Spiritualist Paper.

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

VOL. 33.

MR. LYMAN'S PLEA FOR BIRDS.

Why should we longer cling to that Relic of savagism? How many are wont to look upon shooting down any bird or animal of any wild species, as being not only sport, but right as well as privileged, and so follow on in the chase with eager purpose, we might say with savage cruelty, to slay, and all for sport.

A late English writer has well said: "The birds are the poets of the air, and singers of the sky."

"In the earliest, even in prehistoric nges when language was a hiero-glyph on stone and other imperishable substances, there was mention of birds. Later they figured in the myths, legends and ballads, the delight of every nation, coming down to us from the childhood of the race, still treasured in its maturity. In classic Greek we find birds songs, the Hebrew Scriptures contain them, Latin poets have left exquisite rhymes, and from India and the mystic East, we have songs of all the feathered folk in those unknown skies."

The birds of black plumage are considered the most ominous and prophetical. The Arab prophet says:

'I have seen the blackbird of separation:" Cicero was forewarned of death by a "dark and fearsome fowl;" Shakespeare calls them "night's black agents;" Horace speaks of the "treblecrow," and one of the most beautiful poems of our own Bryant

"The robins and the wrens are flown. And from the shrub the jay-And from the wood-top caws the crow Throughout the gloomy day."

Not less worthy of our delight are the peaceful and innocent—the lordly symmetrically formed-native wild animals of the woods, the mountains and the plains; their playful gambols and fleetness, disclose their delight in conscious life.

After being a pioneer in California for nine years, beginning with "the days of forty-nine" and witnessing there the great and cruel slaughter of the game which in that favored clime was so very plentiful, in both bird and animal species, and then in '64, becoming a pioneer in Montana and again witnessing and joining in a similar onslaught upon the peaceful as well as the ferocious and destructive species, I became so deeply impressed with the great and cruel wrong done to the innocent wild-bird and animal life by the huntsman's chase and killing "just for the sport of it," that I have long desired to give in a public way an urgent plea to spare the innocent creatures, for that in reality and in principle to a great degree their life was as sacred as is the human So I would say, let us stop and think and consider.

Why should we longer cling to that relic of savagism? How many are wont to look upon shooting down any bird or animal of any wild species, as being not only sport, but right as well as privileged, and so follow on in the chase with eager purpose we might say with savage cruelty, to slay, and

All huntsmen not beset with more less savage instinct, have not failed to witness the accusing, as well as terror-stricken look of the large, expressive eyes of all kinds of wild. etc., gazing at them ,with mute but bitter reproach, while the terrible death agony was manifest in their struggle; a look as accusing and as appealing as might be seen in human eyes under like conditions. And why not? These peaceful innocents are endowed with life-the same life -as are their destroyers, and by the same creative power.

How plain to be seen by the humane disposed that nature provided the birds and animals in such variety to furnish a more pleasing and animated landscape for man, not that he should find savage sport in their destruction How painful to the more humane and thoughtful to see the lordly animals the sweet singers and birds of beautiful plumage, whether dove or duck grouse or quall, all in their native wild state, peaceful, happy, enjoying to the full the gifts of life, wounded or killed by cruel hearted man.

The writer, then, would plead with their hearts to the great wrong and horror of such practice. The difference is less than one step between the imal. All life is sacred, is from the same divine source; think of them as your friends and you will not, even to supply your table with so-called dainties, shed their innocent blood, for are not all peace-loving, innocent forms-animal or birds-in which flow the red' life-currents, of the one family and from the one creative

There are men who have criminal habits and they must be restrained by law. So under the law of "the sun wival of the fittest," there are animals with habits of destroying man, or of destroying the needed means for man's support and progressive life; these are not to be classed with the beautiful innocents of entirely peace ful habits. Spare the latter, whether bird or animal, in all places for any and all purposes and be conscious of the sweet enjoyment of a truly humane feeling toward the unoffending innocents, whose enjoyment of life is as precious to them as is your own to

The writer knows whereof the things he is writing; he has traveled the road and has gained the foolish renown of the mighty hunter, would not now stain with its life-blood the beautiful plumage of a wild duck: delight would be in witnessing the rapid flight, the bright plumage, the graceful poise and poetry of motion on the water.

And so of all the beautiful birds, the sweet singers of the woods and fields, so full of happy life. The sensible boy will not harm them, for the birds alive, with their graceful motions will give him far more joy than when killed, and the boy's finer feelings will then remain forever free frem bitter regrets. O, how piteous a sight to witness the dying, quivering innocent,

helpless birds! Do you say that nature, without any intervention of man, has provided that the big fish shall eat the little ones. therefore it must be right? True, let us admit. But are we, is man, "the noblest work of creation," to be classed on the same level with the fishes—even the big ones? Man occuDIED A SPIRITUALIST.

His Physical Body Claimed by the Catholics, but They Could Not Capture His Spirit.

To the Editor: - Doubtless the many readers of The Progressive Thinker win remember the able contributions made to its columns a few years ago by Mr. Paul F. de Gournay of Baltimore, Md. He was a very dear friend of mine, and when I filled engagements in this city some twelve years ago, he was my constant companion, and by his fatherly advice did much to encourage me in carrying on the work for our cause.

Returning to this city after an absence of ten years, I find that my dear friend has been translated to that better and more glorious world that lies just beyond the River of Death. There were circumstances in his life that I feel ought to be recorded in the histor ical literature of Spiritualism.

Occupying an exalted position in his own country, France, he naturally was allied to the State Church of country, the Roman Catholic, but af-ter living a number of years in the United States, he was brought in contact with Spiritualism. Being pre-em-inently intuitive and inspirational he soon was led to fully accept the truths taught in its philosophy. In advocating Spiritualism he by no means found his pathway a bower of roses, for his family as well as his former associates in the Catholic church opposed him on every hand, and this opposition continued even up to the very hour of his transition.

Now to show the sterling integrity and bravery of this grand man, I want to relate the following circumstance: Just forty-eight hours before his spirit took its flight to a happier world, he, Catholics who would misrepresent him in his dying hours, sent for a true and tried Spiritualist friend, and wrote, and gave into his keeping the follow-

"Baltimore, Md., July 23, 1904. "Feeling my end approaching, but in the full enjoyment of my faculties, I wish to declare, all statements to the contrary that may be made, that I die a Spiritualist. No! do not die, but pass into a brighter and more glorious life, to immortality, where I shall meet my loved ones and all the great minds that have worked for the good of mankind.

"PAUL F. DE GOURNAY." So this letter proves the consistency of this true man, who found the philosophy of Spiritualism good enough to live by, and also good enough to die by. After his transition, the Catholics claimed his body and held a funeral in accordance with the rights of their church, but we Spiritualists know that Paul F., the Marquis de Gournay de Marcheville, was a Spiritualist still.
The mummeries of the church could have no effect on his emancipated spirit.

Two years have passed since he went into spirit life, and now as I write these lines he stands beside me. Through my clairaudience I hear him say, "My expectations have been fulfilled to the uttermost. Through The Progressive Thinker I would send greetings to all my friends, and let me say to all the world, that SPIRIT-UALISM IS TRUE, and Paul F. de Gournay is satisfied.'

I append to this letter the obituary neace-loving animals, like deer, ante- notice published in the local Baltimore papers'at the time of his death

I think these things are worthy of being made a matter of record, as there was no prominent notice of his transition in our papers.

I am Sincerely OSCAR A. EDGERLY. Baltimore, Md.

Col. Paul F. de Gournay, who in his own country—France—was the Marquis de Gournay de Marcheville, died last night at his home, 309 West Hoffman street, after a long illness. Col. de Gournay was a native of Brittany, but was a thorough cosmopolitan. He was consul here for France for seven years, and retired about four years ago. He fought through the Civil War in the Confederate Army, having been captain in a troop organized by him in New Orleans at the beginning of that war.

The troop of artillery, raised by him at his own expense, first fought in the all huntsmen to open their eyes and Army of Virginia, then served with the Army of Northern Virginia at the seven-day battle of Yorktown and was then transferred to the southwestern part of Virginia and was in the gallant defense of Port Hudson, in which Col. de Gournay was prominent. During the siege he was made lieutenant colonel and commanded a battalion. After the capitulation of Port Hudson he became a prisoner of war, and remained as such until the close of the war. He was wounded at the siege of Port Hudson by a piece of shell which struck him in the chest. He was esteemed very highly by Major General Frank Gardner, who commanded the troops during the slege of Port Hudson. After the close of the war Colonel de Gournay went to France, and remained there for several years. He then returned to Baltimore and resumed his literary work, which had

been interrupted by the war. Colonel de Gournay, after leaving college, went to Cuba to manage large plantations owned there by his father He became enthused with the Cuban cause and was appointed private sec retary to Lopez, and was one of the three men who followed the career of that patriot to its close.

nies in the divine plan too high stand for that, let that high stand then, include the humane love of right even toward the unoffending wild creatures-birds and animals, intended to be his companions and friends and he will no longer cause the pre-cious life-blood to go out in the death L. B. LYMAN. struggle. Helena, Mont.

No belief is good for anything which is not a part of organic growth and the natural product of a man's mental development under the various conditions in which he is placed. To pro-mote his intellectual activity, to encourage him to think, and to put him in the way of thinking rightly, is a plain duty. I hold, after a fashion, that pleasant old doctrine that truth

has a tendency to prevail .- Leslie Every truth that enters the world enters through an individual, a conscious, reasonable moral man; and it depends upon the quality of the man. the measure of good he brings.-Dr.

PROPHECIES REALIZED.

They Were Made in October, 1905, and Some of Thom, We Regret to Announce, Have Proved True.

Abbe Moreau, in a Paris dispatch to The Minneapolis Sunday Journal, Oct. 28, predicted the catastrophe which as overwhelmed San Francisco.

Not only this, but he announced that the spring of 1906 would be marked by four principal disturbances; and the occurrences of March and April have fulfilled his prophecy.

Here is Abbe Moreau's specific statement of the disturbances to be expected, and the verification of his fore-(a) The west coast of the two Amer-

(Earthquake in California April 18; tidal wave on coast of Columbia and at Panama, Feb. 16, 1906.) (b) The line including the volcanic

(Earthquake in Formosa April 14, (c) The South Sea Islands and Australia.

district and eastern Asia.

(Earthquake and tidal wave in the Society islands, March 4, and 5, 1906.) (d) The depression of the Mediter-(Vesuvius in eruption April 5, 1906,

and succeeding days.)

Abbe Moreau's prediction was published in The Sunday Journal October 29, 1905, in a Paris dispatch of the New York Herald cable service, exclusively used in the northwest in The Sunday Journal. The dispatch read as follows:

Paris, Oct. 28 .-- Abbe Moreau, writing on the subject of the recent solar activity, says: "As the solar activity will slowly diminish, it is highly probable that earthquakes will occur in March or April. next."

It will be remembered that Abbe Moreau, in an article which was widely copied, predicted the earthquakes which a few months ago devastated India, and which, he holds, were due to sunspots. He maintained the following in an article published this

"There is a connection between solar activity and volcanoes and even earthquakes

"The awakening of the internal forces of the globe coincides with a sudden change in the curve of sunspots if it rises or if it falls, The number of sunspots is not alone a decisive factor; there must be sudden augmentations or diminutions.

Earthquakes, and especially volof fracture of the globe, and particularly at the intersection of these lines; (a) The west coast of the two Americas; (b) the line including the volcanic district of eastern Asia; (c) the South Sea islands and Australia and (d) the depression of the Mediterranean, cutting the three first lines of fracture almost at right angles.

"These are facts. Hypotheses less certain have been suggested. The sun acts on the crust of the earth by causing its potential electricity to vary or by modifying the heat sent to the earth. For both there would be dilation or shrinking of the envelope.

IN THE NEW TEMPLE.

Erected for Spiritualists by Mr. Munger, Now Passed to Spirit Life-Rev. and Mrs. Sprague Begin a Se ries of Meetings-Noted Missionaries of the Spiritualist Faith Commence a Series of Meetings at the Munger Temple—Readings.

Rev. and Mrs. E. W. Sprague of Jamestown, N. Y., arrived in Macomb, Ill., Saturday night, and on Sunday morning conducted the first of a se ries of special meetings to be held in the Spiritualist Temple on East Washington street. It had been planned to dedicate the new church Sunday but on accound of Mr. and Mrs., Sprague arriving in the city so late and because Mrs. G. Cooley, another prominent worker, failed to reach here Sunday the dedicatory services were postponed to some future date. Announce ment of the date of the dedicatory Stander as soon as the date is ar ranged.

The Sunday Service.

There was quite a large crowd of eople congregated at the new church Sunday morning to hear the noted Spiritualist —missionaries. Rev. Sprague was the first speaker. He is a man with a pleasing personality and is an interesting talker. He told his audience that Spiritualism had come to help educate and help man come to an understanding of the gifts that have been given him. He said that if people wished to investigate Spiritualism the pest place to do it was in the "We wish to see the walls and the barriers between the various de-nominations torn down," said Mr. Sprague, "and all come together for good, giving everybody the freedom ech. Any minister of the gos pel is welcome to use our platforms. He may abuse us from it if he wishes and all we would ask would be the privilege of making a reply. The phenomena of modern Spiritualism are of the same kind as that upon which every other religion rests. come here to antagonize any other religion." The speaker made quite a engthy talk and then said that Mrs. Sprague would give a few readings. Mrs. Sprague, who is a noted medium and also an ordained minister, is clever speaker. Among other things which she said were:

"I am very glad to see so many here at our meeting today. This is a beautiful structure which Mr. Munger left here. We knew him before he left the material world and we learned to love him. He always wished to do something to leave as a monument. He has left it in this building and you people should feel very thankful to im. You should honor the memor of Mr. Munger for he was a grand and noble soul. His hope was that he was going to live and be well and strong when this building was dedicated. We regret his absence in the material sense, but he is here in the spirit. I knew he was here when I entered the building this morning. Look how he has arranged everything so conveniently for the benefit of you people. Friends, Brother Munger is at the wheel today and he is not going to let

this work stop."

PREDICTS EARTHQUAKES IN FAR-OFF ORIENT.

Rev. Oscar A. Edgerly, While Under Spirit Control, Tells of Future Disasters.

CHICAGO, ILL., MAY 5, 1906.

