals with the question of soul mates, or of the completed egg. It is intensely interesting. Price, paper cover, bo cts.

MARY ANN CAREW, Wife, Mother, Spirit and Angel.

By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or bables. Price, neatly bound in cloth, \$1.

Then love to all will become the divine law, and in living it, we will honor ourselves and all others whom we may meet."

Correspondent writes from Cleveland Ohio: "Brother G. W. Kates and wife closed with last evening their engagement for March. Their work here has been of a very high order, and done much good. The attendance and membership of the Ladies' Tem-ple Fund Society, which meets every Sunday at 3 and 7:30 p. m., and Thursdays at 7 p. m., in their temple on Fullerton street, has steadily increased. Indeed, the attendance the last two Sundays was very large. Prof. W. F. Peck of St. Louis, will speak for the society during the month of April. We expect a rich treat from him. The society thus far has had good talent, and is building solidly, attracting those who desire knowledge of facts instead of fancy pictures in doubtful frames. There has never been a more solid growth than this year has given the Spiritualists of Cleveland,"

Eva L. Stewart writes: "At the social held last Wednesday evening at Mrs, Mann's, all had a nice time. We had with us for medium, Mrs. Moore, who helped pass the evening pleasantly. Mr. Lonnie Mann, a young man, was controlled by a Chinaman, and a better demonstration of a Chinaman can not be found. If a Chinaman had been present he cer-tainly would have recognized his countryman. He is capable of speaking only a few words in English as yet. Lonnie does not allow himself to be controlled in public, and only in their home circles has he developed. We are well acquainted with Lonnie and know him to be strictly

Maggie Henry writes: "At (Old 77) Spiritual Mission Chapel, it being the 58th anniversary of Modern Spiritualism, our speaker, Prof. F. M. Stoller, read a portion of the 5th chapter of Daniel. . We had no lecture, just music, recitations, psychometric readings and spirit messages from four or five visiting meditims. Our rostrum was nicely decorated with potted plants and cut flowers. The Prof answered a personal question for every one in the audience. The hall was full. On Sunday, the 15th was will have the Sunday, the 15th, we will have the pleasure of hearing a lecture from Dr. J. H. Randall, and we hope to have a large audience to greet him. Do not forget our conference meeting at 3

W. J. E. writes: The services given by the Chicago Spiritualist Alliance Society, held in Vincennes Hall, No. 3514 Vincennes agenue, are growing each Sunday, We are at present pre-senting a series, of very interesting lectures on The Life of Christ, ancient and biblical history illustrated, with stereopticon views. The lectures are given by H. S. Fraser; also plenty of tests. Mrs. May Elmo, pastor. All are welcome."

Chicago, writes: "It was my pleasure to get back to Chicago last Saturday morning, and still greater pleasure to be able to once more stand upon our good Sister Hill's platform, both af-ternoon and evening of Sunday, April I, and take part in the grand work that is being done by her and her very worthy assistant, Mrs. Alice Sexsmith I am now en route for Southern Illinois to serve the people there four to six weeks. I notice in the hall of the Golden Rule Society, and hanging on their wall, a state charter with the names of 58 members of said society enrolled, and such should hang on the walls of every well organized society in our land. On Easter Sunday, Mrs. Hill will perform a baptismal ceremony of two or four persons, showing the public that many converts are coming into our ranks. Spiritualism is making rapid strides in every town, hamlet and large city that I visit."

Eva L. Stewart writes: "At our last ocial or circle held in the hall were highly entertained by H. S. Fra ser in giving messages as well as read ing articles. Instead of our we have concluded to give card parties at members' houses, alternating with our dime socials. We intend to have a medium present at these socials to give words of comfort and cheer from spirit friends. We will also have games and make it a social evening. The first card party will be held at Mrs. A. Ware's, 6626 Langley avenue, on Thursday evening, April 12. Handpainted china will be given for prizes. Score cards 25 cents. Dr. Burgess was with us on the 25th and gave us a fine talk on Man and Woman. He will be with us again on the 15th, when he wants all the young people to be present to hear him on 'Love, Courtship and Marriage.' The Doctor always pleases his audiences. Mary Weaver was present and gave many messages wifich were well received. Dr. & B. Warne spoke for us on the 1st, and gave some new and wonderful things in regard to the rappings at Hydesville. Mrs. Jennie Sta-ner Adams and Mrs. Henrietta Lichtig gave a number of messages which were recognized. We are always glad to have new mediums come and visit us, and we appreciate the work of all who have been with us before. On the 8th, Mrs. McIntyre will be the speaker and medium."

Georgia Glädys Cooley is serving the Philosophical Spiritualist Society of Lima, Ohio. Send all telegrams to 758 W. High street, until April 17. Permanent address, No. 567 East 62d street, Chicago, 111.

Mrs. George" Williams writes from Cleveland, Ohio: "The Ladies' Spirit-ualist Temple Fund Society of Fullerton street, Cleveland, Ohio, held their 58th anniversary on Sunday last, The church was filled to its utmost capacity. In the morning they held conference meeting. In the afternoon Rev. Dell A. Herrick of Akron Ohlo was speaker, assisted by Prof. W. F. Peck of St. Louis; also had the pleasure of having with us Dr. Haines of Bedford, Ohlo, and D. M. King of Mantua, Ohlo. In the evening Prof. Peck delivered an eloquent sermon on All Roads Lead to Rome.' Brother J. A. Sollinger, secretary of the sonety, read the annual report of the

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We want to reach Spiritualists ev- TURE OF DEATH and the grandeur crywhere—those not now taking THE of the SPIRIT REALMS. It will do PROGRESSIVE THINKER, hence we any one good to read it. Its contents make a SPECIAL OFFER, the abso- of 350 pages banish the STING OF lute gift of Vol. 8 of THE ENCYCLO- DEATH and portray the beauty, the PEDIA OF DEATH, AND LIFE IN loveliness, the fascination of the THE SPIRIT WORLD. Its contents LAND OF SOULS to which all are

that attaches to a novel. The CHRIS- tially bound in cloth, and externally TIAN as well as SPIRITUALIST will will be an ornament to any center be deeply interested in its perusal. It table, while its contents can not fail to is RICH IN FACTS and leads one benefit any reader, whatever his belief. spiritual plane of existence. Rev. M. gressive Thinker one year, and ten

Savage, one of the most brilliant cents in stamps to pay postage on the master minds illustrating the NA- hold good until May 1,

church, showing the great progress made during the past year. He also ble hands, as well as the more sub-acted in the capacity of chef during stantial articles. the day; much credit is due him and his able assistants for the magnificent repast served in the dining-room. Our anniversary Day will long be remembered with great rejoicing. Prof. 'How to Be Happy, Though Married.' A large attendance is expected.'

H. D. Morgan writes from Washing-"The First Association of Spiritualists of Washington, D. C., celebrated the 58th anniversary of Spirit ualism Sunday evening, April 1. following program was presented: Hymn by congregation; invocation by Mrs. M. T. Longley; vocal solo, 'Shall Be Satisfied,' by Mrs. P. R Kruger of Chicago; anniversary address by Rev Nellie S. Baade, who is serving our society for the month of April; vocal solo, 'Lead Kindly Light,' by Mrs. Kruger, followed by spirit messages from Mrs. Baade, Mrs. Long-ley and Mrs. Collins. Benediction by

Anniversary at St. Louis, Mo.

The First Spiritual Association of St. Louis, celebrated the 58th anniversary of Modern Spiritualism, Sunday, April 1, extending over to Mon-day and Tuesday evenings. The attendance was large. The children of the Lyceum gave an interesting enterand Mrs. L. F. Beauvais. Mr. Beauvais is an enthusiast in the dyceum work. He urged the need of children whose parents were thinking along these lines to bring their children up in this thought from the beginning. He cited the incident of his young son, five years of age, talking with another child, and in speaking of a storm that was raging, young Gordon Beauvais said, "that is just natural

How many of us are thinking us? Correct thinking is what we thus? need, and the lyceum will do much for the coming generation. It is the strong foundation stone on which Spiritualism is built.

It was our pleasure to have with us Mr. and Mrs. Sprague and Mrs. Anna L. Gillespie, of San Francisco, Cal. Brother Sprague was filled with enthusiasm as usual. He and his estimable wife gave many messages of Mrs. E. J. Jaquet, who is back in higher life.

Mrs. Gillespie occupied our rostrum for the first time. She is indeed a light set upon the hill-top. She is an inspirational medium of high order. She brought to us the message of the need of higher culture in Spiritualism We were impressed with the though that modern phenomena of the soul's return was only the material part of true Spiritualism: that higher spiritual culture was needed in order to go on making Spiritualism of practical

How beautifully she blended the thought of what mediumship meant to the world; that it was an illumination across the threshold of life and death. where we shall find expression for all the beauty our poor minds have known but could not tell of here. Surely this will not be the last time we shall hear the inspired words of our sister. Thus do our people here send forth love and strength to her in her noble work. LAURA F. CURTIS.

CAMP ETNA, MAINE.

Furnishings-for the Hotel Are Solicited.

The many friends who desired to contribute furnishings for Camp Etna Hotel are requested to do so during the months of April and May, as we desire to have the hotel in perfect readiness for the June meeting.

Spiritualist and died strong in the property of th

Director Forrest H. Coy will be at faith. Etna completing the necessary repairs, and all articles can be addressed to him at Etna, Maine. Camp Etna Hotel will be a great addition to Etna camp-grounds. It has already received a coat of paint and each room will undergo a complete change and we hope to have a model house, conducted in the most perfect manner. The friends of camp Etna will, I dered beautiful

Paper, 60 cents.

tiful articles, fashioned by loving, no-

Let us all lend a helping hand to this good work, for the growth of Etna camp means much to the sorrowstricken of earth. A good pull all together will write success upon our Peck will be with us for the month of banner. Let us all do what we can. April. The society is preparing for a Although the offering be small, it will fine entertainment to be held this be valuable if freighted with love. month, due notice of which will be Our co-workers in other states are so-given. On Thursday evening of this licited to help us also. Remember, brothers and sisters, that lights of truth set along the way are a wellnot forget the opportunity set before you, of extending the usefulness of F. H. COY.

Monson, Maine.

ANNUAL CONVENTION

Of the Ohio State Spiritualist Association, at Cleveland, Ohio, May 25, 26 and 27, 1906.

The convention will be held at the First Spiritualist Temple, Fullerton street, between Broadway and Mar-The following speakers and medi-

ums have been invited to be present: The Honorable Mayor of Cleveland; Hudson Tuttle, Berlin Heights: A. B. French, Clyde; Wm. V. Nicum, Dayton; Dell A. Herrick, Akron; D. M. King, Mantua; J. A. Craig, Clyde; O. P. Kellogg, East Trumbull; I. W. Pope, Cleveland; Miss Elizabeth Harlow, Columbus; Mrs. Anna E. Baird, Elyria; F. D. Dunakin, Cecil, president O. S. A.; H. E. Boerstler, Columbus, first vice-president O. S. A.; Dr. C. W. Hains, Bedford, second vice-president O, S. A.; C. A. Sollinger, Cleveland, secretary O. S. A.; Mrs. Carrie M. Bartholomew, Elyria, corresponding secretary O. S. A.; Mrs. Carrie Firth Curran, Toledo, treasurer O. S. A.; O. B. Clark, Ashtabula, trustee O. S. A.; Thos. D. Bellis, Cleveland, trustee O. S. A.; Mrs. Elizabeth Schauss, Toledo, trustee O. S. A.; Mrs. Hattie G. Webster, Columbus, trustee O. S. A.; Mrs. Flora Hennwood, Cleveland, musical director.

Friday, May 25, 10 a. m.-Music, short address, and appointment of committees. 2 p. m.—Business session. 7 p. m.—Lecture and mes-

Saturday, May 26, 10 a. m. and 2 p. m.—Business session. 7 p. m.— Lecture and messages. Sunday, May 27.-Lecture and mes-

ages, 10 a. m., 2 p. m., and 7 p. m We urge that every Spiritualist in the state be represented at this convention, either in person or by delegates. A most cordial invitation is extended to the Spiritualists from other states as from our own to be

PASSED TO SPIRIT LIFE.

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

Mary Donner passed to higher life in Portland, Oregon, March 22, 1906, at the age of 68 years, 4 months and 15 days She was born in Joe Davis county, Illinois. Rev. G. C. Love conducted the services at the residence of her sister. Mrs. Sarah Lucas. on Saturday, March 24, at 3 p. m.

Passed to spirit life at the home of Mrs. Orr, at Orton, Harrison county, Iowa, on March 23, Mrs. Ann Eliza McKenney, aged 91 years. She leaves one son. She had been a Spiritualist for 51 years, and was beloved by all who knew her. Services were conducted by the writer.

C. O. KEMPSTER, Council Bluffs, Iowa.

E. S. GARDNER.

San Diego, Cal.

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By the Author of

"A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRINZIMAN."

The Persian Mystic Emperor.

A weird, powerfully told dramatic story of the earth life and subsequent

Experiences in the Spirit World of the "Guide, Ahriziman." I'ew books

are more calculated to hold the reader's interest from the first page to the

st, and much that is original and new will be found in the accounts given

Passed to the higher life, March 23, 1906, John Eyerdam, in his 84th year. He leaves six sons and one daughter, all living in this city. He became a Spiritualist some fifteen years ago, and his family are all Spiritualists. The grandchildren ren-The friends of camp Etna will, I dered beautiful music upon six know, be glad of this. Any gift will stringed instruments. The first piece be gratefull received and acknowl- was "Nearer, My God, to Thee." It edged through the press, with name was extremely sweet. Brother I. W. of donor. We want to make the hotel Pone officiated, and spoke from the a real home where the souls as well as music, "Nearer, My God, to Thee." the bodies may rest and drink in the The thought elucidated was that man sweet inspiration, so we hope for beau- kind comes nearer to God through the

THE NEXT WORLD INTERVIEWED

knowledge and understanding of the laws controlling the universe, and without fear it leads all nearer the In-

finite Intelligence, yet will never be fully reached as the law of eternal

progress ever leads us onward and upward. COR.

Cleveland, Ohio.

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DEATH.

"Death Is Not an End; It is a New Impulse," Says Henry Ward

As the world grows more enlightened along the lines of intelligent investigation, the more reconciled we become to the eternal fitness of the laws and plans of nature. Heretofore is a rule, the many have dreaded leath, looking upon it with fear and have been given the knowledge to harvest in the bringing of many of know that death unlocks the doors of opportunity which enter into the beautiful world of space, so we can continue the development started here on

Death is an almost unexplainable mystery to some, for they can not faththeir standpoint of thought, they are We can not die and still live, for there is no such thing as death. Simply a passing out of the life or tal body, into the immortal ethereal body prepared by God to receive it.