Claiming to have predicted to a certain extent, while under spirit control the earthquakes of San Francisco and the eruntion of Vesuvius, Rev. Oscar A. Edgerly, at the Spiritual Church, on West Franklin street. Baitimore, Md. stated in his lecture, that under simi lar conditions the next seismic dis-turbances, in the not distant future, would occur in the Orient, particularly in the southern portion of India and in the region of Japan, and that the disturbances would be far greater than that of Vesuvius and San Fran-

cisco.
"In what sense, if any, could the earthquake of California be considered the visitation of God?" was one of the questions asked last night after Rev. Edgerly had placed himself under spirit control. He spoke, it was stated, while under the influence of the spirit of a deceased Presbyterian minister named Campbell, and his answer to the question asked, was, in part, as follows:

"The disturbances are in accordance with the laws of nature and are not the direct visitation upon the people who are the sufferers from such natural disturbances. Had this occurred in a barren desert it would not have aroused the same feelings it does now, because human life would have been almost, if not entirely, exempt from the operation of the destructive forces, and the disturbances are the result of a more general agitation of natural forces than our scientists believe.

The seismic disturbances, or earthquakes, as they are called, are the result of inter-planetary influences. Just as the tides are influenced by the moon, so is the crust of the earth disturbed and caused to break by the attractive forces of other planets operating upon the matter contained within the crust of the earth.

"At the suggestion of the associate spirit that stands by my side, the next eismic disturbances in the not far distant future will occur in the Orient, and particularly in the southern part of India, and in the region of Japan, which will be far greater than the present phenomena in California."

After the question had been fully answered, the question, "Is God's Justice Man's Justice?" was asked, and several others, which the spirit is supposed to have answered through Rev. Mr. Edgerly.

Rev. Edgerly stated to a representative of The American that a few days before the eruption of Veguvius were reported a spirit stated through him that there were certain conditions in process of formation which would soon result in volcanic disturbances on the shores of the Mediterranean, and that conditions were ripe, twing to the process going on in the interior of the earth, to cause the worst earthquakes on the Pacific Coast and in other parts of the earth, that have ever been re-corded in the history of humanity. Rev. Edgerly stated that while un-

der the influence of spirit control he predicted that Galveston, would be overwhelmed by a tidal, wave. The prediction was made on April 29, pre-vious to the month of September, when the terrible disaster occurred in Galveston.—Baltimore American.

can see her there and she has a mes-

The medium then described the appearance of the spirit and the lady in he audience kept nodding her head that the description was correct. The medium then described the man spirit that was near the lady. "This spir-it," she said, "is bowed down with age. He walks with a cane. His hand s palsied." The lady declares that the description was a perfect one of her father and mother who had been dead for many years. The strange part of it is that the lady does not be lieve in the spiritual doctrine in any respect and had never talked with or seen either Mr. or Mrs. Sprague be-

Mrs. Sprague then directed her attention to another part of the room and pointing down to a man said, "I see spirit forms beside vou

"You were not born in this city?"

He shook his head and said "no." You were born far away from

He nodded yes. "The country in which you were born was rough. There was a large mountain off to the left; Also a large mountain to the right; The house in which you were born was not large. There was a large grove of trees at the rear of the house. The well from which water was secured was an old-fashioned well-sweep and water clear,

cool and delicious.' She evidently described his birthplace correctly for he kept nodding at each statement she made. She ther described four spirits which were ther standing beside him and called them by name. The man acknowledged all her statements were correct.

She gave two more readings and the services were closed. Sunday Night.

Another meeting was held Sunday night and there was a large audience Mr. Sprague read many passages from the bible, showing that the Spiritualist doctrine is founded upon the bible A number of readings were given by Mrs. Sprague which mystified the con-

gregation. Spiritualism.

Rev. and Mrs. Sprague are boarding at the home of Mrs. Bettle Wright on East Jefferson street. A representa-tive of The By-Stander called there Monday morning to learn something of the history of Sniritualism. Mr Sprague very kindly furnished the following information:

lished through the mediumship of two little girls at Hydesville, N. Y., in They were daughters of Mr. and Mrs. John D. Fox, well known members of the Methodist church. "Our National Association was or

ganized in Chicago in 1893. Our headquarters are at Washington, D. C., where we own a splendid building which was donated to us by a prominent Spiritualist. The National Association has ministers all over the country. Then there are 20 state organi-Mrs. Sprague then gave some readings. She pointed towards some ladies sitting in one section of the room and said that she saw two spirits. States, holding forms some two weeks

IT HAS THE RIGHT RING.

A Letter From the President of the State Spiritualist Association of Missouri.

Prof Lockwood for his article on "Spirit Photography," and Brother J. A. Wertz for his splendid articles on Legerdemain. Both articles are along a line that the Spiritualists as well as the public need education on badly. They should pamphlet form and distributed by the state associations in every society over which they have jurisdiction. souri for one will be glad to purchase and distribute same.

To me, the only solution to the problem, "How to get rid of the fake element," is the education of the masses so that they will demand absolute scientific proof of the genuineness of the physical phenomena, given out by sensational coin-grabbing mediums (?), or refuse to attend their circles. When Spiritualists demand test conditions that are test conditions to the intelligent investigator as well as to the medium, and refuse to attend a circle unless this reasonable request is agreed to, the frauds will go out of

business for lack of patronage.

I know that "old chestnut" will be rung in, in reply, that if you bring a suspicious condition into a circle, it will spoil the harmony and prevent phenomena; but I deny that asking for reasonable proof of the genuineness of dark room phenomena throws a harmful condition over a circle of genuine truth seekers. If this be the case, how did Crookes, Wallace, Zollner and the many other scientists get their scientific proof of the genuineness of spirit return? And if it was not necessary for them to stultify their intelligence, it is not necessary for you and me, and the medium that demands this of yours truly, will wake up to the fact that while I am a Spiritualist I am not (as my wife says) one of the

easy kind. There are many apparently intelligent Spiritualists who attend a materialization seance (?), where from thirty to forty spirit (?) forms come forth three or four times a week, not counting special afternoon sittings, in a room so dark as to make it impossible to see, let alone recognize one face and who cry out in holy horror when one expresses a doubt as to the genuineness of phenomena produced in violation of every known natural

I know a poor, uneducated woman who is bled by every fake medium in town, and who deprives herself and family of the necessities of life, in obedience to the requests of her spirit friends (?) to come again and they will be able to give her some more Brother Francis, if I could believe that my loved ones who have passed over would enter into a conspiracy with some coin-grabbing medium (?) to coin my heart yearnings for them into dollars and cents, I would—but why go further? Such a belief is an insult to their memory and my own common sense. In the language of Puck. "What fools we mortals be."

May the grand work that is being done by The Progressive Thinker go on. May its vigorous fight on fraud be continued without fear or favor, and as the X-ray of truth is turned on all from the highest to the lowest, wherever a squeal of protest is heard, let the search be long and thorough. "Tis the galled jade that winces."

PAUL MCARTHUR. St. Louis, Mo.

thousands of people. congregate to hear our gospel. There are 20,000 mediums, public and private, in the United States. There are 250,000 Spirtualists in the organization and it is estimated that there are three and a half million people in who believe in Spiritualism.

"It is the popular movement and has encircled the globe. It is taught in every civilized country on earth. We never send missionaries to other countries unless we receive a call for

"Spiritualism is an organized religion and we have national and state The next national convention will be held in Chicago next October

"Spiritualism is organized for the nurpose of advancing the cause of human progress, and not for the purpose of antagonizing any religion children of one father God and of one mother Nature.

Meetings This Week.

There will be meetings held at the Munger Temple each evening this week, beginning at 8 o'clock, except on Thursday evening, when a meeting for Spiritualists alone will be held. At this time a society for the investigation and promulgation of the truths of Spiritualism will be organized. Reading circles and development classes will be established and later on a Lyceum and Aid Society for carrying on the work here will be organized .-The By-Stander, Macomb, Ill.

A GIRL MIND READER.

She Is the Most Remarkable Now Before the Public.

Miss Myra Maxwell of Minneapolis. Minn, a gifted mind reader, was en-tertained at Le Sueur at the home of Miss Clara Parker, president of the Monday club. Miss Maxwell gives manifestations of her mystic gift only for friends. In one of her prettiest exhibitions she entered the room wiftly, blindfolded and walking beside, but not touching, her sympa-thetic subject; crossed the room without hesitation, turning aside for chairs and tables as though she could see: went to a little girl that was standing in the corner with her face to the wall; led the girl across the room; lifted her up and placed her in the lap of a woman, all exactly as it had been arranged by the spectators that she should do. A closed hunting-case watch was held in the hand of a good should do. subject who knew what time the watch showed. Miss Maxwell could instantly tell the exact hour and minute by reading it from the mind of the subect. She had not used her gift for a full year previous to last evening, but all her power, unimpaired by lack of practice.

"The talent of success is nothing more than doing what you do well; and said that she saw two spirits. States, holding forth som two weeks and doing whatever you do without "One of these spirits is an old lady, I to six months every multiples at which a thought of fame."—Anon,

That Terrible Earthquake!

I wish to pay my tribute of praise to It Is Graphically Portrayed by a Prominent Lawyer and Spiritualist, Who Passed Through the Awful Ordeal.

We have just passed through the supposed to be fire proof are all ridmost terrific earthquakes that, from dled. all accounts, San Francisco has experienced within historic times. I have survived the destructive shocks Temple, the St. Francis Hotel, the Palof many earthquakes, but none so ace and the Grand Hotel, are gone.

p. m., April 18. My wife and I were jured. occupying the fourth story of the All that is left of many of these Gault House at 1206 Market street. buildings is simply the massive iron We were both awake at the time. We arose, sat upon the side of the bed, and simultaneously concluded that it and all except the United States Mint would be safer to take our chances and the post office has been riddled by in the building than to go down to the the flames. This should furnish a street; and this was justified by the lesson and a warning to architects and disastrous results to many.

The massive building swayed from side to side, arose and settled as if destruction would not happen. riding upon some mighty billow of the maddened ocean in a furious gale; clared and the military took charge, and this continued, seemingly, for and at once compelled the closing of hours, though the actual time was

only from three to five minutes. Large buildings all around us were swept to the earth, attended by fright- men were shot down in the streets by ful shricks of the maimed and dying. When the swaying and heaving of the building had ceased, and the structure remained intact, we went to the windows fronting on Market street, and there saw that as far as the eye could reach the ruin and desolation was widespread and disastrous. Market street was filled with bricks, broken timbers, iron and debris from fallen and ruined buildings. Many all through the city were swept down to their death, and the number will never be known.

As we stood at the windows the smoke and flames began to arise at different points. The hungry fires were eager to devour what the earthquake in its maddened work had left. was shaken down, carrying to death three hundred souls, killing, maiming and pinioning them to the debris for the time being, when flames consumed all the mortal mains of the three hundred. As the flames were gradually ap-

returned to our apartments and flames. As the north wind was blowing we felt that there might be a possibility of escape; but the fire continued gradually to approach Market street, igniting building after building. It finally reached Sterling's large carpet and furniture house nearly, opposite the Galt House, when the large building was soon enveloped in flames.
The fire then spread to all the buildings on the south side of Market street, enveloping Krogan's large furniture store, directly opposite my building, in flames. We then left the building, leaving everything that was packed, to a warehouse for storage to a place out of danger as we thought,

and as all supposed. We then remained on the streets watching the progress of the consuming flames south of Market street. At o'clock p. m., every building on the south of Market street was utterly destroyed by the fire, and the Galt House remained unharmed, having survived terrible experience can form the the seismic shock and the flery fur-slightest idea of the dire calamity. nace. At that hour the military having complete control under martial law, allowed us to return to our apart-

ments. We repaired to our deserted rooms. and at the windows on the Market street side, we looked over that part of the desolate city. As far as the eye could reach there was nothing to be seen but the fallen and ruined walls, and the seething flames in their destructive work.

As Mrs. Lewis and I stood at the windows a terrible scene presented itelf. There was one vast ocean of burning, livid, molten fire! One could but think of Dante's description in the Inferno, of the seething, molten fires prepared for the damned in eternal We were weary and distressed with the terrible scenes and experiences of that fateful day.

We retired, had a refreshing sleep and awoke at two o'clock in the morning. We then saw the lurid sky on the

western side of Market street, and going to the windows the whole city on that side was in flames. The fire was within one block of us, and approaching rapidly before a driving gale. We attired ourselves rapidly in such clothing as we could most quickly reach. and gained the street as rapidly as been swept by the fire the day before. street was then destroyed by fire. The city is a total wreck, left in ashes and debris. stored the day before were all conclad. My law library, all my legal pa-, works." pers and documents, and all valuable papers went up in smoke. My miscel laneous library containing many rare and valuable books that can never be replaced was entirely destroyed. Many valuable manuscripts which can 'not be duplicated were lost in the flames. But what I feel the loss of more

than all things else is the scientific and psychic data, historical and liter ary notes and references that for more than forty years I have been collecting and classifying, are gone. The records of my experiments in biology made during the last thirty years are also gone. And what I sorely regret is the de-

years, and these, I fear cannot, in their entirety be replaced.

The new City Hall, the Hall of Jus--none that left such wide- The newspaper offices-the Call and spread and utter ruin in its wake.

The shock commenced at about 5:15 and the Chronicle building badly inthe Examiner buildings, are destroyed,

frames, all the brick and stone having been shaken out by the seismic shock builders in the future. With iron blinds to protect the windows such

At the outset martial law was deall saloons.

There could be no trifling with the military authority. More than twenty the soldiers for stealing and for insulting women. Several men were shot for refusing to work when ordered by the military. For four days my wife and I camped upon the streets, with hundreds and hundreds of others. Here the rich and the poor met upon a common level, and through it all extreme good nature prevailed.

John D. Spreckles' wife gave birth to an infant upon the desolate streets of San Francisco. dreds of others found our only shelter

under the broad canopy of the heavens for four days. But yesterday the stench from decaying bodies in the ruins became un-bearable, and we managed to get over Two blocks from us a large building to Oakland, at No. 305 14th street, corner of Harrison, where we are tem-porarily housed. How many of the dead, how many of the charred vains are now buried in the debris.

will never be known. On the 19th and the 20th I saw lying by the wayside and in the debris proaching our place, we packed many the charred bodies of the deceased. of our valuables and had them taken On Howard street I saw lying on the down to Golden Gate Avenue at the sidewalk in front of a demolished honorthern side of the Galt House, where tel what appeared to be the burned the fires had not started. We then and charred body of a beautiful woman. The head and neck and shoulwatched the progress of the ravenous ders were only burned and cooked, but not beyond recognition, but the lower limbs and body were almost entirely

While I have passed through the flery furnace, as it were, to Moloch. I have great reason to be thankful, and to rejoice at my extreme good luck-I say extreme good luck-yes, when compared to that of the unnumbered unfortunate victims who went to death through the wreck of buildings and the burning fires.