Nature, in her laboratory of science, in preparing and compounding the germs of life, whether they constitute the nucleus of the human babe, the rosehud that adorns the bush, or the small egg of the robin, all and everything endowed with life is given the forces or ingredients of mundans. The forces or ingredients of mundane existence first, and ethereal life to fol-

:Death (so-called) is simply one of nature's provisions to carry out her mnerring laws. Life is the spark of unquenchable fire from God's eternal flame, once entering the germ of the human, animal or vegetable kingdom. burns on forever. When death the burns on forever. When death the laws of natural way, controlled by the laws of nature, it is simply the laws of nature of the life or spirit departure of th have complied with the laws of nature, and lived to a good old age, the spirit within has outgrown its mortal shell, and tugs at its fastenings to break the magnetic cords of confinement, and would fain take on the wings of joy to take its flight on and up the heights of his angels, in the beautiful realms of peace and happiness.

Death, instead of being looked upon as a dark, gloomy messenger, bring-ing us tidings of the end, should be heralded as an angel of light swinging the gates of progression wide open for us to enter, into the higher vibrations of truth and wisdom. Death is not the end, but only another step on the stairs of opportunity to give us more of a commanding view to see the vast Theights and grandour of God's cliffs of knowledge and development we have to ascend. We might truly term this earth sphere upon which we make our debut the factory of life. This planet or sphere is the only one upon which the human being and all of nature's wast productions receive the heritage of everlasting life.

A wrong impression prevails in the minds of many, that the human family alone, are the only ones endowed with souls of immortality, consigning the balance of earth's inhabitants to extinction and oblivion when death takes place. But such is not the case. Anything and everything created into the living, is impregnated with the germ of immortality. This earth sphere, being the only sphere upon which life is born, is also the only one upon hich death (so-called) transpires.

What a great error many of us are making, while here, in only caring and looking for the perishable, transitnew things of life, shutting our eyes to the beautiful immortal spirit within, crying aloud for recognition to ears that will not hear.

mind the honor and confidence reorkers beyond, to carry on this beautiful work of regenerating and purify-

This, the starting point of our immortal career, is where we commence to build the foundation of our individanal structures, which have to hold up tations for all time to come. This is where we have to choose the material which enters into that atmost and the street where we have to choose the material which enters into that atmost are those they do not their spleen at those they do not will be a street at the street atmost and so they do not will be a street at the street atmost and so they do not will be a street at the street atmost and storms of temp- and do all kinds of dirty work for them, such as throwing their spleen at those they do not all the street atmost and so the street atmost and the street atmost and the street atmost and the street atmost atmost and the street atmost atmo which enters into that structure, viz.: The rotten, worm-eaten timbers of self-adulation and lustful passions, or the sound material of right living and purity of mind. It rests with you and me, as individuals, to choose for our-selves. We have to be the architects and builders of our own individual edifices, and can not lay the blame on others, if we do not build wisely. Help we can receive in abundance. good or bad, for the asking, and it rests with you and me alone to accept or refuse what is given to enter into

hrst is of a tumble-down shack of a hut, lying low in a dismal valley, in the midst of mud and filth, surrounded with uneven lines of broken-down straggling fences, the gate swinging loosely, or broken from its rusty hinges and thrown aside, and the yard filled with a heterogeneous mass tangled weeds. Everything connected with this scene presents the lowest

grade of ignorance and poverty.

Now, turn with me from such a
heart-rending picture to the beautiful reverse. A grand, stately mansion with its broad, spacious, vine-clad porches, standing on a raised emi-nence, with sloping, well-kept velvety green lawns, beautiful winding drive ways and walks, and bordered on all Illustrated. Drawings by Watson Hessides with bright varieties of varied ton." With Critical and Humorous Comhued flowers. Magnificent shade trees ments upon the Texts." and shrubbery, artistically growing drawings are incomparable, and excruhere and there, giving shelter for the ciatingly funny. Price, in boards, \$1; birds to build their nests, raise their cloth, \$1.50. young, and while away the hours in gladsome song, as though in thankfulness for their beautiful home. Magnificent fountains sending up their

spring to the highest to scintillate in colors and kiss the rays of God's beautiful sunshine. The former picbeautiful sunshine. The former pic-ture is the one those choose who cater to the selfish seeking of this earth's material desires, and fleeting pleas spiritual picture which you and I may choose if we keep the vows we have taken and live only for love, light and truth. Which, my friends, do . you

Let us, with untiring zeal, sow the seed of truth, in the garden of humanity, so that we will reap an abundant those who are now standing in the shadows and darkness of their own errors, into the beautiful light of God's smiling countenance and the sunshine, beauty and joy of His angel

WILLIAM H. DARBEY. Toledo, Ohio,

PLAINLY STATED SENTIMENTS.

From One Who Stands for Clean Mediumship.

To the Editor:-- I must congratu-

late you upon the stand you have taken against all fake mediums. You, materialization or any other phase of mediumship, I despise it. I think that those that will lower themselves tp impersonate one's dear beloved dead are the worst criminals in existence, because it cuts the very heart strings of love asunder when one finds that he has been duped. But there are too many in the ranks of Spiritualism that follow after every to a Spiritualist meeting not for the higher teachings that are there taught, but for the express purpose of wearing the mediums out with tests and also phenomena, they seem so determined to get some kind of manifes-tation that they little think they are the ones that cause these spurious mediums to do their devilsh work.

I have not sat or acted as a medium for about five years for this one reason. I found that the majority of those that called themselves Spiritualists were nothing but a set of signseekers that could never be con-

I have come in contact with local pastors in the city of Ogden, Utah. that claimed mediumship, and whenever they had a grudge against anyone and that party happened to be present, they would just get the jerks and close their eyes and then give the said parties the tongue-lashing of their lives. Now our spirit friends do not come around to abuse those that are present, but rather to teach the higher life of which Spiritualism is the expounder, and whenever I see a party that claims to be a medium put-ting himself in such tantrums, I feel like saying, depart from me, you are a mockery and a fraud. I could not defend my own brother or sister in any such performance as that. When I lived in Ogden City

worked as a medium for a good many years. My best phase of mediumship was inspirational speaking, or rather I should say, trance speaking, but sometimes. Dut very rarely, my guides would give some tests to the audience, and whenever my guides un-dertook to do that they very seldom failed but brought the test right home, and the late Wm. Foster, who recently passed over to the higher life, was converted by one of those tests, and so also was his wife and also quite a number of others that attend-We who have been loitering on ed the Church of Spiritual Culture, of God's roadway of life's journey, frit-which I was then a member. Many of tering golden moments of opportunity, those that now belong to the Spiritualseeking the empty pleasures of this earth—is not now the accepted time is movement in that city joined it during my term of mediumship there. bondage and look up to God and His false, and I put my foot down on it in angel world, our hearts filled with di-vine love, accept the invitation to assailed by those that thought I was and it shall be opened unto doing more harm than good. There

that knowledge of understanding which shall remain ever and always with us. Let us as Spiritualists, be not likened to the ones who heard the interest of the control of th not likened to the ones who heard the voice but would not heed to work in God's vineyard, but let us ever bear in that come to meetings for the sole posed in us by our comrades and co- purpose of getting Cherokee or some mine for them or tell them where they can find a fortune without working for it, and when an honest medium does not satisfy them on that score they brand him or her as a fraud and a humbug. This class of people wants the spirit world to be their lackeys

meeting. But it is a damnable lie, it is

the supposed medium themselves, and

not the spirits at all. They

sham their mediumship for a cloak to cover up their vile natures. Now let us have the truth if it does hurt, then we will see Spiritualism arise like the sun on a fine spring marning, it will be glorious to behold, glorious to contemplate, glorious to embrace, and glorious to indulge in. Then we can drink in its inspirations like the rising sun on the mountains' tops. Then will Spiritualism illuminate the whole world with its light. Lend me your vision for a few moments and I will try to portray two
scenes from which to choose. The next, and have visitations from the angel world that are facts and not frauds caught with all their trappings

in the dark seance and the cabinet. We have a few Spiritualists here in Idaho Falls, but we have no meet ings. We don't seem to be troubled with those fakes that you are crying down, and I am glad of it. Wishing you all the success that you deserve, I remain yours for clean medium-

Idaho Falls.

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EGERDEMAIN.

The Part It Has Played In Injuring "Honest Mediumship, and Corrupting Our Ranks.

The Articles Published under this Head are Especially Directed to Camp-meeting Officials, Hoping there Will Be a Decided Change for the Belter in their Management.

This series of articles by J. A. Wertz deficit at the end of the season. Chesterfield camp, one of the best lo- such methods. eated places in the country for exert- Mr. Maybee, now serving a term in

ter morale at our camps.

be made, even if at the expense of a prison sentence.

of Anderson, Ind., will excite wide- healthy growth can not be obtained on spread interest in the ranks of Spirit. a diet of legerdemain Spiritualism, or ualism. He is a devout Spiritualist, one of fraud and deception. Truth having the BEST INTEREST of our does not advance along those lines. Cause at heart, and lives near the Honesty has no companionship with

ing a splendid spiritualizing influence, prison, committed no greater offense The officials of every camp will do than many others have: He stood well to give Mr. Wertz's views careful "high" as a materializing medium. consideration. They should fully real- Those detected in using artificial togize in its length, breadth and thick- gery-false wigs, whiskers, illuminess, that Spiritualists generally now nated dresses, etc .-- in posing as a demand a HIGHER IDEAL, and a bet- "spirit," should be serving time with him, and if we mistake not, he will AN ADVANCEMENT IS DEMAND- have something to say in reference to ED along various lines, and it should them when he shall have finished his

Letter Number Two.

You will recall my statement in regard to giving trumpet seances under test conditions. I promised to tell you just how to do it. But before proceeding with this particular phase of fake mediumship, I must state ome reasons to explain why it is that fraud is so prevalent in Spiritualism: vhy it is that anybody without a particle of mediumistic power may blossom out into a full-fledged medium in twenty-four hours and make a good living thereafter giving fraudulent I know why, from my own personal experience.

Having been converted to the absolute truth of spirit return—when the grand truths of Spiritualism had been revealed under conditions that removed all doubts as to a continued existence after the death of the body, it was only natural that I should regard the instruments through which I had obtained this marvelous revela tion with reverential feelings. THEY WERE POSSESSED OF POWERS
WHICH SEEMED TO BE OF THE SUPERNATURAL ORDER.

To form the link between the quick and the dead: to possess the marvelous power to bring together the inhabitants of two worlds; to be the mouthplece of men and women whose mortal remains have long since become a part of mother earth; to be able to provide the conditions that would enable the grief-stricken parents to hold sweet communion with their dear ones in heaven, was to occupy a position among one's fellow

It was during my first year in the cause—during the period when a word spoken against any medium aroused my combativeness in short order—when all mediums, IN MY OPIN-ION WERE GENUINE, that I was the victim of more than one fake medium, without the slightest knowledge of that fact.

It was during my "dead easy" days, when, as I have since learned, my name together with the names of two friends in spirit, appeared in the Blue Book of nearly all the fake mediums. It was my confidence in the honesty of these mediums that made me an easy mark, just as it is with thousands of others. I believed everything a medium told me, no matter how ab-

surd or unreasonable. When the medium told me that the spirits once brought him a five-dollar bill at a time when he was in extreme need, child-like, I believed every word of the story. Very remarkable case, I thought; but this man was a medium, and therefore he must be strictly honest. It did not occur to me to ask why they-the spirits-didn't make it fifty instead of five-and when I came to think of it, they could just as well have made it five hundred

Now, what are the facts? Did the spirits materialize that five-dollar-bill?

Did they steal it from some one in order to assist the medium in a financial way? Who believes that spirits are pick-

pockets? The story is-preposterous, and the medium simply lied—that's But I believed the story—in fact. I

didn't doubt anything that came from any medium, in those days. And when I reflect for a moment there are thousands of Spiritualistshonest men and women-who never question the honesty of any medium. it is not strange that fake mediumship prospers.

A stranger blows in from-nobody knows where, and calls himself a medium. That settles it. His statement is accepted, and a seance is arranged forthwith. From the moment that he announces himself as a medium he is regarded with favor, and although he may prove himself to be a rank fraud, a large proportion of his victims will defend him, even after his work has been proven beyond all doubt to be strictly fraudulent.

His dupes believe him to be genuine because his tricks are so SKILL-FULLY MANIPULATED THAT to his dupes they seem nothing short of the supernatural. He tells them that the spirits are manifesting, and they believe him—they believe him because they are convinced that, on ache could not have produced manifestations unaided by spirits or some other unseen forces. Now that is just what I am going to deal with in this article. I am going to give a test trumpet seance. It is easy to deceive, if you know how it is done.

For convenience I will say that the officers of a camp-meeting or some other society decide to appoint a committee to test the mediums. All who pass a satisfactory examination are granted the privilege to practice their mediumship under the protection of said society. Knowing how one particular medium passed such an exami-

a distance of not less than four feet. "The Commandments Analyzed," price beyond his reach; that he be seated 25 cents. "Big Bible Stories," cloth, between the two examiners; that dur- 50 cents.

ing the seance his right hand be held by the member on the right and his would prevent the possibility of the medium manipulating the trumpet.

It is then agreed to that if audible voices are heard coming from the trumpet, the said voices are produced independent of the voice of the medium; that in a word, the medium has demonstrated his claim to genuine mediumship. For how is it possi ble for the medium to personate the voices of spirits with the trumpet four feet away, and his hands securely held, making it impossible for him to hold the trumpet to his mouth! My brother Spiritualist, what would be your verdict under the cirwhat

You would say just what that committee did-that the medium was genuine. But he wasn't. He fooled the committee with a simple trick,

and this is how he did it: There are just three chairs placed n a row; the medium to occupy the chair in the middle. He seated the committee. Then he arose to turn off the light. In doing this he stood imthe light. In doing this he stood immediately in front of the trumpet which rested upon the floor in a perpendicular position, with the small end at the top. Suddenly the light was extinguished, when Mr. Medium seized the trumpet, holding it out in front until he reached his chair. front until he reached his chair. Then placing the trumper between his knees with its mouth-piece near his mouth, he gave his hands to the committee. Presently there were whispers:

then came voices good and strong through the trumpet. Now, here is a point to remember:
ALL SENSE OF LOCATION SEEMS
TO BE LOST IN A PPECH DARK
ROOM. IT IS ALMOST IMPOSSIBLE TO TELL FROM WHAT BIRECTION A SOUND PROCEEDS. Hence it was in this case, one of the committee thought the voice came from some point overhead. A long trumpet of light material was used in the seance

IF A FAKE MEDIUM CAN GIVE A SEANCE UNDER SUCH TEST CON-DITIONS, WHAT MIGHT ONE DO IN A CIRCLE OF SPIRITUALISTS WHO ARE NOT EXPECTING TO DIS-

In my next article I will deal with another class of fakes—those who pretend to give platform tests. That many mediums of this phase are genuine, need not be questioned, but that much that is given from the platform IS FRAUDULENT MUST BE APPARENT TO ALL SENSIBLE PERSONS. I will only add that there are genuine mediums in all the socalled phases of mediumship. There are genuine mediums, developed, and undeveloped in nearly every home. There are thousands of them.