There is no need, however, of murmuring or complaining. Under the ETERNAL LAWS OF NATURE, IT S TO BE: and all w Francisco, or were born in the doomed city came into the environment of Nature's unerring and eternal laws.

The seismic shock, and fires have swent the city, to be almost inevitably followed by the dire calamity of pestilence caused by the decaying bodies buried by the debris. one who has not passed through this pen, however facile, can describe it. No imagination, however fertile, can portray the dire result. I can never forget these terrible incidents which must ever remain undescribed, and indescribable, for want of human power

to perform the task. G. W. LEWIS. A. M.

CHURCH IS TOO SLOW.

Christians Think They Are Sailing to Heaven in Excursion Boats.

"The Church and Social Ideas" was the subject of a lecture delivered at the Trinity Church, Sixth avenue, Pittsburg, Pa., by the Rev, Dr. W. A. Stanton, pastor of the Shadyside Baptist Church, in which he uttered the

following sharp criticisms: "The church is slow, exceedingly slow. It took it 300 years to learn who Christ is, 400 to learn the nature of sin, and even now it has not learned the right method of saving souls. The world regards the church not so much as a soul and society saving institution but as a close corporation, a limited partnership, a self-centered aggregation of saints seeking their own personal wealth, and their own solitary post mortem mansions in the skies. If possible, and in our flight left all our the church does not give us a sociolog-money. We hurried with hundreds of ical religion that will teach Christians others to the corner of Sixth and Mis- to mingle with the people of the world sion streets, where everything had and influence them rightly. God will destroy the church and give us some There we remained in sight of our thing better. Too many of the Pittsbuilding and saw it reduced to ashes. burg churches are simply pleasure ex-The whole district north of Market cursion boats sailing toward the heavenly shores. The passengers, who must be of just the right social stand-The valuable things we had ing, sit quietly on board watching the scenery and enjoying themselves, sumed. We lost everything but the while there is no room in the boat for scanty raiment with which we were drowning sinners or a cargo of good

A PROPHETIC DREAM.

No Doubt Induced by a Wise Spirit Who Foresaw the Disaster.

Anent the earthquake at San Fransisco comes a story which will cause believers in telepathy and kindred sciences to take a firmer hold on their belief. This morning little Marie Igo related the substance of a dream which she had had during the night and which was to the elect that she had dreamed that she was in a large city and that the place had been overwhelmed with an earthquake and struction of bound volumes of The many people had met with death. Progressive Thinker for three or four | The coincidence is all the stronger because of the fact becoming known that the little girl has a grandmother and The entire city of San Francisco, the two aunts residing in San Francisco, Queen of the Pacific, is now in ruins, and that she had her dream long be-in ashes and debris, except the build- fore reports of the earthquake came lings in its extreme outskirts. The to town.—The Pocatello, Idaho, Triblarge buildings recently erected and uno.

THE PROGRESSIVE THINKER

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.

. . . Chapter V .- Continued.

Pain was written in his face. drew away to leave him room, with mingled pity and horror that this poor short a time of my arrival. I who--. It was horrible, shameful, humiliatand nobody seems to care."

"No," he said, "nobody cares; don't You look for that. Why should they? to himself .-- "what a joke! Sorry for then? What is that to you?" some one else! What a fool the fellow must be!"

have come here for years.'

"Suffering! I should think I was." to you? Yes; I've been here for years .-- oh, years! that means nothing,-for longer than can be counted. Suffering is not the word. It's torture; it's agony! But who cares? Take your leg out of my way."

I drew myself out of his way from will, and asked, from habit too, "Are you never any better than now?"

face. "What d'ye want here," he said, "pitying a man? That's something new here. No: I'm not always so bad, if you want to know. I get better, and then I go and do what makes me bad again, and that's how it will go on; and I choose it to be so, and you needn't bring any of your d-d pity here."

"I may ask, at least, why aren't you some hospital?" I said.

"Hospital!" cried the sick man, and again. then he too burst into that furious laugh, the most awful sound I ever stopped to hear what the joke was, circle of mockers. "Hospitals! perhans you would like a whole Red all arranged?' cried one. "Or the vated consciousness." Misericordia!" shouted another. I sprang up to my feet, crying, "Why gave me strength. Was I never to if we can prevent it." meet with anything but this flendish laughter? "There's some authority, I suppose," I cried in my fury. "It is some other squalid, wretched creanot the rabble that is the only master tures shuffling among the crowd, But nobody took the here, I hope." least trouble to hear what I had to forth a yell of pain and curses. This say for myself. The last speaker he regarded with a supreme contemptstruck me on the mouth, and called uous calm which stupefied me. Nor me an accursed fool for talking of did any of the passers-by show the what I did not understand; and slightest inclination to take the part finally they all swept on and passed of the sufferers. They laughed, or

injured when I dragged myself into plete unaffected indifference, as if all that corner to save myself from the this was natural. I tried to disengage crowd; but I sprang up now as it my arm in horror and dismay, but he seems to me that I hate it already, nothing had happened to me. My held me fast with a pressure that wounds had disappeared; my bruises hurt me. "That's the question," he were gone. I was as I had been said. "What have we to do with it? when I dropped, giddy and amazed, Your fictitious consciousness makes it upon the same pavement, how long-painful to you. To me, on the conun hour?--before? It might have trary, who take the same view of nabeen a year, I cannot tell. The light ture, it is a pleasurable feeling. It was the same as ever, the thunderous enhances the amount of ease, whatatmosphere unchanged. Day, if it ever that may be, which I enjoy. I was day, had made no progress; night, am in no pain. That brute who is"-if it was evening, had come no nearer, and he flicked with a stick he carried

vexed and angry spirit, regarding on fied with my condition. Ah! you think every side around me the endless surg-it is I who am the brute? You will ing of the crowd, and feeling a loneliness, a sense of total abandonment and solitude, which I cannot describe. there came up to me a man of remarkable appearance. That he was a person of importance, of great knowledge and information, could not be doubtbut commanding aspect. The lines of which any pleasure was. He walked smile slowly, not hurrying, like most of the passengers. He had a reflective look, as if pondering many things. He came me badly to say good-bye--" up to me suddenly, without introduction or preliminary, and took me by the arm. "What object had you in tioins?" he said.

And I saw in his mind the gleam of the thought, which seemed to be the harm; I repeated only what is the first with all, that I was a fool, and commonest civility, the merest good that it was the natural thing to wish manners." me harm, just as in the earth above it was the natural thing, professed at had struck me,-"I won't repeat the least, to wish well,-to say good- words; to me, for it was I only that morning, good-day, by habit and with- heard them, the awful company that ont thought. In this strange country hurts most, that sets everything bethe stranger was received with a fore us, both past and to come, and curse, and it woke an answer not un- cuts like a sword and burns like fire. like the hasty "Curse you, then, I'll say it to yourself, and see how it comparison, easy and well known. also!" which seemed to come without feels. God be with you! There! it I had no desire to go back and grope any will of mine through my mind. is said, and we all must bear it, among the mysteries and anguish so But this provoked only a smile from thanks, you fool and accursed, to suddenly revealed. I was glad to be my new friend. He took no notice. you." He was disposed to examine me, to find some amusement perhaps—how all the place, an awful stillness,— the others. While these thoughts

could I tell?—in what I might say. "What antiquated things?"

"Are you still so slow of understanding? What were they-hospitwretch should be the partner of the als? The pretences of a world that only shelter I could find within so can still deceive itself. Did you expect to find them here?"

"I expected to find-how should ! ing; and yet the suffering in his know?" I said, bewildered-"some wretched face was so evident that I shelter for a poor wretch where he could not but feel a pang of pity too. could be cared for, not to be left there "I have nowhere to go," I said. "I am to die in the street. Expected! I -a stranger. I have been badly used, never thought. I took it for grant-

"To die in the street!" he cried with a smile and shrug of his shoul-Why, you look as if you were sorry ders. "You'll learn better by and by. for me! What a joke!" he murmured And if he did die in the street, what "To me!" I turned and looked at

him, amazed; but he had somehow "You look," I said, "as if you were shut his soul, so that I could see nothsuffering horribly; and you say you ing but the deep eyes in their caves. and the smile upon the close-shut mouth. "No more to me than to any said the sick man; "but what is that one. I only spoke for humanity's sake, as-a fellow-creature."

My new acquaintance gave way to a silent laugh within himself, which was not so offensive as the loud laugh of the crowd, but yet was more exasperating than words can say. "You think that matters? But it does not a sort of habit, though against my hurt you that he should be in pain. It would do you no good if he were to get well. Why should you trouble He looked at me more closely, and yourself one way or the other? Let an air of astonishment came over his him die-if he can- That makes no difference to you or me."

"I must be dull indeed," I cried,-'slow of understanding, as you say. This is going back to the ideas of times beyond knowledge-before Christianity-" As soon as I had said this I felt somehow-I could not tell how-as if my voice jarred, as if something false and unnatural was in what I said. My companion gave my looked after? Why don't you get into arm a twist as if with a shock of surprise then laughed in his inward way

"We don't think much of that here, nor of your modern pretences in gen had heard. Some of the passers-by eral. The only thing that touches you and me is what hurts or helps ourand surrounded me with once more a selves. To be sure, it all comes to the same thing,—for I suppose it annoys you to see that wretch writhing; it Cross Society, with ambulances and hurts your more delicate, highly culti-

"It has nothing to do with my consciousness," I cried angrily; it is a not?" with an impulse of rage which shame to let a fellow-creature suffer

"Why shouldn't he suffer?" said m companion. We passed as he spoke whom he kicked with his foot, calling shouted out a gibe, or what was still I had been, as I thought, severely more wonderful, went on with a com-

the uncovered wound of a wretch upon As I went on again presently, with a the roadside-"makes me more satis-

> change your mind by and by." "Never!" I cried, wrenching my arm from his with an effort, "if I should

live a hundred years." "A hundred years,-a drop in the bucket!" he said with his silent laugh. "You will live forever, and you will ed. He was very pale, and of a worn come to my view; and we shall meet in the course of ages, from time to his face were deeply drawn; his eyes time, to compare notes. I would say were sunk under high arched brows, good-bye after the old fashion, but from which they looked out as from you are but newly arrived, and I will caves, full of a flery impatient light. not treat you so badly as that." With His thin lips were never quite without which he parted from me, waving his a smile: but it was not a smile in hand, with his everlasting horrible

> "Good-bye!" I said to myself, "good-bye! why should it be treating

I was startled by a buffet on the mouth. "Take that!" cried some one, "to teach you how to wish the worst talking of these antiquated institu- of tortures to people who have done you no harm."

"What have I said? I meant no

"You wished." said the man who

hundreds of men and women standing clutching with desperate movements at their hearts as it to tear them out, moving their heads as if to dash them against the wall, wringing their hands, with a look upon all their convulsed faces which I can never forget. They all turned to me, cursing me with those horrible eyes of anguish. And everything was still; the noise all stopped for a moment, the air all silent, with a silence that could be felt. And then suddenly out of the crowd there came a great piercing cry; and everything began again exactly as before.

While this pause occurred, and while I stood wondering, bewildered, understanding nothing, there came over me a darkness, a blackness, a sense of misery such as never in all my life-though I have known troubles enough-I had felt before. All that had happened to me throughout my existence seemed to rise pale and terrible in a hundred scenes before me,-all momentary, intense, as if each was present moment. And in each of these scenes I saw what I had never seen before. I saw where I had taken the wrong instead of the right step, in what wantonness, with what self-will it had been done; how God (I shuddered at the name) had spoken and called me, and even entreated, and I had withstood and refused. All the evil I had done came back,

and spread itself before my eyes; and I loathed it, yet knew that I had chosen it, and that it would be with me forever. I saw it all in the twinkling of an eye, in a moment, while I stood there, and all men with me, in the horror of awful thought. Then it ceased as it had come, instantaneously, and the noise and the laughter. and the quarrels and cries, and all the commotion of this new bewildering place, in a moment began again. I had seen no one while this strange paroxysm lasted. When it disanpeared, I came to myself, emerging as from a dream, and looked into the face of the man whose words, not careless like mine, had brought it upon us. Our eyes met, and his were surrounded by curves and lines of anguish which were terrible to see.

"Well," he said, with a short laugh, which was forced and harsh, "how do you like it? that is what happens when- If it came often, who could endure it?" He was not like the rest. There was no sneer upon his face, no gibe at my simplicity. Even now, when all had recovered, he was still quivering with something that looked like a nobler pain. His face was very grave, the lines deeply drawn in it; and he seemed to be seeking no amusement or distraction, nor to take any part in the noise and tumult which was going on around.

"Do you know what that meant?" he said. "Did you hear that ery? It was some one who saweven here once in a long time, they say, it can be seen-" "What can be seen?"

He shook his head, looking at me with a meaning which I could not interpret. It was beyond the range of my thoughts. I came to know after. or I never could have made this record. But on that subject he said no nore. He turned the way I was goway I went, for all were the same to me. "You are one of the new-comers?" he said; "you have not been long here-"

"Tell me," I cried, "what you mean by here. Where are we? How can one tell who has fallen—he knows not whence or where? What is this place? I have never seen anything like it. It though I know not what it is."

He shook his head once more "You will hate it more and more," he said; "but of these dreadful streets you will never be free, unless-And here he stopped again.

"Unless-what? If it is possible, I will be free from them, and that before long."

He smiled at me faintly, as we smile at children, but not with derision. "How shall you do it? Between

this miserable world and all others, there is a great gulf fixed. It is full of all bitterness and tears that come from all the universe. Those drop from them, but stagnate here. We, you perceive, have no tears, not even at moments-" Then, "You will soon be accustomed to all this," he said. You will fall into the way. Perhaps, with note-books; while a great unsetyou will be able to amuse yourself to tled crowd coming and going, drifted make it passable. Many do. There are a number of fine things to be seen here. If you are curious come with when the interest flagged, as is usual me and I will show you. Or work,there is even work. There is only one thing that is possible, or if not possible-" And here he paused again and raised his eyes to the dark clouds and lurid sky overhead. "The man who gave that cry! if I could but find him! he must have seen-"

What could he see?" I asked. But was a grand success. Officers of the there arose in my mind something like state board present from San Francontempt. A visionary! who could cisco, President Arthur S. Howe and not speak plainly, who broke off into mysterious inferences, and appeared to know more than he could say. It seemed foolish to waste time, when evidently there was still so much to see, in the company of such a man; and I began already to feel more at home. There was something in that moment of anguish which had wrought a strange familiarity in me with my surroundings. It was so great a relief to return out of the misery of that sharp and horrible self-realization, to what had come to be, in free from them, to be left to myself, And then there came a pause over to get a little pleasure, perhaps, like

passed through my mind, I had gone on without any active impulse of my own, as everybody else did; and my latest companion had disappeared. He saw, no doubt, without any need for wands, what my feelings were And Inproceeded on my way. I felt better, as I got more accustomed to the place, on perhaps it was the sensationiof relial after that moment of indescribable pain. As for the sights in the streets I began to grow used to them, The wretched creatures who strolled or sat about with signs of sickness or Wounds upon them disgusted me only, they no longer called forth my "plty." I began to feel ashamed of my silly questions about the hospital. All the same, it would have been a good thing to have had some receptable for them, into which they hight lieve been driven out of the way. I felt an inclination to push them aside as I saw other people do, but was at little ashamed of that impulse too; and so I went on. There seemed no quiet streets, so far as I could make out, in the place. Some were smaller; meaner, with a different kind of passengers, but the same hubbub and unresting movement everywhere. I saw no signs of melancholy or seriousness; active pain, violence, brutality, the continual shock of quarrels and blows, but no pensive faces about, no sorrowfulness, nor the kind of trouble which brings thought.