IT IS THROUGH THE GENUINE
MEDIUMS AND THE TRUTH-LOV-ING AND SINCERE SPIRITUALISTS THAT SPIRITUALISM WILL BE OF FRAUD AND DISHONOR TO THE SUNLIT HILLS OF TRUTH AND PURITY. J. A. WERTZ. Anderson, Ind.

EXPLANATORY.

A Communication From J. A. Wertz

To the Editor:—It seems that from letters which I have received from readers of your paper, my article in which I described some marvelous occurrences during a trumpet seance, was not clearly understood. At the beginning of the seance: the medium was, at his own request, placed under test conditions; that is, a gag made of a handkerchief was placed in his mouth. It was after the handkerchief was removed that three voices were heard when only two persons were singing. One brother wrote that he understood from my article that the medium must have been under the test condition named when the spirit voice was heard. However, it will readily be seen that in my description of the seance the incidents parrated did not

cocur simultaneously.

Another instance to which I desire to call attention may be found in my article of April 7, which spems to call for an explanation. It is stated that there was no opportunity for assistance on the part of confederates. At this point I should have qualified the statement with the 'wordie''seemed."
It will be understood; that the confederates made their exit at the moment when the manager turned out the light in order to ascertain if it were possible to have further manifesta-tions of the prosphorescent sort. The materializing seance described was given in this city some years ago by a Chicago medium.

Anderson, Ind.

"Success and How To Win It." A lecture and course of twenty-four sucnation, I give herewith full details, to D. D. The titles of some of the lec show how the trick is worked, for the tures are as follows: Self Helps; Fibenefit of other committees whose nancial Success; Ideals; Economy; duties it may be to pass upon the Planning; Attraction; Courtesy; Kind-

duties it may be to pass upon the Planning; Attraction; Courtesy; Kindness and Tact; Angel Help: Price 25.

The medium is to be tested by, I cents;
will say; a committee of two. He states in advance that he will submit to any reasonable, test. He is a ling. One of Miss Whiting's most sugtrumpet medium, I will say, and in gestive, intensely interesting, spiritual discussing the forthcoming ordeal he books. It is laden with rich, thought-

MINISTERS ADVANCING.

Evidence That the Facts and Philosophy of Spiritualism Are Gaining Ground.

Some concessions by the ministers from the pulpits of Lansing churches, on Sunday, March 4, were made, wherein Rey. John Gray, pastor of the First Presbyterian "church," af-firmed "That character is everything." He said: "I would be willing bridge over my theology, if it would make people understand that 'Character' is all that saves you." What an advance from the old Presbyterian creed with foreordination, infant, damnation! Horrid enough, was it not? The great Rev. N. J. Hillis struck the death blow to that part of their creed when he affirmed. "I would rather fling my fist in the face of Almighty God than to preach such a doctrine as eternal infant damna-

Rev. Ward. pastor of the First Congregational church, summed up his lengthy sermon by affirming that "to be good and do good was the fulfillment of the divine command, and was about all that amounted to much as a

saving grace."
Think of it, a Congregational minister of Lansing summing up such a mighty religious problem in six words. Five pen strokes and one pen lift (in short hand) would materialize black ink on dead paper the whole for-mula of his would-be creed.

What a mighty tidal wave of liberal thought must have swept down over this part of the country from Chicago, the Rockies, or the Pacific coast! Well, we ought to be thankful that the genial breezes of "liberal thought" are permeating the churches in our hustling city.

As the science of telepathy has become a demonstrated fact, we are cer-tainly sure that the more scientific and philosophical concept of thought will permeate other churches and societies, and will leave its impress and have its effect. "Truth is mighty, and is belted to the great engine of omnipotence", and if the mills of the gods do grind slowly, the more rational religion will supplant the old.

I feel it a duty to offer words of en-

ouragement in behalf of our brother, Rev. Burton Bard, pastor of the First Universalist church of Lansing. He is doing a noble work, leading people into broader fields of thought, dealing out sledge-hammer blows supported by facts. Beaming with scientific and philosophical thought, he is battering down some of the old walls of superstition, and building a more substantial and beautiful structure in its stead. While he is preaching Universalism to a mixed congregation of Universalists, Liberalists, Spiritualists, Theosophists, as well as members of other churches, he is broad enough and fearless enough to preach the philosophy of Spiritualism. His congregation is increasing in numbers

Come out, brother Spiritualists of Lansing, and receive and give the warm hand-clasp of brotherly friendship. You will hear the best he has in his grip—a minister who dares to attack any of the biblical errors, and creeds—and call to his aid facts, supported by scientific research, overthrow of many absurd dogmas of the past.

Among other things, he tells us about Jesus, but more especially how little we know about that man they call "Jesus the Christ"—he affirmed, we don't know even who he was crucified by"-while pointing to Jesus as a brother man, embodying a sublime character, he was only a man, and had for his parentage a human moth-Among other things he said last

Sunday, referring to Marconi, and Dr. M. A. Veders as photographing thoughts, and the people saying they don't know what is coming next-and the Spiritualists telling the world what grand messages they are receiving from the denizens of the unseen world, that lies just across the mystic river of life, and some of you shake your heads, but they say, "Never mind, they will come to that after a little"—but as the great tidal wave of truth is sweeping us on and out into the boundless ocean of thought whereby we may drink of its waters, and quench our spiritual thirst with the higher truths that becken our on-

coming, and in store for us.
SIDNEY J. BLISS.

SPIRITUALISM IN SCIENCE.

Many Importance Advances Due to Spirit Guidance, Says Prof. W. F. Peck-Anniversary of the First Revelations Celebrated.

"Spiritualism is responsible for much of the modern progress of the With the advent of Modern Spiritualism there came the epoch of invention and learning. I attribute to Spiritualism much stimulating power, for inventors are nothing but inspired

This was the declaration at the Spiritualistic temple on Fullerton avenna S E Cleveland Obio by Prof W F. Peck of St. Louis, Mo., the president of the M. V. S. A. Prof. Peck gave a long talk on the progress of Modern Spiritualism. The gathering was held for the purpose of celebrating the fifty-eighth anniversary of the revelations to the first modern Spiritualists, the Fox sisters, who discovered the spirit rappings at Hydesville,

"It is the influence from an invisible world, which has prompted many of the modern inventions and im-provements," declared Prof. Peck. The history of the world shows that marked by progress in every line. Fifty-eight years ago, at the time modern Spiritualism was discovered the present epoch of progress had its inception. I believe the invisible powers in the world have done much toward the growth of science, invention and trade

"Spiritualism is to be the coming religion," said Prof. Peck in his address at the temple last evening. "It has made extraordinary progress in recent years and is bound to spread all over the world and become a mighty force for good."
Nearly 200 visitors from different

towns and cities in Ohio were present at the gatherings. Sessions were held In the morning, afternoon and evening. Dinner and supper were served in the church annex for the visitors. Rev. D. A. Herrick of Akron, presided at the sessions and Prof. Peck gave the addresses.

Prof. Peck will be in Cleveland for

some days and will give several lec-tures of an historical nature on Spiritualism .- The Plaindealer.

"Materialization." - By Mme. El

d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents. "The Present Age and Finer Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jack son Davis. We have a few copies of this work by the celebrated seer. Cloth, A Work of Immense Importance.

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This is the authorized translation of available evidence hitherto to be ing the beliefs of the primitive races.

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By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of

OBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shake-speare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. Hill shook the world with his eloquence and reason, ing. His arguments were never answered. A) a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and mor;

He was an intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

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Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

mainly by the "tainted money" of one ing table. The sufferings of these whose name is synonymous with all poor creatures, inoculated with all that makes modern business methods forms of disease; toxins of tuberculo-of "financiers" the "sum of all villainy," It has counted largely on its fevers of all kinds, and every demonstrative and experimental vivi- concoction of putrid blood the ingesection, which heretofore has been nuity of these professors devise, no confined to domestic animals, mostly words can describe. dogs. The horror of it makes one Can any true Spiritualist ask, "Why shudder, and were it known, did not denounce it?" Why? Because it these professors and students boast of seems from no other source to meet it, it would be impossible to believe condemnation. The press which rethat such flendish cruelty could be ports this action of the university, has practiced in this humane age by those

helpless victim is strapped to a rack expressly designed to hold it immovable. Its cries of pain are stifled by gagging or cutting the vocal cords, and then one or more students, or professors, proceed to remove the skin expose muscle, nerve, vein and artery, as though the quivering form under their scalpels had no feeling! It has been proposed in the legisla-

ture of at least one state, to hand over | terest of science and human lives are criminals condemned to death, to these professors for this purpose. It no. The great anatomists declare was argued that as animals were so that the monkey is as different from different from man, only an uncertain man in anatomy as the dog, and little knowledge could be gained, but if the more can be gained from dissection of doctors were only allowed to operate one than the other.

With a dozen or score of dissections, on living men, there would be astonmedicine advanced.

Now as they cannot take human beings, they take the next in the scale. of live monkeys. most shocking that has appeared for many a season:

"Monkeys Will Be Studied—Chi"Monkeys Will

that the monkeys which will reach the university in a few days will have a Spiritualists we abhor? commodious place in which to live. These monkeys will not be used as

studied in the class room by the students and in the laboratory by the pro-fessors. For some time the medical authorities have been contemplating the use of monkeys for dissecting pur-

"Because of the extreme likeness of man, it is thought that much more can be learned of the human organism. It is probable that several hundred animals will be used in the work during the next three months.

Several of the professors have suggested that while the animals are be ing used along medical lines, it would be a good scheme to study their guage! Not long ago a monkey was brought to the dissecting room and laid on the table. He did not like the looks of the white aprons and long knives, nor the peculiar odor. doctors tried to induce the little fellow to remain quiet, but to no avail. finally decided to go ahead with the operation. The monkey was washed and laid on the slab, but it expired of He noted that this country's murders fright. It is argued that if the sur- number 9,000 annually, the highest geons could have understood the murder rate among civilized nations,

It may be asked, "Why do you take ued: cognizance of this as Editor-at-Large; presence of crime against humanity is ment sometimes called mercy. a sanction, or confession of weakness. Spiritualism is for this world as well as the next, and is a force militant, hear slimy, mushy, expressions of symthat will not passively tolerate wrong, and its supporters are not to forget the evils which demand attention in dreams of "The Sweet Bye and Bye."

Here is a school of the highest pretensions: a Christian school, and as such its object should be to educate the thousands who attend, not only in knowledge, but in the more priceless true. It is often the best use he can moral qualities, refinement and loving be put to. The worst thing on earth mercy which remove man civilized, What is it doing every day? Let me present this subject in plain difficult to withhold a certain measure speech, though I must ask the reader's pardon for my telling the horrible been so extreme—the wrong he has

capture these monkeys—inoffensive worse than death. creatures of the wilds—and send them to the great University of Chicago. There they are caged and kept in have as their motive nothing but one have as their motive nothing but one stock, "several hundred of them," as man's desire to get another's money. living material for the dissecting They arise from disputes about proptable. "Because of the extreme like-ness of the anatomy of the monkey to sult of efforts to take the victim's that of man," the cat and dog are to money from him unlawfully. be left in peace for the time.

Heft in peace for the time.

The monkeys are supposed, even by White says, is better dead. The worst these doctors, to have a language, and they think that if they had understood the poor victim they strapped to the rack, they could have talked with him and thus have prevented him from dying of fright. What could they have told him? That they intended to bind him so he could not move; close his mouth so he could not chatter; and then they would proceed to the highly pleasant work of taking the skin off his feet and limbs and lift up the muscles to show the nerves, veins and arteries. They would trace each muscle to its attachment and cut away the connective tissue. There might be a student cutting away at each limb, or only a demonstrator dissecting as he lectured. After class time, the victim would be left to enjoy rest, though still bound. To-morrow the class would again assemble. If death had not released him they would proceed to dissect the thoracic cavity, or lay bare the brain, or spinal cord, and see what effect an electric current would have in contorting the muscles After a time death would relieve from torture, and fresh material would be brought from the cages! And this is to go on year in and year out! "Hundreds" of monkeys being kept as material for the "next three

If that monkey had understood what a pleasant time the professors intended to give him, he would have laughed for joy, and thanking them beforehand stretched himself on the table and said, "Pardon me, proceed." peared of late years. It is scientific in He did not know, and died of fright! its method, profound in its logic, and table and said, "Pardon me, proceed."

There is another branch of vivisec- above all sympathetic to the truth tion even more horrible, if possible. whatever it may be and wherever it The monkeys are ideal subjects for may be found. Price, cloth, \$1.50. 10 experiments in inoculation with all cents postage extra.

forms of disease germs, the toxins and "The New Life." By Leroy Berrier nti-toxins. They can be experimented on with all of these one after anof "new thought." Excellent in tone other, and if they survive, still be and tendencies. Price cloth, \$1.

The Chicago University is endowed valuable as "material" for the dissect-

claiming to be civilized and Christian.
VIVISECTION IS THE DISSECTION OF LIVING ANIMALS. The

man cruelty. The Humane Society has made as yet no protest. It remains for Spiritualism to plead for the dumb creatures who cannot speak for themselves.

It is not silenced by the plea of the theologians that God gave all animals to man's keeping and they have no rights he is bound to respect. It is not silenced by the plea of these professors and doctors that it is in the insaved by knowledge thus gained. Oh,

ishing revealments in science, and could not any principle now uncertain. be verified? "hundreds?" Why continue into the

It is not for the benefit of science; There is no law against the cutting up of live monkeys. Nor is there any enforcement of law against the experi- fessors, and the attraction it has to mentation with toxin cultures and in-oculation with disease germs in char-universities have these demonstraity hospitals! Is this possible? The tions—none have gone so far as to following paragraph which has been use monkeys on a large scale for mawidely published as a news item, not only tells the story, but is one of the plays a trump card.

cago University Students to Be Given flow. It is the dominancy of the Opportunity. Chicago, March 19.—The top floor such object lessons on the minds of of the physiology laboratory at the University of Chicago is beginning to young women who attend and dissect? look like the zoological section of a Can it be asked? Can the result be city park. Carpenters are building new cages and repairing old ones, so kindness and sympathy, and the cul-

If there is no other voice to cry out against this revival of the torture an attraction to visitors but will be chamber of the Inquisition; this making the fair courts of science slaughter pen; if no law can reach these professors in their laboratories; if the Humane Society is powerless to prevent, there remains one force which is in absolute and eternal antagonism to wrong and injustice the anatomy of the monkey to that of whether man or animal be the sufferer. That force is Spiritualism, and it holds up the perpetrators of such flendish acts to the execration of all right thinking people.
HUDSON TUTTLE,

Editor-at-Large N. S. A.