Everybody was fully occupied, push-

ing on as if in a race, pausing for

nothing.

The glitter of the lights, the shouts and sounds of continual going, the endless whirl of passers-by, confused and tired me after a while. I went as far out as I could go to what seemed the outskirts of the place, where I could by glimpses perceive a low horizon all lurid and glowing, which seemed to sweep round and round. Against it in the distance stood up the outline, back against the red glow of other towers and house-tops, so many and great that there was evidently another town between us and the sunset, if sunset it was. I have seen a western sky like it when there were storms about, and all the colors of the sky were heightened and darkened by angry influences. The distant town rose against it, cutting the firmament so that it might have been tongues of flame flickering between the dark solid outlines; and across the waste open country which lay between the twellcitles, there came a distant hum like the sound of the sea, which was in seality the roar of that other multitude. The country between showed no greenness or beauty; it lay under the dark overhanging sky. Here and there seemed a cluster of glant trees scathed as if by lightning, their bare boughs standing up as high as the distant towers, their trunks like black columns, without foliage. Openings herd and there, with glimmering lights, looked like the mouths of mines; but of passengers there were scarcely any: A figure here and there flew along as if pursued, imperfectly seen, a shadow only a little darker than the space about. And in contrast with the sound of the city, here was no sound at all, except the low roar on either side, and a vague cry or two from the openings of the mine,-a scene all drawn in darkness, in varia ing, though it mattered nothing what tions of gloom, deriving scarcely any light at all from the red and gloomy burning of that distant evening sky.

A faint curiosity to go forwards, to see what the mines were, perhaps to get a share in what was brought up from them, crossed my mind. But I was afraid of the dark, of the wild uninhabited savage look of the landscape; though when I thought of it, there seemed no reason why a narrow stretch of country between two great towns should be alarming. But the impression was strong and above reason. I turned back to the street in which I had first alighted, and which seemed to end in a great square full of people. In the middle there was a stage erected, from which some one was delivering an oration of some sort. He stood beside a long table, upon which lay something which I could not clearly distinguish, except that it seemed alive, and moved, or rather writhed with convulsive twitchings, as if trying to get free of the bonds which confined it. Round the stage in front were a number of seats occupied by listeners, many of whom were women. whose interest seemed to be very great, some of them being furnished round,---many; arrested for a time as they passed, proceeding on their way to such open-aitenssemblies.

(To be continued.)

12(California State Convention. The convention of the California State Spiritualist Association on Fri-day, Saturday and Sunday, April 13, 14, and 15 at Santa Barbara, Cal., wife, State Organizer Allen F. Brown and wife, State Treasurer, Mrs. Mollie Phelps. These Torkers and other lo-cal talent fielding Mrs. Mary C. Vlasek of Los Angeles, awakened great interest in the cause.

The board left for Los Angeles on April 17, and were hospitably enter-tained. W. C. Bowman of Los An-geles, and Mrs. Lily Thiebaud of San Bernardino, director of the board add their testimony to the work

of organization. promised, and despite the fact that San Francisco is the home of the president and state organizer, Los Angeles rejoices that they and their wives vere in Los Augeles at the time of the awful disaster.

Subscribers of the Occidental Mystic will please be; patient, as without doubt the entire plant of its editor, A. S Howe, was destroyed. But an effort will be made to renew its publication as soon as possible.

MRS. M. E. HOWE.

BILLINGS, MONTANA.

A New Lycoum Organized, and Other Good Work.

We now have a lyceum in Billings, Mont. We have called it the "Sunlight, and it is doing finely.

Mrs. Carrie Smith has taken charge of it, and is doing everything possible to make the meetings attractive and interesting to the children and their

parents. We celebrated the fifty-eighth anniversary of Modern Spiritualism with a meeting, in which the children took part. We had an excellent musical program, recitations and addresses by members of our society here, and the affair was a decided success in every

way. Easter Sunday was also observed with a special program for the lyceum children, and many of the little ones gave recitations and songs, ending with a military drill in which both children and grown-ups took part.

I want especially to mention the ex-cellent work which has been done here by Mrs. Eya McCoy, who has been serving our society since last November. I am sure that few could have filled Mrs. McCoy's place here and she has, in her test work and in her social relation with those with whom she has come in contact. Mrs. McCoy has made many warm friends here and has been instrumental in making the cause of Spiritualism respected

We are to have a state convention June 2, 3 and 4. We are expecting visitors from the other cities of the state, and hope to make the convention a step in the advancement of the work in Montana...

We are planning to have an audito rium of our own some time in the near future, although for the present, Eureka Hall is sufficiently large for our meetings. We are expecting the Rev. Moses

Hull the 9th of June to give us a series of lectures. We have been having an interesting

series of lectures here the past two weeks, the speaker being Dr. Alexander J. McIvor-Tyndall of England. Dr. McIvor- Tyndall is an attractive and cultured speaker, and has been very successful here in interesting large audiences of our best known people. He is on his way East from California and stopped over here in response to a personal letter I sent him, asking him to give us a few days.

Although Dr. McIvor-Tyndall is not affiliated with any special society or organization, he evidently believes in and approves of the claims of Spiritualism, as his lecture "Proofs of Immortality" stated. He calls his work psychic science, and his private classes, which I had the pleasure of attending, are more in the line of Psychology and metaphysics, because, he says, he believes that one of the great needs of to-day is to develop the individual soul to a plane where we may readily come en rapport with the higher intelligences of the spirit

He has already delivered the following lectures here, and has promised to speak on "The Truth About Spirit ualism" before he leaves.

We feel very grateful to Dr. McIvor-Tyndall, because he has interested many people here who were prejudiced against Spiritualism, and the newspapers, which are not given to re porting lectures favorable to our cause have been glad to get full reports of Dr. McIvor-Tyndall's lectures.

I enclose a review taken from the Helena Independent, as it is longer than the one in our home paper, on the subject. "Proofs of Immortality. Other subjects upon which Dr. Mc Ivor-Tyndall has spoken here are: The Devil's Death, The World Invisi The Call of the Century, Mental Shackles, Telepathy, and Dangers in would be difficult to everestimate the good Dr. McIvor-Tyndall is doing in more people, working as he does independently, than if he came under the

MRS. F. D. M'CARMICK. Billings, Mont.

Letter From Nellie S. Baade

diret classification of Spiritualist.

The First Association of Spiritualists of Washington, D. C., are certainly a credit to the cause they so ably rep-

'The Ladies' Auxiliary with a membership of about sixty people, several of them resident mediums, meet every Thursday evening at the home of the president, Mr. Wood, where each and all do their best to make it a source of pleasure and instruction concerning

the spiritual needs of the hour. Last evening recitations from two of the Lyceum scholars were a great credit to their instructors. Goldie Evans, a young Miss of eleven years. who is developing wonderful inspirational powers and mediumship of the highest order, is the grand-daughter of J. H. Nixon, Spring Hill, Kansas. Little Goldie's prospects are favorable for becoming a bright and shining light in the cause of Spiritualism; which has been made possible through her faithful instructors at home and in the Lyceum. Too much praise cannot be given Mrs M. J. Stephens, the conductor of the lyceum. Always at her post, faithful in the discharge of her spiritual duties, also a fine test medium.

Last Sunday, being Easter, the children were remembered and enjoyed the occasion. With the typical of life, with songs, recitations and congratulations extended each to the other, and the hall laden with the perfume of lilies and roses, we all felt inspired to press on to the goal of our high calling. Our guides gave lectures suitable to the occasion, followed by spiritual messages.

There have been no transitions from

this society during the past year, but at present Mrs Collins lies dangerous ly ill at her home. We are all sending out best thought for her speedy return to health and happiness. is a medium of remarkable ability, and has many friends here as else where. She is an earnest teacher of the lyceum, and is a power for good. As the time draws near for my departure, it is with a feeling of sincere regret, for I have enjoyed every moment of the time since coming here, and shall be loth to part with the dear

people of Washington,
MRS. NELLIE S. BAADE. TO WOMEN WHO DREAD MOTHERHOOD

information How They May Cive Birth to Happy Healthy Children Absolutely Without Pain-Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dyshas devoted his life to relieving the sorrows of women. He has proved that all pain at ohildbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charee. Sendyour name and address to Dr. J.H. Dye. 15t Lewis Blook, Buffalo N. Y., and he will send you postpaid, his wonderful book which tells bow to give birth to happy, healthy children, assolutely winout pain also, how to cure sterility. Do not delay, but write to-day.

"Materialization." By Mme, E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

JUST JIM.

Such merry laughter I heard one day From some children's voices, of mirth and glee; stopped to listen along the way,

And spied them down under a walnut tree.

Then with a laugh they scampered away, Along down the path by the brook-

side's brim, And each one cried with a whoop! and "Hello! Now I bet you can't catch

Then, by and by, as they came to rest Near the grapevine swing close by where I stood, man came down from the hillock's

And a dog sprung gayly from out the wood

Come, tell me your name, my little man?"
"It's Basil, please sir!" the elder And what is yours? tell me if you

can?' "Why, mine's only Mark," and he hung his head. And where is Jim, then? I pray you

"Up there!" and they smilingly beckoned him. 'Why, he is your grandpa! I know him well:

His name is Mark, too; so it can't be Jim!' Oh, he is our Jim, sir; don't you see? And every day 'fore the sun goes dim,

He comes to play with us under the He ain't an old grandpa-he's just our Jim!

And, oh, we're so happy! Every day We come to the woodland to wait All the bright days from the first of

May. And just 'cause we love him, we call him Jim!'

Oh, happy children! when youth has fled, Will they always keep that pet name for him? When the grass grows green above his

Will they love him still? will they call him Jim? A time rolls on, life's autumn appears— When their hair is white and their

head.

remain

eyes grow dim, And cares and toils have come with the years-To their children's children, will they be Jim?

Ah, well! with us all may some dear fond name Live green in our hearts while the suns grow dim! With the changing years let there still

Some dear loved form, who is only -just Jim! IRENE CLIFTON. Cincinnati, Ohio.

TRIBUTE TO THOMAS PAINE.

The Patriot, the Free Thinker, Great Man of the Age and Time, and the One Whose Name Is Still Honored.

Arbor Day in this city was celebrated by the Philadelphia Spiritual Society by planting an Oriental Plane Free in Independence Square, by addresses by Samuel Wheeler and Edgar W. Emerson, assisted by the officers and children of the Lyceum.

Mr. Wheeler spoke of the great cel-

ebration of the last three days in honor of Benjamin Franklin, the friend of Thomas Paine, whose religion was to do good, and all man kind were his brethren and that of the original trees in the square that had sheltered the signers of the Declaraion of Independence, but few remained. Here on this sacred piece of ground many illustrious spirits hovered around. A century and a quarter ago, when the immortal Declaration was read by John Dixon, on July 8th, from yonder window in the Philosophical Society, under the shade of that decaying oak tree, stood Thomas Paine and Robert Morris, Benjamin Franklin and Thomas Jefferson, and some Indians; by yonder stately elm stood Benjamin Rush, and the great Stephen Girard had many a time passed through this square country house, and in 1779. Thomas Paine could have been seen hurrying through the square on his way to the coffee house, with his subscription of \$500, to his friend Blair McClughan. to help George Washington's starving soldiers at Norristown, and later, in 1787 the man in the faded brown coat. with the model of his iron bridge could have been seen in this square showing the same to Dr. Benjamin Franklin, and the members of the

ceeived the degree of A. M. as a tribute for his scientific discoveries. You children will soon be grown to men and women, and can view with pleasure the work you have done tolay. I take great pleasure in naming this tree. William R. McGlenn. late president of the Lyceum, on this his 54th birthday.

Recitation: "Lines to Early Spring"

Philosophical Society of which he re-

-Wadsworth-Miss Florence C.Clark. Singing by the children of the Lyceum—"Star Spangled Banner." Mrs. Henry M. Shupe, directoress of the Lyceum, made a which was followed by singing by the

children. The Lyceum children were then marched in double file through Independence Hall, and saluted the Liberty Bell, and the marble bust of Thomas Paine, in the main hall.

JAS. B. ELLIOTT, Sec. Paine Memorial Association. Philadelphia, Pa.

"Thon Shalt Not Covet." There are but four words found in the hible that are of any practical value to the spirit of man, providing man obeys them. Those words are

found in the Tenth Commandment.

and reads, "Thou shalt not covet." Moses relegated the Commandment to the rear, when he assigned it to the tenth place, feeling, no doubt, that it was of the least importance as a Commandment, when compared with the balance of the commandments. The duty of the church, then, is to

lift the Tenth Commandment from its obscure position to the place now occupied by the First Commandment. As a commandment of real value to man, it should take precedence over every other Commandment, and be strictly obeyed. Murder, adultery. theft, false swearing, dishonoring father and mother cannot be construed as Commandments. They are

Commandment, "Thou shalt not covet." All crime is preceded by cov etousness: in its absence the 5th, 6th. 7th, 8th and 9th Commandments are superfluities JAMES R. DAVIDSON.

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Catarrh, Bronchitis, Asthma, a Chronic Hacking Cough or Sore Throat, Sore Lunge or Any Other Deadly Symptom

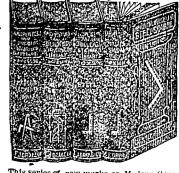
of Consumption, Send Your Name To-day I'll send you by return mail my new Ozonized Lung Developer, together with my new Rational System of Treatment, which is producing such marvelous results in healing diseased lungs,. Instantly checks the breaking down process, and develops new cell tissues just as you develop muscles. Creates resisting power, circulation, appetite, flesh, bealth.



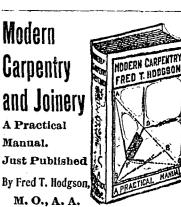
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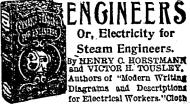
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pagged through my mind. I had gone

sationilof relief after that moment of

indescribable pain. As for the sights

in the streets, I began to grow used

to them, The wretched creatures who

strolled or sat about with signs of

sickness or wounds upon them dis-

gusted me only, they no longer called forth my fifty. I began to feel

ashamed of my silly questions about

the hospital All the same, it would

laye been a good thing to have had

some recentable for them, into which

the way. I felt an inclination to push

them aside as I saw other people do,

but was a little schamed of that im-

pulse too; and so I went on. There

seemed no quiet streets, so far as I

could make out, in the place. Some

were smaller; meaner, with a differ-

erywhere. I saw no signs of melan-

choly or seriousness; active pain, vio-

lence, brutality, the continual shock

of quarreis and blows, but no pensive

faces about, no sorrowfulness, nor the

kind of trouble which brings thought.

Everybody was fully occupied, push-

ing on as if in a race, pausing for

endless whirl, of passers-by, confused

far out as I could go to what seemed

the outskirts of the place, where I

could by glimpses perceive a low hor-

izon all lurid and glowing, which

seemed to sweep round and round.

Against it in the distance stood up

the outline, back against the red glow.

of other towers and house-tops, so

many and great that there was evi-

dently another town between us and

the sunset, if sunset it was. I have

seen a western sky like it when there

were storms about, and all the colors

of the sky were heightened and dark-

ened by angry influences. The dis-

tant town rose against it, cutting the

firmament so that it might have been

tongues of flame flickering between

the dark solid outlines; and across the

waste open country which lay between

the twellcities, there came a distant

hum like the sound of the sea, which

was in Beality the roar of that other

giant trees scathed as if by lightning,

their bare boughs standing up as high

as the distant towers, their trunks like

black columns, without foliage. Open-

ings herd and there, with glimmering

lights, Koken like the mouths of

mines; hut of passengers there were

scarcely any: A figure here and there

flew along as if pursued, imperfectly

seen, a shadow only a little darker

than the space about, And in con-

trast with the sound of the city, here

was no sound at all, except the low

roar on either side, and a vague cry or

two from the openings of the mine,-a

scene all drawn in darkness, in varia-

tions of gloom, deriving scarcely any

light at all from the red and gloomy

A faint curiosity to go forwards, to

see what the mines were, perhaps to

there seemed no reason why a narrow

stretch of country between two great

towns should be alarming. But the

impression was strong and above rea-

son. I turned back to the street in

which I had first alighted, and which

seemed to end in a great square full of

people. In the middle there was a

stage erected, from which some one

was delivering an oration of some sort.

He stood beside a long table, upon

which lay something which I could not

clearly distinguish, except that it

seemed alive, and moved, or rather

writhed with convulsive twitchings, as

listeners, many of whom were women,

whose interest seemed to be very

tled crowd coming and going, drifted

they passed, proceeding on their way

when the interest flagged, as is usual

(To be continued.)

California State Convention.

The condential of the California State Spiritualist Association on Friday, Saturday and Sunday, April 13, 14, and 15 at Spirita Barbara, Cal.,

Vlasek of Los Angeles, awakened great interest in the cause. The board left for Los Angeles on

April 17, and were hospitably enter-tained. W. C. Bowman of Los An-geles, and Mrs. Lily Thiebaud of San

Bernardino, director of the state board add their testimony to the work

of organization at A grand, meeting of three days

promised, and despite the fact that San Francisco is the home of the pres-

ident and state organizer, Los Angeles

S. Howe, was destroyed. But an ef-

fort will be made to renew its publica-

MRS. M. E. HOWE.

tion as soon as possible

to such open-aiteassemblies.

vl. sr

burning of that distant evening sky.

The glitter of the lights, the shouts

nothing. 31 13

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.

. . . Chapter V .- Continued.

Pain was written in his face. drew away to leave him room, with mingled pity and horror that this poor short a time of my arrival. I who-. It was horrible, shameful, humiliating; and yet the suffering in his and nobody seems to care."

"No," he said, "nobody cares; don't You look for that. Why should they? Why, you look as if you were sorry for me! What a joke!" he murmured to himself;—"what a joke! Sorry for then?" What is that to you?" some one else! What a fool the fellow must be!"

have come here for years."

"Suffering! I should think I was," to you? Yes; I've been here for sake, as-a fellow-creature." years,-oh, years! that means nothing .- for longer than can be counted. Suffering is not the word. It's torture; it's agony! But who cares? Take your leg out of my way."

I drew myself out of his way from you never any better than now?"

face. "What d'ye want here," he no difference to you or me." said, "pitying a man? That's something new here. No; I'm not always makes me bad again, and that's how it will go on; and I choose it to be so, and you needn't bring any of your d-d pity here."

"I may ask, at least, why aren't you some hospital?" I said.

"Hospital!" cried the sick man, and again. then he too burst into that furious laugh, the most awful sound I ever stopped to hear what the joke was. and surrounded me with once more a circle of mockers. "Hospitals! perhaps you would like a whole Red Cross Society, with ambulances and all arranged?! cried one. "Or the Misericordia!" shouted another. "I sprang up to my feet, crying, "Why not?" with an impulse of rage which gave me strength. Was I never to if we can prevent it." meet with anything but this fiendish laughter? "There's some authority, I companion. We passed as he spoke suppose," I cried in my fury. "It is some other squalid, wretched creanot the rabble that is the only master tures shuffling among the crowd, But nobody took the least trouble to hear what I had to forth a yell of pain and curses. say for myself. The last speaker he regarded with a supreme contemptstruck me on the mouth, and called your calm which stupefied me. Nor me an accursed fool for talking of did any of the passers-by show the what I did not understand; and slightest inclination to take the part long here—" finally they all swept on and passed of the sufferers. They laughed, or

I had been, as I thought, severely more wonderful, went on with a cominjured when I dragged myself into plete unaffected indifference, as if all that corner to save myself from the this was natural. I tried to disengage crowd: but I sprang up now as if my arm in horror and dismay, but he nothing had happened to me. My held me fast with a pressure that wounds had disappeared; my bruises hurt me. "That's the question," he were gone. I was as I had been said. "What have we to do with it? when I dropped, giddy and amazed. Your fictitious consciousness makes it upon the same pavement, how longan hour?--before? It might have trary, who take the same view of nabeen a year, I cannot tell. The light ture, it is a pleasurable feeling. It was the same as ever, the thunderous enhances the amount of ease, whatatmosphere unchanged. Day, if it ever that may be, which I enjoy. I -all was the same.

ing of the crowd, and feeling a loneli- change your mind by and by." ness, a sense of total abandonment and |. solitude, which I cannot describe, from his with an effort, "if I should there came up to me a man of remark- live a hundred years." able appearance. That he was a person of importance, of great knowledge which any pleasure was. He walked smile. slowly, not hurrying, like most of the passengers. He had a reflective look, "good-bye! why should it be treating | him! he must have seen-," as if pondering many things. He came | me badly to say good-bye-" up to me suddenly, without introductioins?" he said.

And I saw in his mind the gleam of that it was the natural thing to wish | manners." me harm, just as in the earth above least, to wish well, to say good- words; to me, for it was I only that morning, good-day, by habit and without thought. In this strange country hurts most, that sets everything beourse, and it woke an answer not un- cuts like a sword and burns like fire. my new friend. He took no notice. you." He was disposed to examine me, to find some amusement perhaps—how all the place, an awful stillness,— the others. While these thoughts

could I tell?—in what I might say. "What antiquated things?"

"Are you still so slow of under standing? What were they-hospitwretch should be the partner of the als? The pretences of a world that only shelter I could find within so can still deceive itself. Did you expect to find them here?"

"I expected to find-how should know?" L said, bewildered-"some wretched face was so evident that I shelter for a poor wretch where he could not but feel a pang of pity too. could be cared for, not to be left there "I have nowhere to go," I said. "I am to die in the street. Expected! I a stranger. I have been badly used, never thought. I took it for grant-

"To die in the street!" he cried with a smile and shrug of his shoulders. "You'll learn better by and by. And if he did die in the street, what

"To me!" I turned and looked at him, amazed; but he had somehow "You look," I said, "as if you were shut his soul, so that I could see nothsuffering horribly; and you say you ing but the deep eyes in their caves and the smile upon the close-shut mouth. "No more to me than to any said the sick man; "but what is that one. I only spoke for humanity's

My new acquaintance gave way to silent laugh within himself, which was not so offensive as the loud laugh of the crowd. but yet was more exasperating than words can say. "You think that matters? But it does not a sort of habit, though against my hurt you that he should be in nain. will, and asked, from habit too, "Are It would do you no good if he were to get well. Why should you trouble He looked at me more closely, and yourself one way or the other? Let an air of astonishment came over his him die-if he can- That makes

"I must be dull indeed," I cried,-'slow of understanding, as you say. so bad, if you want to know. I get This is going back to the ideas of better, and then I go and do what times beyond knowledge-before Christianity-" As soon as I had said this I felt somehow-I could not tell how-as if my voice jarred, as if something false and unnatural was in what I said. My companion gave my looked after? Why don't you get into arm a twist as if with a shock of surprise then laughed in his inward way

"We don't think much of that here, nor of your modern pretences in genhad heard. Some of the passers-by eral. The only thing that touches you and me is what hurts or helps ourselves. To be sure, it all comes to the same thing,-for I suppose it annoys you to see that wretch writhing; it hurts your more delicate, highly cultivated consciousness."

> "It has nothing to do with my consciousness," I cried angrily; it is a shame to let a fellow-creature suffer

> "Why shouldn't he suffer?" said my whom he kicked with his foot, calling shouted out a gibe, or what was still painful to you. To me, on the con-

was day, had made no progress; night, am in no pain. That brute who is'-if it was evening, had come no nearer, and he flicked with a stick he carried the uncovered wound of a wretch upon As I went on again presently, with a the roadside—"makes me more satisvexed and angry spirit, regarding on fied with my condition. Ah! you think every side around me the endless surg- it is I who am the brute? You will

"Never!" I cried, wrenching my arm

"A hundred years.—s drop in the bucket!" he said with his silent laugh. and information, could not be doubt- "You will live forever, and you will ed. He was very pale, and of a worn come to my view; and we shall meet but commanding aspect. 'The lines of in the course of ages. from time to his face were deeply drawn; his eyes time, to compare notes. I would say were sunk under high arched brows, good-bye after the old fashion, but from which they looked out as from you are but newly arrived, and I will caves, full of a flery impatient light. not treat you so badly as that." With His thin lips were never quite without which he parted from me, waving his a smile; but it was not a smile in hand, with his everlasting horrible

"Good-bye!" I said to myself,

I was startled by a buffet on the tion or preliminary, and took me by mouth. "Take that!" cried some one. the arm. "What object had you in "to teach you how to wish the worst talking of these antiquated institu- of tortures to people who have done you no harm."

"What have I said? I meant no the thought, which seemed to be the harm; I repeated only what is the first with all, that I was a fool, and commonest civility, the merest good

"You wished," said the man who it was the natural thing, professed at had struck me,-"I won't repeat the heard them, the awful company that

hundreds of men and women standing clutching with desperate movements at their hearts as if to tear them out, moving their heads as if to dash them against the wall, wringing their hands, with a look upon all their convulsed faces which I can never forget. They all turned to me, cursing me with those horrible eyes of anguish. And everything was still; the noise all stopped for a moment, the air all silent, with a silence that could be felt. And then suddenly out of the crowd there came a great piercing cry; and everything began again exactly as be-

While this pause occurred, and while I stood wondering, bewildered, understanding nothing, there came over me a darkness, a blackness, a sense of misery such as never in all my life—though I have known they might have been driven out of troubles enough-I had felt before. All that had happened to me throughout my existence seemed to rise pale and terrible in a hundred scenes before me, -all momentary, intense, as if each was present moment. And in each of these scenes I saw what I had never seen before. I saw where I had ent kind of passengers, but the same taken the wrong instead of the right hubbub and unresting movement evstep, in what wantonness, with what self-will it had been done; how God (I shuddered at the name) had spoken and called me, and even entreated, and I had withstood and refused.

All the evil I had done came back, and spread itself before my eyes; and I loathed it, yet knew that I had chosen it, and that it would be with me forever. I saw it all in the twinkling of an eye, in a moment, while I stood there, and all men with me, in and tired me after a while. I went as the horror of awful thought. Then it ceased as it had come, instantaneously, and the noise and the laughter, and the quarrels and cries, and all the commotion of this new bewildering place, in a moment began again. I had seen no one while this strange paroxysm lasted. When it disappeared, I came to myself, emerging as from a dream, and looked into the face of the man whose words, not careless like mine. had brought it upon us. Our eyes met, and his were surrounded by curves and lines of an-

guish which were terrible to see. "Well." he said, with a short laugh, which was forced and harsh, "how do you like it? that is what happens when- If it came often, who could endure it?" He was not like the rest. There was no sneer upon his face, no gibe at my simplicity. Even now, when all had recovered, he was still quivering with something that looked | multitude. : The country between like a nobler pain. His face was very grave, the lines deeply drawn in it; and he seemed to be seeking no amusement or distraction, nor to take any part in the noise and tumult which was going on around.

"Do you know what that cry meant?" he said. "Did you hear that cry? It was some one who saweven here once in a long time, they say, it can be seen--" "What can be seen?"

He shook his head, looking at me with a meaning which I could not interpret. It was beyond the range of my thoughts. I came to know after, or I never could have made this record. But on that subject he said no more. He turned the way I was going, though it mattered nothing what way I went, for all were the same to me. "You are one of the new-comers?" he said; "you have not been

"Tell me," I cried, "what you mean by here. Where are we? How can one tell who has fallen-he knows not whence or where? What is this place? I have never seen anything like it. It scape; though when I thought of it, seems to me that I hate it already, though I know not what it is."

He shook his head once more 'You will hate it more and more," he said: "but of these dreadful streets you will never be free, unless-' And here he stopped again.

"Unless-what? If it is possible. I will be free from them, and that before long."

He smiled at me faintly, as we smile at children, but not with derision.