MURDER IN MODERN TIMES.

Kindness, Forbearance, the Orthodox Religion, and Spiritualism Have All Failed to Prevent One Person From Murdering Another.

Andrew D. White spoke on Friday some pertinent and truthful words to the students of Cornell University on "High Crimes in the United States." chatter of their subject, this tragic and that only one murderer in forty-end would not have occurred." five is legally punished, and contin-

cognizance of this as Editor-at-Large; In the next year 9,000 persons will has Spiritualism anything to do with be murdered—9,000 are doomed to it? I answer, yes, emphatically, a death with all the cruelty of the crimthousand times, yes. It has to do inal heart, and with no regard for with cruelty, wrong and injustice home and families, and two-thirds of wherever found, and silence in the this will be due to the maudlin senti-

> Germs of maudlin sentimentality are widespread. On every hand we pathy for the criminal called "plucky," "nervy," "fighting against fearful odds for his life." This sham humanitarianism has become a stench. It is said society has no right to put

murderers to death. We often hear the aphorism: "The worst use to put is not death. It is suffering to live on What does it pro- earth a man who ought to be dead. From an occasional manslayer it is

suffered is one which to endure is, by Men are sent to tropical regions to the common consent of mankind

thing that can be done with him for society is to suffer him to live. He is not really "brave." His spectacular "fight for life," of which this city has just had a disgusting illustration, displays no "bravery" except that of a cornered rat.

Nor is any punishment save death really deterrent to murder. Men who are not murderers may argue themselves into a belief that imprisonment is. But whenever the question is put to the test with an actual murderer the falsehood of the argument appears. There was never yet a mur-derer who, if he had the choice, did not prefer imprisonment for life to the gallows. For what, save to get him nto the penitentiary, instead of upon the gallows, was the struggle made for the murderer executed here on

What the murderer most dreads is that which will deter others from murder. Andrew D. White does well when he urges that the only way of safety with murderers is to put them relentlessly to death.

Friday?

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duy, the supreme charity of the world. he revelation of reserve power, etc. Price, 60 cents.
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James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has

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Spiritualist Meetings.

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

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

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 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 for :15 supper. Coffee tickets, 10 cents. First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W, 18th street.

The Light of Truth Church will hold services in Honkins' Hall 528 W 63rd treet, near Stewart avenue. ence at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meet ng Thursday 3 p. m. Mrs. Jeffery Burland, pastor.
Chicago Spiritual Alliance Church, in
Vincennes Hall, 35th and Cottage Grove

avenue. Mrs. May Elmo, pastor, as sisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m. Spiritualist services will be held every Sunday evening at 183 E. North avenue, corner Burling street, com-

mencing at 8 o'clock sharp. ducted by Mr. and Mrs. Howes. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Leo ture at 8 p. m. The hall number is 861-863 East 43d street. Conducted by Mrs.

Isa 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 after-noon meetings, free; evening service, 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

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

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Rohev 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. Schumacher, pastor, assisted by Dr. L. C. Koehler and others.

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, 870 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday, in German and English. The Lyce Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-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 Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th

The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta 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 af-ternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 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; psychic and message bearers in attendance. Prof. F. M. Stoller, conductor. Lake View Spiritual Union holds meetings Sunday afternoons at 8 o'clock, at Wells' Hall. 1629 North

Olark street, corner Fletcher street.

Services conducted by Dr. and Mrs.
Carl A. Wickland, assisted by others.

Friends and co-workers condially invited. Residence 616 N. Wells street. The Englewood Spiritual Union meets every Sunday at 2:30 and 7:80 at the G. A. R. hall, 6236 Princeton ave nue. Every Thursday at 2:30, Ladles'

The German-English 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. every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium, Lyerybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Church of All Souls holds services every Sunday at 2:30 and 7:30. Everybody made welcome. 220 Western ave nue, near Van Buren. Mrs. Squires, minister. Mrs. Mary Hill holds meetings every

Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages. . . Progressive Sunflower Lyceum No. 1, holds regular meetings at 523 Bel-

mont avenue, at 2:30 p. m. Chuch of Spiritual Forces meets every Sunday evening at 8 o'clock: Good speaking, tests and music. Kenwood Hall 4808 Cottage Grove avenue, Dr. Josephine Tobin, pastor.

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The Great Northwest.

tematic review of affairs in this State of Washington has been published, and as we all like to hear from different portions of the broad field of Spiritualistic effort, a few words from this part of the Pacific Northwest may be of general interest.

The first six months of our working year have passed. It really began with us, in this special locality (Seattle), with the advent of that veter-an worker, Brother Will C. Hodge. Of him it may truthfully be said, that his long experience and close observing fully qualifies him for his work-here and elsewhere. While showing the effect of advancing years, physically, the mind retains its strength and clearness, and the inclination to live and do, vigorous and in-

spiring.

Bro. Hodge is not obtrusive, but the deep springs of conscious being are ever flowing, and need but the touch of hungry souls to burst forth in streams of living light.

During his three months' engagement with the S. S. A. many an earnest inquiry received its meed of truth. Many a hungry soul was fed with manna from the fields Elysian, and the more technical student found his equal in ability and general range of thought. There is found no room for doubt in his philosophy. There are some things he did not know, and so stated frankly; a wise example for a larger class, who feel they know all that is to be known, while knowing less than enough to see the limitless

expanse stretched out before them. Indeed, I often thought that Bro. Hodge did as much good by that "I do not know," as by the actual statements of well-attested facts. The effect was beneficial to us all. It takes courageous honesty—sometimes—to make that statement, yet it's the only truthful answer to many an honest question, in these days of earnest seeking after truth. Bro. Hodge knows enough. We all know that to be true; but he would not dogmatize or announce as settled-what was still in doubt. Thus do we often perform effective service-in ways we

wot not of." The place he gained in the hearts of our people is now often shown to the writer, by the many inquiries as to his welfare. May he soon recover from his illness and resume his labors in the ranks of those who seek the In changing from Brother Hodge to

Brother Harry Moore-perhaps the nost marked distinction, which we in our disposition to establish limitations—some times call "age." The latter is "apparently" a young man. will not say it so that Brother Moore can hear us, but we thought him "youthful"—on that first appearance and wondered if he would "fill the We knew quite well (better than he) what was before him. Well,

he met the requirements and, a good margin to spare. As he warms to his subject "the crime of being a young man" disappears, and ample atonement is made by the depth and breadth of thought spoken and suggested. Seattle will long remember the

strong, vigorous effort of Brother Moore to "speak the truth and drive it home." Many learned to think deeply, and some learned to think who never thought (for themselves) be-It is very likely that a verdict taken

off-hand would be that his efforts have been as effective (perhaps some would affirm more effective) as any of his Certainly the attendance has been a

full average during the entire term, to ELECTRICITY
The Universal Force

be met at the door by a dime contection both afternoon and evening, a system calculated generally to lessen the attendance, and which upon generally eral principles we personally do not like. An increasing audience under these conditions is certainly suggest-We were very glad to assist in ar-

ranging for Brother Moore to Walla Walla, a new and promising field of labor in this growing state, and we will hear good reports from there by and by.
"Moses and Mattie" arrived in Se-

attle on schedule time, to remain through March and April. We already begin to feel the inspiration of their presence, and when we take a brief review of the past of these tireless workers, we do not wonder at the inquiry so often made as to their reappearance, or at the great interest manifested while they are present. Pythian Hall-one of the largest in the city-was crowded to the doors on their opening, both afternoon and evening. We opine there will be no abatement of interest, and we shall have more to say of these hereafter. We are glad to chronicle a growing interest in our work throughout the

entire state of Washington. The "powers that be," whoever or whatever that mystical agency may have doubtless designed that Seattle shall be the center commercially; but in matters psychic all limitations van-The psychic potencies are among the few commodities not yet subject to monopoly.