"How shall you do it? Between this miserable world and all others, there is a great gulf fixed. It is full from them, but stagnate here. We, you perceive, have no tears, not even at moments-" Then, "You will soon be accustomed to all this," he said great, some of them being furnished "You will fall into the way. Perhaps, with note-books; while a great unsetyou will be able to amuse yourself to make it passable. Many do. There round,-many, arrested for a time as are a number of fine things to be seen here. If you are curious come with me and I will show you. Or work,---] there is even work. There is only one thing that is possible, or if not possible-" And here he paused again and raised his eyes to the dark clouds and lurid sky overhead. "The man who gave that cry! if I could but find

"What could he see?" I asked. But "What could he see?" I asked. But was a grand success. Officers of the there arose in my mind something like state board present from San Francontempt. A visionary! who could cisco, President Arthur S. Howe and contempt. A visionary! who could not speak plainly, who broke off into mysterious inferences, and appeared to know more than he could say. It seemed foolish to waste time, when evidently there was still so much to see, in the company of such a man; and I began already to feel more at home. There was something in that moment of anguish which had wrought a strange familiarity in me with my surroundings. It was so great a relief to return out of the misthe stranger was received with a fore us, both past and to come, and ery of that sharp and horrible self-realization, to what had come to be, in like the hasty "Curse you, then, I'll say it to yourself, and see how it comparison, easy and well known. also!" which seemed to come without feels: God be with you! There! it I had no desire to go back and grope any will of mine through my mind. is said, and we all must bear it, among the mysteries and anguish so But this provoked only a smile from thanks, you fool and accursed, to suddenly revealed. I was glad to be free from them, to be left to myself, And then there came a pause over to get a little pleasure, perhaps, like

المالية المستحد المستحد

BILLINGS. MONTANA.

on without any active impulse of my own, the everybody else did; and my A New Lycoum Organized, and Other latest companion had disappeared. Good Work. He saw, no doubt, without any need

We now have a lyceum in Billings. for wands, what my feelings were. Mont. We have called it the "Sun-light," and it is doing finely. Mrs. Carrie Smith has taken charge And Ib proceeded on my way. I felt better, as I not more accustomed to the place, on perhaps it was the sen-

of it, and is doing everything possible to make the meetings attractive and interesting to the children and their parents.

We celebrated the fifty-eighth anniversary of Modern Spiritualism with a meeting, in which the children took part. We had an excellent musical program, recitations and addresses by members of our society here, and the affair was a decided success in every

Easter Sunday was also observed with a special program for the lyceum children, and many of the little ones gave recitations and songs, ending with a military drill in which both children and grown-ups took part.

I want especially to mention the excellent work which has been done here by Mrs. Eya McCoy, who has been serving our society since last November. I am sure that few could have filled Mrs. McCoy's place here and given such complete satisfaction as she has, in her test work and in her social relation with those with whom she has come in contact. Mrs. McCoy has made many warm friends here, and has been instrumental in making the cause of Spiritualism respected

We are to have a state convention June 2, 3 and 4. We are expecting visitors from the other cities of the tion a step in the advancement of the work in Montana... We are planning to have an audito-

rium of our own some time in the near future, although for the present, Eureka Hall is sufficiently large for and sounds of continual going, the

We are expecting the Rev. Moses Hull the 9th of June to give us a series of lectures. We have been having an interesting series of lectures here the past two weeks, the speaker being Dr. Alexander J. McIvor-Tyndall of England. Dr McIvor- Tyndall is an attractive and cultured speaker, and has been very successful here in interesting large

audiences of our best known neople He is on his way East from California and stopped over here in response to a personal letter I sent him, asking him to give us a few days. Although Dr. McIvor-Tyndall is not

affiliated with any special society or organization, he evidently believes in and approves of the claims of Spirit ualism, as his lecture "Proofs of Immortality" stated. He calls his work psychic science, and his private classes, which I had the pleasure of attending, are more in the line of Psy chology and metaphysics, because, he says, he believes that one of the great needs of to-day is to develop the in dividual soul to a plane where we may readily come en rapport with the higher intelligences of the spirit

He has already delivered the follow showed no greenness or beauty; it lay ing lectures here, and has promised to speak on "The Truth About Spiritunder the dark overhanging sky. Here and there seemed a cluster of

ualism" before he leaves.

We feel very grateful to Dr. Mclvor Tyndall, because he has interested many people here who were prejudiced against Spiritualism, and the newspapers, which are not given to reporting lectures favorable to our cause Dr. McIvor-Tyndall's lectures.

I enclose a review taken from the Helena Independent, as it is longer than the one in our home paper, on the subject, "Proofs of Immortality Other subjects upon which Dr. Mc-Ivor-Tyndall has spoken here are: The Devil's Death, The World Invisible, The Call of the Century, Mental Shackles, Telepathy, and Dangers in Psychic Research. I feel that it would be difficult to everestimate the good Dr. McIvor-Tyndall is doing in Iontana, and possibly he reaches more people, working as he does independently, than if he came under the

diret classification of Spiritualist. MRS. F. D. M'CARMICK. Billings, Mont.

get a share in what was brought up Letter From Nellie S. Baade from them, crossed my mind. But I The First Association of Spiritualwas afraid of the dark, of the wild unists of Washington, D. C., are certainly a credit to the cause they so ably rep inhabited savage look of the landresent.

'The Ladies' Auxiliary with a membership of about sixty people, several of them resident mediums, meet every Thursday evening at the home of the president. Mr. Wood, where each and of pleasure and instruction concerning the spiritual needs of the hour.

Last evening recitations from two of the Lyceum scholars were a great credit to their instructors. Goldie Evans, a young Miss of eleven years, who is developing wonderful inspirational powers and mediumship of the highest order, is the grand-daughter of J. H. Nixon, Spring Hill, Kansas Little Goldie's prospects are favorable for becoming a bright and shining light in the cause of Spiritualism, which has been made possible through of all bitterness and tears that come if trying to get free of the bonds which her faithful instructors at home and from all the universe. Those drop confined it. Round the stage in front in the Lyceum. Too much praise cannot be given Mrs M. J. Stephens, the conductor of the lyceum. Always at her post, faithful in the discharge of her spiritual duties, also a fine test medium.

Last Sunday, being Easter, the children were remembered and enjoyed the occasion. With the eggs typical of life, with songs, recitations and congratulations extended each to the other, and the hall laden with the perfume of lilies and roses, we all felt inspired to press on to the goal of our high calling. Our guides gave lectures suitable to the occasion, followed by spiritual messages.

There have been no transitions from this society during the past year, but at present Mrs Collins lies dangerous ly ill at her home. We are all sending out best thought for her speedy return to health and happiness is a medium of remarkable ability, and has many friends here as where. She is an earnest teacher of

the lyceum, and is a power for good. As the time draws near for my departure, it is with a feeling of sincere regret, for I have enjoyed every moment of the time since coming here. and shall be loth to part with the dear people of Washington.

MRS. NELLIE S. BAADE.

TO WOMEN WHO DREAD MOTHERHOOD information How They May Give Birth to Happy. Healthy Children Absolutely With-

out Pain-Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childler women. He has proved that all pain at childler may be entirely banished, and he will gladly tell you how it may be done absolutely free of charre. Send your name and address to Dr. J.H. Dye, Jst Lewis Blook, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells bow to give birth to happy, healthy children, absolutely without rain; also, how to cure sterility. Do not delay, but tritte to day.

"Materialization." By Mine, E. d-Esperance and Rev. R. F. Austin. rejoices that they and their wives were in Los Augeles at the time of the awful disaster; Subscribers of the Occidental Mystic will please beg patient, as without doubt the entire plant of its editor, A.

"Materialization." By Mme. E. 7th, 8th and d-Esperance and Rev. B. F. Austin. superfluitles. Expelient. Price 10 cents.

JUST JIM.

Such merry laughter I heard one day mirth and glee; stopped to listen along the way,

And spied them down under a walnut tree.

Then with a laugh they scampered away, Along down the path by the brookside's brim,

And each one cried with a whoop! and "Hello! Now I bet you can't catch me. Jim!

Then, by and by, as they came to rest Near the grapevine swing close by

And a dog sprung gayly from out 'Come, tell me your, name, my little

man?" "It's Basil, please sir!" the elder one said;
'And what is yours? tell me if you can?"
"Why, mine's only Mark," and he

hung his head. 'And where is Jim, then? I pray you "Up there!" and they smilingly

beckoned him. Why, he is your grandpa! I know His name is Mark, too; so it can't be

'Oh, he is our Jim, sir; don't you see? And every day 'fore the sun goes He comes to play with us under the tree. He ain't an old grandpa-he's just

our Jim!' And, oh, we're so happy! Every day We come to the woodland to wait for him-All the bright days from the first of

May, And just 'cause we love him, we call Oh, happy children! when youth has

Will they always keep that pet name for him? When the grass grows green above his

head. Will they love him still? will they call him Jim? A time rolls on, life's autumn ap-

pears— When their hair is white and their eyes grow dim, And cares and tolls have come with the years— To their children's children, will

they be Jim? Ah, well! with us all may some dear, fond name Live green in our hearts while the suns grow dim!

With the changing years let there still remain Some dear loved form, who is only —just Jim! IRENE CLIFTON. Cincinnati, Ohio.

TRIBUTE TO THOMAS PAINE.

The Patriot, the Free Thinker, the Great Man of the Age and Time, and the One Whose Name Is Still Honored.

Arbor Day in this city was celebrated by the Philadelphia Spiritual Society by planting an Oriental Plane Tree in Independence Square, by addresses by Samuel Wheeler and Edgar W. Emerson, assisted by the officers and children of the Lyceum.

Mr. Wheeler spoke of the great cel-

ebration of the last three days in honor of Benjamin Franklin, the friend of Thomas Paine, whose ligion was to do good, and all mankind were his brethren and that of the original trees in the square that had sheltered the signers of the Declaration of Independence, but few remained. Here on this sacred piece of ground many illustrious spirits hovered around. A century and a quarter ago, when the immortal Declaration was read by John Dixon, on July 8th, from yonder window in the Philosophical Society, under the shade of that decaying oak tree, stood Thomas Paine and Robert Morris, Benjamin Franklin and Thomas Jefferson, and some Indians: by yonder stately elm stood Benjamin Rush, and the great Stephen Girard had many a time passed through this square to his country house, and in 1779, Thomas Paine could have been seen hurrying through the square on his way to the coffee house, with his subscription of \$500. to his friend Blair McClughan. to help George Washington's starving soldiers at Norristown, and later, in 1787 the man in the faded brown coat, with the model of his iron bridge could have been seen in this square showing the same to Dr. Benjamin Franklin, and the members of the Philosophical Society of which he receeived the degree of A. M. as a trib-

ute for his scientific discoveries. You children will soon be grown to men and women, and can view with pleasure the work you have done today. I take great pleasure in naming this tree, William R. McGlenn, late president of the Lyceum, on this his 54th birthday.

Recitation: "Lines to Early Spring"
--Wadsworth---Miss Florence C.Clark. Singing by the children of the Lyceum—"Star Spangled Banner." Mrs. Henry M. Shupe, directoress of the Lyceum, made a brief address

which was followed by singing by the children. The Lyceum children were then marched in double file through Independence Hall, and saluted the Lib

erty Bell, and the marble bust of Thomas Paine, in the main hall. JAS. B. ELLIOTT, Sec. Paine Memorial Association.

Philadelphia, Pa.

"Thou Shalt Not Covet."

There are but four words found in the bible that are of any practical value to the spirit of man, providing man obeys them. Those words are found in the Tenth Commandment, and reads. "Thou shalt not covet." Moses relegated the Commandment to the rear, when he assigned it to the tenth place, feeling, no doubt, that it was of the least importance as a Commandment, when compared with

the balance of the commandments. The duty of the church, then, is to lift the Tenth Commandment from its obscure position to the place now occupied by the First Commandment. As a commandment of real value to man, it should take precedence over every other Commandment, and be strictly obeyed. Murder, adultery, theft. false swearing, dishonoring father and mother cannot be con strued as Commandments. They are

Commandment, "Thou shart not cov et." All crime is preceded by covetousness; in its absence the 5th, 6th, 7th, 8th and 9th Commandments are

JAMES R. DAVIDSON.

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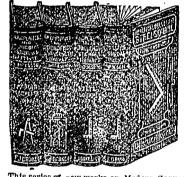


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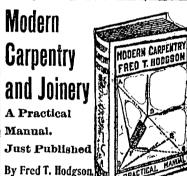
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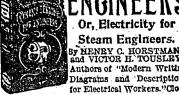
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DEATH ITS MEANING and Results.

By J. K. Wilson, of the Pennsylvania Ban an absorbingly interesting narrative relating a series of wonderful payeble manifestations coefficiently in the writer's experience. Gloth, illustrated, 51.25.

INFERNALISM

The articles now running in The Progressive Thinker will open the eyes of Spiritualists as never before. All along the line The Progressive Thinker has awakened a feeling that will not subside until all the charlatans shall have been driven from our ranks, or sent behind the bars as Mr. Maybee was. The exposure of Mr. and Mrs. Amundson of Minneapolis, Minn., illustrates most graphically the condition of our cause. For years little children, old men, old women, Indians, etc., have "materialized" at their seances—every one a fraud—nothing but deception throughout—Infernalism itself instead of unsullied Spiritualism! Oh! Angels of Light, Love and Purity, how long must Spiritualism endure the practice of Legerdemain Infernalism?

tions, and AFTER MANY VISIONS, aged the fakes.

The constant accumulation of data any time they could have produced af- NESS.

fun of wielding a whitewash brush in

neapolis that it takes more than black

one fell swoop Amundson's system wa

Exchanges Wife for Power.

Worked Many Games.

sage from the spirits, perhaps a mes-

One woman confesses that

Miss the Dog Healer.

but lost his power through the healing

"Arabian Nights."

tights, a dark room and a filmy veil of

throughout the entire ranks of Spirit- ticed in our ranks, presents a spectacle their spirit manifestations were absoualism on account of the deep-scated that is TRULY APPALLING! You lutely genuine. To such an extent hold the taker element has on our who do not have this data before you; has this endorsement of fraudulent ranks. Medium after medium is ex- you who rest quietly in your own se- mediums been carried on, that the hisposed perpetrating their various sa- cluded home singing "The Sweet By tory of Spiritualism WILL HAVE TO tanic methods of deception, and thus and By," "Nearer, My God, to Thee," BE RE-WRITTEN in a measure. and illustrating the necessity of vigorous excluding all unpleasant thoughts the questionable spirit manifestations action on the part of all friends of hon- from your minds, regaling yourself in eliminated therefrom. est mediumship and pure Spiritualism. the sweet nectar of a self-satisfied The deception practiced by Mr. and For many years Spiritualism has consciousness, and not wanting to "de- Mrs. Amundson in Minneapolis for presented to the scrutinizing public an file" yourselves by thinking about any-years has been CRUEL, HEARTLESS, UGLY ULCER, an ulcer that has thing "unclean," have little or no con- HATANIC! It was practiced under NAUSEATED THOUSANDS of Spirit- ception of the extent that legerdemain the holy name of Spiritualism. Saualists themselves, and to-day it is be- Spiritualism has been fostered and cred songs were sung to render more practiced at camp-meetings and among secure the tricks-performed. Under That ulcer had for a long time been the public generally, and it is YOU the guise of angels, satanic orgies took carefully concealed, and to mention it who generally oppose this cleaning place. Mothers, looking for their was criminal, would arouse intense op- process, this probing process, this ef- dear ones in spirit life, were heartlessposition, strife, hatred, and vexatious fort to purify the MOST GLORIOUS ly deceived by a woman dressed in difficulties too numerous to mention. TRUTH that ever was presented to tights. And such deception has been Two years ago we resolved to do one mortals. It is YOUR lamentable ig- going on for years! It has defiled evof two things-either retire from the norance, ascribing everything to the ery city. It has injured our campmanagement of The Progressive "spirits" when you can not "under-meetings! It has disgusted the angel Thinker, or probe this ulcer TO THE stand" how the "phenomena" could be world! It has made, in the estima-

induced, as we believe, by exalted spir- And now comes the exposure of two ing!

There is a great commotion to-day in regard to the deception being prac- fidavits from insatiate guilibles that

VERY CORE. After mature reflec- produced otherwise, that has encour- tion of the public, faker-ism and Spiritual-ism almost synonymous in mean-

its, we resolved to pursue the latter most "remarkable" mediums, Mr. and SPIRIT RETRN. IF UNDEFILED course, and we have been doing it Mrs. C. Amundson, who reside at 1125 BY THE FAKER ELEMENT, WOULD right along, and shall continue in the Sixth street southeast, Minneapolis, LEAD THE WORLD! IT WOULD same course until that ulcer is healed Minn. For years they have been car- ENTER EVERY HOME, AND BE--a course that every rational Spirit- rying on their appalling deception, COME THE GREAT PURIFIER OF their legerdemain Spiritualism, and at RELIGION, POLITICS AND BUSI-

Tom Sawyer's power to get some the lost touch when he wandered into ually acts as a medium and takes her one else to whitewash a fence by gent-ly convincing his comrades that white-spirits became especially active over husband as cabinet tender sits near washing is not work but play of the the professor and promised a full resthe entrance. It is the duty of the washing is not work but play of the the professor and promised a further most alluring species, and to exact toration of his powers if he would cabinet tender to place in a circle all from them a premium to revel in the only hold his circle chair down long those attending the seance. There is enough. Through the assistance of method in this. If he knows anyone "Bob Kelly" his wonderful healing to be unfriendly and fears that he or

the glaring sun, cannot compare with the gentle art of C. Amundson, "phenomenal psychic," who has collected housands from an unsuspecting public by convincing them that his wife, gauze, in the absence of light is a verihouse, so as to be constantly within ing embraced. For years Mrs. Amundson, incorporeal, has been worth her weight in range of the spirits. "Bob Kelly" in gold, but to-day she lost her incorponeal asset, and the goose that laid the regent of the spirits on earth plane." his messages dubbed Amundson "vicegolden egg in the Amundson house-hold has met with a violent death. The healer is still in quest of the lost

So confident was Amundson of his The incorporeal duties of Mrs. Amundson have been dispensed with and the grip upon his followers that he dissease hemorrhage of the medium and shades of "Bob Kelly," which knew pensed with the usual precautions even death. Amundson curiously extablishment. her once shall know her no more.

Tom Sawyer's aunt soon convinced spirits forth. They mingled in the that a person at a recent seance had her nephew's friends that whitewashing, after all, was work, and an equally powerful agent last week convinced roll about the parlor floor at the very several hundred in St. Paul and Minfeet of the astonished corporeals.

Classes of Manifestation.

There are five classes of manifestawhite silk to make a spirit out of any tions which were commonly practiced by Amundson, and under these five There was something pathetic as heads the usual evening seance was well as tragic in the unmasking of the given. Some features were done in two "spirit mediums" in that little the light but most of them in the dark. home in Southeast Minneapolis. By First of all, materialization of the spirit of "Bob Kelly" must come in orswept to the winds. He had paid dearly to acquire the skill which, night der to make the conditions favorable after night, held in thrall the educated as well as the ignorant and illiterate.

When the ignorant and illiterate is the chemist spirit. In the is the chemist spirit. He is the chemist spirit. as well as the ignorant and illiterate. the spirit which paves the way for all Years ago he was attacked by a sethe other manifestations. He determines what form the subsequent manrious illness which made it necessary for him to seek an easier trade than ifestations shall take and as chemist the one he was following. At that he manufactures their clothes. time there came across his path a the only spirit which is beyond the only spirit which is beyond doubt

worker in magic, a creator, as he mere thin air-termed it, of "bogus mediums." He It was very It was very vital to the success of the expose that "Kelly" should come took this man into his home and in return for a series of lectures on how to out of the cabinet that eventful evenbecome a medium. Amundson fed him ing. If "Kelly" had not, then all their labors would have been in vain. and housed him.
Not content with pulling off the If "Snow Flake" had been caught or masks, the exposing party went behind any of the spirits of the innumerable masks, the exposing party were selling the scenes and in the investigation in the investigation be tutelary spirits, had been grabbed, which followed a mass of information Amundson could have extricated him-"fake" Spiritualism was gathered which would fill a work of many vol- self by saying that the manifestation was impersonation and the spirit had umes of as interesting reading as the taken possession of his wife as a me-

dium.

But with "Bob Kelly" caught in the Amundson's reward was not conflesh, there was no appeal. It was a fined to the entry fee which he blow at the foundation of his system. On his own confession. "Bob" was the charged, nor the various extras collected for photographs which he made real spook, the chief spirit. He mateof the spirits as they floated before his rialized through his own free will. gruesome looking cabinet. He exert-The suspense of the circle that evening ed an influence over the daily conduct of the expose, caused by fear that and the destinies of his victims. 'One "Bob Kelly" would not appear because conditions would be declared unfavorold man was induced through mesable by Amundson, was intense. For sage from "Bob Kelly," the master that reason everyone in the circle was spirit, to go to Canada and dispose of just as good and unsuspecting as he or just as good and unsuspecting as he or she could be. mining interests which the spirits ad-

When Mrs. Amundson first enters vised him to sell. For this valuable information he was induced to relin-quish \$1,000, with a promise of an adformation he was induced to relinditional thousand before May 1. This black dress and loose blouse. If any devotee of Amundson's brand of Spir- one is observant, it can be noted that itualism is still away on his spirit ercarrying a load under that quiet and for unassuming dress. From the cabinet months she had done washing at the runs a long rope, regulating a kero-Amundson residence, and instead of sene lamp in one corner of the room, receiving money for her labor she was the end of which hangs from one corinduced to sit for spirit messages and ner of the cabinet. The spirits are the materialization of other of the supposed to use this to regulate the side lines of the convincing Amundson. light, making conditions the best for The spirits apprised her of the fact their entry into the mystic circle bethat it was good for her health to fore the cabinet. A music box is uswash and clean and that her labors ually started in order to set in vibrawould meet a rich reward in the spirit tion the ether waves upon which the spirits descend at ease. Those in the circle before the cabinet must join hands and cast their best thoughts to-Since the exposing of Amundson the ward the cabinet in order to make the neighbors about his home have missed circuit and create a battery from a familiar figure known as "the dog which the spirits draw strength to

healer." He was once a great healer, make their terrestrial appearance. He was once a great healer, make then terrestrial appearance.

His power through the healing balg, usually a man and wife. The gives her time enough to make up as to visit, but before she leaves she so low and was in search of wife, as in Mrs. Amundson's case, us-"Bob Kelly." The hymn ceases, either manages to steal a photograph diking so low and was in search of wife, as in Mrs. Amundson's case, us-

power was to be brought back. she might be tempted to test the ethe-"Bob Kelly," Mrs. Amundson in realism of a spirit by attempting to black tights, told him that to regain grab it, such a person is given a seat his skill he must perform certain du- far in the rear and watched closely. accoutered in black tights and white ties, such as sawing and splitting wood The faithful are given a seat near to and the performance of general house- the cabinet so the released spirits may hold duties about the Amundson operate without any great fear of be-

Don't Grab the Spirits.

"Don't grab the spirits," is the written law of all such seences. It is explained by the cabinet tender that such an infraction of the rule might

for the medium's time and the rent of the chair upon which they are sitting. and not for the manifestations they may see, the medium makes a bow and disappears within the darkness of the gloomy cabinet. There is a sliding door to the cabinet and also curtains. The sliding door is to be used when a curious person attempts to invade the sanctities of the cabinet after a spirit has retreated within. That gives the medium time to change garments be-

fore the door is beaten down. As the medium cheerfully bows to the circle before her, each member smilingly says good-night and she departs to go into her trance and yield up her own self to the approaching spirits. The wooden shutter goes down before the kerosene lamp in the corner of the room. Members of the circle tighten grips in their anticipation of a communion with the spirits.

"Snow Flake" Appears. The white figure of a child appears before the curtain. It is Flake," the cabinet guide. Members of the circle picture some child of theirs claimed by the angel of death on the childish face of "Snow Flake" crouching realistically before the cabinet door. Tears come to their eyes and they appeal to "Snow Flake" to guide the spirit of their lost child to

them.

Masks off! Who is "Snow Flake?" Nothing but the crouching figure of Mrs. Amundson swaying back and forth on her knees, whispering in assumed childish tones and grinning upon the excited members of the cir cle. A brown curly wig which she has drawn from a little black bag bound under her dress gives her head the appearance of that of a child. A child's toy chair at her side, together with a number of toys, make the delusion complete. A silk gauzy veil thrown over her crouching, swaying form gives the appearance in the imperfect light of the child's white shroud. At a signal from Amundson she departs

to make up for another spirit. Between the two there exists a code f signals indicative of friendly or unfriendly conditions. "Can't you come out," means get

back as quick as you can. 'Come out dear, yes, that is right, come along," means that the coast is clear, and no enemy lurks in the circle to clasp her in his embrace.

"Bob Kelly" Is Next. If the seance is to go on "Bob Kelly" must now appear. He is the chemical spirit who paves the way for all the other manifestations. At this point, in order to give Mrs. Amundson time to divest herself of her skirts, the circle is sanctimoniously requested by Mr. Amundson to sing "Nearer, My God, to Thee," while the lightning change is made by his spouse.

hands tighten again, the shutter de for take a snapshot of one by means of you to use a typewriter. We made a tice them. We did not intend to scends on the lamp and darkness falls over everything. It is impossible even to see a hand before your face. even to see a hand before your face. Mysterious knockings are theard, for which the foot of Mr. Amundgen is responsible, but those in the circle in their excitement think that the sounds denote the activity of approaching spirits following in the singles of "Kelly." Slowly "Kelly" advances. On his breast is a luminous anchor. He drops to his knees, and is seen either to splice a piece of rope or make a flag, which he afterward delivers to a flag, which he afterward delivers to a member of the circle who is draws back in terror, but yet is flattered at receiving so much attention from a spirit like "Kelly, who has taken all the degrees of the spirit world which he has inhabited for 1,500 years and is now its ruler.

Spirits Let Loose. 11

"Kelly" soon disappears behind the cabinet, and then the spirit world is let loose. Mrs. Amundson has redressed by this time and is back upon

At this point Mrs. Amundson puts on the regalla of an Indian chief with feathers illuminated by luminous paint. Connected with the band of feathers is a copper nose piece which fits over her nose, and which makes her look like an Indian. | Dressed in this garb, she goes forth as an Indian guide, either as "White Feathers," "Gray Feathers," or an indefinite number of Indian chiefs. Each one in the circle has an Indian guide and Mrs. Amundson hovers over each of them in her Indian disguise, touching and even caressing them, but on pain of killing the medium—Mrs. Amund-son within the cabinet—they must not grab the spirit.

The spirits, says the sign over the mantelpiece, want to feel free to come out to their friends. If too effusive a welcome is accorded them they will shrink back in sheer bashfulness. In time the Indian guides return to their thereal tepees behind the confines of the back cabinet, and while Mrs. Amundson is divesting herself of the Indian regalia, the circle sings by way of inspiration another hymn, accomanied by the music box and the mysterious knockings of Mr. Amundson's

Then in rapid succession come the spirits of the deceased relatives of riends of those sitting in the circle. Repeated visits have enabled the melium to learn volumes concerning the history of her guests, and inquiry on the outside has supplemented what was not voluntarily given. Stored in the little black bags about her person she has scores of wigs and masks to represent in a vague way the departed spirits of the relatives and friends of those in the circle. All-this is called

This grows wearisome in time and the circle calls for another form of manifestation—etherealization, it may be, if "Bob Kelly" rules it. This is produced by Mrs. Amundson throwing over her shoulders the white shroud to which are affixed several luminous pictures of departed persons. These pictures are painted in flesh colors and with paint which shines brightly in the dark. The delusion is complete and the pictures have the appearance in the dark of being human beings, al though if any member of the circle happened to get a single side glance at the device it would be readily dis covered that the spirit had a very flat

Pictures of dead relatives! are se cured by the fakers, and they paint them on these cards and reveal them at opportune times. Hundreds have been deceived into believing they were looking upon the faces of their departed relatives and friends. bowing down, another picture can be made to stand up without the medium going into the cabinet. This is termed transfiguration. One picture shown is of a Mr. Wilson and his daughter. Their pictures were made to work overtime in the Amundson es-

Flower Materialization.

One of the other forms of deception flower materialization. This is done in the daylight, and the medium those in the circle that they are paying draws flowers with broken stems from under a table, which indicates that the spirits have made a visitation to some of the local florists. Mrs. Amundson does this trick by legerdemain. The from the folds of her dress.

Then there is slate-writing, which is done by the medium holding the slate on her knee in one hand and placing the other hand on the table before members of the circle. The slates are double, so that it is easy for her to get her hand in and scribble off a message which it is represented was written by

the spirits.
Other slates are prepared in advance with paintings of flowers and elaborate messages. When the memers first see the slate thus prepared the writing and pictures are concealed by means of false faces on the slate. When these are placed into the cabinet or under the table the false plates are quickly removed by the medium and the prepared message is handed back. A charge of 50 cents is made for this. A member complained about the price to Amundson, and off

"Why that is cheap. It took me two days to make it. I had to raise the price.' Flowers often come : between

slates. Those who have lost relatives by drowning often get messages on slates filled with water. Mrs. Amund-son has a syringe filled with water from which she pumps water into the

Spirit Photography.