Indeed, the effort is often made to suppress, rather than encourage, as evidenced recently in the city of Spokane, the clergy of the entire city uniting on a certain Sunday to preach against Spiritualism.

But we have not discovered that

any one was injured unless those who fired the magazine were caught in the reaction. The good work moves right along. The Truth's white light will scorch the immaculate garments of these vicegerents of the Almighty, again and again, as the charlot of progress wheels onward, and these walls of agony will often be heard. from these cowards' castles of the We are profoundly grateful country. to our faithful workers in Spokane.

If the obstacles to human progress did not occasionally beg for ing I picked up the trumpet, and a mercy, we might safely conclude there voice commenced talking, telling me was but little doing along the firing what to do to promote my health. line. It's the beginning of the end, was amazed. Different voices would and while the ground so long held in talk, giving beautiful messages. I undisputed ownership will be stub- never experienced any disagreeable bornly contested, the old theology is doomed to pass away.

Rev. Francis Sheldon and Rev.

lennie French have with their coworkers held the ground with strong heard, and I seem to become charged hearts and willing hands; for many months, though beset by obstacles both numerous and annoying. Sometime the recompense for faithful service is sure to come. Our forces there have recently been

very materially strengthened by the advent of Rev. Cora Concannon Smith, formerly of Minnesota.

Mrs. Smith is a courageous speaker

A Review of the Cause in the State of dressed the president of the state association, stating that she was ready to go to work, and received orders (substantially) to swing into line, and whenever she says a head not properly whenever she saw a head not properly, adjusted to "hit it," and she seems to be doing so with good results. Mrs. Smith may be considered a permanent fixture in this state, and we welcome her with open hearts as an earnest and effective worker. If her advent had to do with causing the clergy of Spokane to "appeal for aid," we will constantly besiege the throne of grace to send us more of like ability, and worth.

Bellingham, on our northern border, is now permanently in order— under the ministrations of Mrs. Minnie Perkins, who but a few months ago was a zealous worker within the safe environment of the old theology. But "they" halted by the wayside to gather husks, while "she" moved out into the ripening harvest of everlasting truth. Theirs was an irreparable loss, and ours a most inspiring gain. Very seldom indeed do we see so remarkable a demonstration of psychic power, and less often so much of talent and of worth in a single worker thus transferred.

We have also a little colony in the south—at Elmer, entitled to more than passing notice. Chartered by the state several years ago, they would not surrender, though their promising little town was nearly swept from off the earth by fire, just as they began to feel secure in new homes, and the struggle almost ended. They need a steady, permanent worker, and we believe their loyalty will be soon rewarded.

On the whole the outlook for this state is most encouraging. One of the most promising features is the class of work demanded. What would have answered a few years since will not do now. Worth first of all, ability a close second, but a happy combination is the consummation to be wished for, and such can find an opportunity to work in many of the small but enterprising cities along the railroad lines, and homes are obtainable upon reasonable terms.

It's the persistent home that is needed. The time for fragmentary effort has passed away. Here to-day, somewhere else to-morrow, often brings excellent results, but we are of the opinion that constructive work can best be done by steady, consecutive endeavor.

It need not be inferred from this roseate view, that there are no draw-backs. The faker in toto and the fakir on occasions are both in evidence, and the "gullibles" are numerous, and everything goes merrily on in this particular department. I suppose it will continue ad infinitum, ad nauseam,

By the way, what a vast army of gullibles there are, to be sure; and how peculiarly and exquisitely credulous they are. When told to be careful, and that a certain well-known fakir will deceive them, nothing will do (to use a street expression) but to "try it on"—and then goes up a wail of discontent. It partakes of the mysterious, that people of long experience and ordinary sagacity fall so readily into the traps set for them by the crafty, grafting fakir, who materializes a multiplicity of flashing hands, rings bells, drums on tambourines, does slate-writing and trumpet work, and other tricks of like nature, all at one seance and with a conglomeration of conditions that would make a genuine Oriental performer smile in derision.

Spiritualism is growing, but some Spiritualists are not learning as rapidly as they might and should. A healthy chick as soon as he escapes from the shell begins scratching with enthusiasm, and soon learns to care for himself. There are many Spiritualists that have emerged from the shell of old theology, or no theology, and remain very near the "exit," the open field lies before them, richly laden with choicest fruitage, and offering freely the joys of spiritual realization. Well, it must be so ordered or it would not be, but it's fearfully hard on the observer, who is fond of life and likes to see things move.

It goes without saying that Tacoma and Seattle are taking fairly good care of the inflow of inquiring minds, seeking homes in this new state.

Mrs. Lovejoy of Tacoma is entitled to special notice. For nearly a decade she with her co-workers has held her society in line. The society is not large, but constant, and the "lights are always burning." This persistent class of effort—never a cessation except the annual vacation—this faithful loyalty, wins our heartiest sympathy and commands our profound re-

The Psychic Research Society, now under the presidency of Prof. Estes, is never in arrears. Its membership and attendance is strong numerically, and ts record well written.

But this review is already too long, though but a synopsis of the evidences of growth, and a feeble prophecy of the good that is yet to be, The earnest, loyal advocate is to be heard upon every hand. We are fully justified in anticipating a boundless

growth through the limitless future. R. F. LITTLE, President Wash. S. S. A. Seattle, Wash.

HEARS SPIRIT VOICES.

Experiences Which Lead to His Becoming a Spiritualist.

To the Editor: - About four years ago I was lying upon a cot, resting on my left side, with my ear flat on the pillow, and I plainly heard my name mentioned. It sounded as if coming from under the pillow. The voice spoke many words, but I could only, hear my name and "Dear papa, I am Cora." At that time I knew nothing of Spiritualism. I made a paper 'All quiet on the Potomac" was an trumpet, and held it to my ear. While ominous feature of the news columns I could hear whispers, I could not of the daily press in the old war pe-make out what was said. I kept this up for nearly a year, when one eveneffects from my experience. hear the voices without the trumpet I never see any spirit forms. Loud raps always come before the voices are with electricity; even my clothing will snap. I often feel as if hands were laid upon my head. Sometimes light articles on the stand where I write will move. I am now a firm believer in spirit communion. M. D. LA SALLE.

Battle Creek, Mich.

Mrs. Smith is a courageous speaker and teacher. It did not take long for her to get into action. She simply adpartments of pamphlet. Price, 15 cents.