One of the greatest sources of in come is derived from spirit photogra-Victims are induced to pay large sums of money for what is represented to be a picture of the departed. It is often a puzzle to find out just how the medium gets a photograph of the dead person in order to secure the correct likeness from the spirit photograph. But the fakers rely on the fallibility of human memory, and in most cases little suspicion is aroused as to how the likeness is secured.

The victim is usually induced to bring the picture of his departed to the "seance," and, placing it between the covers of the slate, he slips it into the cabinet. The medium seizes it passes it out by a secret door, where a photograph is made within a very ew moments. In other cases women at the seances leave their hardbags on the backs of chairs or among their wraps. These are usually searched for pictures or other information concerning the family history of members of the circle. Pictures are often obtained this way. The reason advanced by the medium for requesting a mem ber of the circle to bring a photograph

is that it magnetizes the cabinet.

In case the photograph is not brought to the "seance," the medium calls on the person who is neglectful

Pictures Are Uncanny. Most of the spirit pictures have an uncanny appearance. The face is usually blurred and very white. This is usually due to the poor snapshots taken of the originals, which must be done at the highest point of speed.

looks ethereal. Any sum of money is extorted for these cheap reproductions which the victim will give. Some have paid as high as \$25 for nothing more than a faint reproduction of a photograph of a deceased member of his family. Pictures which are represented to be spirit photographs of the Indian guides also are sold. They are crayon sketch es of the ordinary type of Indian heads and bring as high as \$15 apiece.

the hundreds by a Minneapolis artist. The believer in true Spiritualism the chair within the cabinet and in a trance, again to be taken possession of the fakirs. They have a sacred and righteous conviction of the hereaccepted tenets relative to it. These so-called spirit mediums usually receive their worst rebuff from the gen uine Spiritualists.

Amundson had them turned out by

Must Collect Data.

Success in the work depends upon the ability of the takirs to collect data concerning their patrons. Every spare minute is spent in running down the minutest details respecting them, and each fact is carefuly jotted down in a book. As patrons come to have confidence in a medium they unconsciously confide much of their history them, especially the circumstances regarding the taking off of their beloved ones. None of this is lost on the medium, but carefully noted to be used at a later date.

The patrons may forget in time just was told the medium, and when from the cabinet they hear repeated the very facts they themselves once told they think it wonderful and be-come converts to the system. When the raid was made in the hand Amundson there was a small white names of the particular spirits which his wife must call up. Each spirit had some connection with members of the circle that had gathered that evening. Among the names on the card were the following: Ethel. John. Gladys, Florence, Judge Lemon of Maryland. The latter is called out each evening and appears to be a gen-

eral utility spirit. So firmly do persons come to believe in the system that they never notice little things which under ordinary circumstances are ridiculous enough to upset any one's belief. Take the slate messages, for instance. Nearly have been written by illiterate persons. A message supposed to been sent by Hiawatha is signed High-The simplest words are watah. spelled wrong, the writing is almost illegible and the messages painfully alike and monotonous.

Forgot Mother Tongue.

One person received a message from the spirit of his grandmother who had never left the shores of Norway. It was written in good English in fact so good that the grandson had marked: "She doing better den me," but he believed on.

Another once asked why he neve received a message in German from a person who was not in the habit of writing English. He could not under stand why English should be the ac cepted language of the spirit world. Still he believed with the Norwegian who was waiting patiently to get message in his mother tongue.

One of the great sources of revenue is when a patron gets so taken up with the system that he desires to be come a medium and summon "Bob Kelly" and the others without the expenditure of 50 cents to have another to do it. He is then taken for sittings A ribbon is tied onto a certain chair der "to develop." He usually develops as long as he has any money left, and then he is told that because of certain conditions he will never make medium. He is consoled with many are called, but few are chos-

By the aid of luminous paint spirits can be made to appear to come up through the floor. The paint is supplied to fake mediums at \$1 an ounce One of the exposers, in order to induce some of the others to aid in the unmasking of the Amundsons, wrote to a certain person who makes it his business to educate fake mediums. He received the following letter:

Teach Fake Mediums.

"Dear Friend:-Would you like to learn a business that will bring you a net income of \$100-a month and even more? You should take up the giving of astrological and intuitional readings by mail, same as we are doing and thus place yourself in a position to be independent of others. We can easily teach you this business and assure you of success from the very start. We write you this letter be-cause we sincerely believe you are a person especially adapted to the busi We make this offer to only

about one person in three hundred.
"We will teach you sufficient astrology so that you can give as pleasing, truthful and satisfactory readings as we are doing, so you can answer questions and letters deductively and inspirationally. We will teach you to advertise, where to advertise, how to get up your literature so as to bring you orders. In fact we will carefully instruct you in our business from A. to Z, so that within three weeks' time you will be started in a grand paying occupation, with easy, light work, lots of spare time for your self, right in your own home. can even use only your spare time and you will be repaid handsomely in money for the same.

Our reputation is a sufficient guarantee that we can and will do as we promise. We are making a grand success from an artistic and a financial standpoint, and we can make you equally successful if you will follow our instructions. We have received something like 5,000 testimonials and have made about \$50,000 in this business, and there is no reason why you cannot do the same. You can, with little effort, at least earn a handsome monthly income. Your starting in the business will in no way interfere with us, as there are over 80,000,000 people in the United States, and as you have as a field the entire world. We have pleased patrons in every country of the world, so you see the field is unlimited. Our pupils also have been

Our charge for instructing you in this business is only \$25, which is a very insignificant sum when you un-derstand that you receive a knowledge that is worth thousands of dollars to you in a financial way, and will place you in a position to become independent and prosperous.

"Remember it is not necessary for

grand success when we first started without the use of a typewriter, but our business has grown so large that it is now necessary to use one. 'It will

most likely prove the same with your self. Please do not lay this letter aside without giving it serious con sideration. Better still, remit us \$25 at once and we will immediately send Even this tends to strengthen the faith you the instructions so you can start your business at once and without deof the victim, for the picture to him lay. Trusting to hear from you soon, Yours for success.

Such art as Amundson practiced is within the reach of any one for a small outlay of capital. Companies are engaged in doing nothing else and have thousands of students all over the world.—The St. Paul Pioneer-Press, April 22, 1906.

ANOTHER ACCOUNT OF THE EXPOSE.

A selisational exposure of fake Spiritualistic mediums who have collected thousands of dollars from Minneapolis and St. Paul victims was made in a dramatic manner Monday evening at a private seance at the home of Mr. and Mrs. C. Amundson, 1125 Sixth street southeast, when Mr. Amundson, who is a painter and paperhanger, and his wife, both posing as Spiritualists, were revealed as fakirs.

The exposure was conducted exclusively by St. Paul people. It was deliciously exciting. Mrs. Amundson was representing the spirit of "Bob Kelly," a sailor, who is supposed to have been in the spirit world more than a thousand years. The sixteen persons present at the

seance gat in breathless silence, when suddenly, two of the spectators sprang from their seats and seized the sup posed spirit, which was in reality the living Mrs. Amundson, clothed in black tights and draperies and veil of white silk. MR. AMUNDSON, TOO,

SEIZED AND IN ALARM AT THEIR EXPOSURE THEY FREELY CON-FESSED THEY HAD BEEN DECEIV-ING THE PUBLIC FOR YEARS, AND

IMPLORED MERCY.
Many of the people in the circle, who were unaware of the deception being practiced and of the plot to expose the fakirs, added to the excite groaning over the revelation and incidentally over the fact that night after night at 50 cents a chair they had sat in the circle while the fakirs had pretended to bring their loved ones in the spirit world in communication with INDIGNATION

IMMEDIATELY FOLLOWED LPON THE FIRST SUR-PRISE AND WOMEN IN THE CIR-CLE, SEIZING PARTS OF MRS. AMUNDSON'S CLOTHING, TORE THEM OF, SHRIEKING, "LOOK AT BOB KELLY; WHY, HE'S WEARING TIGHTS."

Mrs. Amundson cowered from their vituperation and, hiding her head in shame, she moaned, "This is killing me; I always objected to it.

Carefully Planned.

The expose had all been carefully planned for weeks beforehand in St. Paul. They had carefully called for a male spirit, with the view of making the exposure most complete. Mr. and Mrs. Amundson were at the mercy of their captors they confessed they had never learned Spiritualism nor affiliated with any of the accepted organizations of Spiritualism. acknowledged having studied their tricks in books.

Last night three of the victims kept a vigil over C. Amundson for fear that he might attempt to leave the city before reimbursing his victims for the thousands of dollars he has secured from them through alleged spirit pictures and slate messages. One victim paid \$250 for alleged communications with his departed and for pictures, which purported to have been taken of the spirits while the trance was in progress, while, in fact, Amundson confessed before every one that they were done by a photographer in Min-

neapolis. One of those who had been duped secured the bank book of Mr. and Mrs. have on deposit over \$300 in the Savings Bank of Minneapolis. This was placed in charge of one member of the party, and while Amundson is guarded made to secure the money. Amund son declared after the expose that as far as it is in his power he would return all that had been secured from

The Conspirators.

The men who are supposed by Mrs Amundson to have been the ringleaders in the plan were Dr. William Shiffman and a man by the name of Torkelson, and they, with Mrs. Shiffman and Mrs. Torkelson, gathered together a small group to attend the seance. Among the others were Sydney Harper, W. W. Allen, an attorney; Mrs. Julia Childs and her daughter, Miss Childs.

Two relatives of Mr. Amundson's, Mr. Willard and Theodore Ryan, were also present, although they did not disclose themselves until after the denoument. These two men are the ones on whom Mrs. Amundson places the responsibility for the exposure, as the wife of Mr. Willard is a medium, and she is alleged to have a great prej udice against materialization.

Were Left Destitute.

When asked how she first came to hold the meetings Mrs. Amundson explained that one accident after another and one case of illness following close on another had left the family destitute, without money and without means of earning any. Mr. Amundson, in taking care of her and attempting to work at the same time, was in turn stricken with sickness, and Mrs. Amundson determined to take up anything whereby she might make money enough to live. "We managed to pay our rent," she

said. "but we were in debt at the gro-

cery store for more than \$50, and we know that it would be a long time be-fore we would be able to pay that, let alone get the means to supply our-selves with food and clothing. I made up my mind to take up the Spiritualist work, and Mr. Amundson was perfectly familiar with all of the tricks employed by mediums. Years ago he was a Spiritualist, and a medium was living in the same house with him. He discovered that the man was a fake he used to delude the people. In that way Mr. Amundson learned what was necessary to the presenting of the phe-nomena, and it made the way easy for us when we started to take it up. started with little Sunday seances to see how it would work, and then, as we were successful, it gradually be came a greater issue in our lives. have been holding two meetings week, but it is not true that we coaxed people to come to them.

"The people think now, that they know how it was done, but they do not know any more about it than they did in the first place. There are test conditions that make it IMPOSSIBLE FOR THE TRICKS TO BE SEEN THROUGH, and many mediums prac-

keep it up, for I never felt right about it, but we did hope to make enough money to live."

Good Place for Spirits.

The rooms where the seance was held was an uncanny-looking place.
The cabinet from which the spirits were supposed to emerge was built in one corner of the room and was of pine board painted a dead black with a large opening covered with black

When the hour for the seance was at hand Mrs. Amundson disappeared behind the dark curtains and Mr. Amundson unobtrusively put out all the-lights but one, which was covered with a red screen. A music box began to play a lively two-step to start the waves of air in motion and thus permit the spirits to travel.

The first alleged apparition was that of a little gir. and was a familiar one to the persons assembled in the circle. "Bob Kelly" and the company asked him to make a flag, according to custom. WHILE "BOB" WAS BUSY WITH THE FLAG THE CONSPIRATORS RUSHED OUT, AND THE FALSE METHODS OF THE AMUNDSONS WERE FULLY EXPOSED.

While the prisoners were securely held a search was made and all kinds of paraphernalia discovered. Secret Panel.

In a secret panel behind the fireplace were two trumpets, with which trumpet communications Jumbled about were headgears used for the impersonation of Indian guides. Inside was a large chair for the medium and a little child's chair to accommodate Snow Flake. The windows were sealed up with heavy frames covered with building paper, and over this were heavy black curtains. There was no possibility of the least ray of light penetrating the rooms and exposing the deception

practiced every afternoon and evening. The greatest graft consisted in the sale of spirit photographs at \$15 each. In some instances these were alleged to be spirit pictures of Indian guides. The parlor of one family was adorned with five of these pictures, as many as the wall space would comfortably allow. They represented an investment The family had dropped over \$130 in all before they discovered the

Another system of coaxing the dollars was through the slate messages-bearing a picture of a flower, a spirit picture and opposite it a message. Two slates were secured from victims which had on them paintings of flow-

Money Returned.

Mr. Amundson returned the money he had collected at the seance. He then pointed out as his own conf 3sion a large sign which hung over the mantel and contained the following rule of the seances:

"We have five forms of manifestations, materialization, transfiguration, impersonation and portrait. All of these manifestations may occur during a seance. If you attend our meeting you do so of your own free will and must comply with our rules and conduct yourself just as you would at any other religious meeting. We charge for our time and the seats. We have no control whatever over the manifestations; they depend on the condition you bring with you. If we have no manifestation your money will be returned, not otherwise

"You must not handle or touch the forms without their permission; we wish them to feel free to come out to their friends. To grab hold of a form would be liable to result fatally to the medium, producing hemorrhage or even death

"In case you are called upon to receive a message you are to place your hands in those of the cabinet attendants to form a pattery and obey faithfully instructions that they they may give you."—Minneapolis Tribune, April 17, 1906.

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SATURDAY, MAY 5, 1905

WORDS OF CAUTION.

You should not send money in a let er. . You may do so a dozen times eafely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and than you are perfectly eafe, and will save yourself an-

It Will Only Cost You Four Cents.

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.

SOMETHING YOU SHOULD HAVE.

TAKÉ NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless othwise stated.

Borrowed From Paganism.

It has been repeatedly asserted in these columns, that every rite, ceremony and sacrament of the Christian church was in practice long before the period accredited to Jesus; that instead of their derivation from the founders and fathers of the Christian system, they were plagiarized from older systems of religion, and those older religions were stigmatized by Christians as pagan. We have challenged the clergy to name one such rite, ceremony or sacrament which was original with them, other than that of persecution for holding adverse views to theirs.

Leaders of Protestant churches fully conscious of the facts here stated, maintain the Roman Catholics engrafted on the Christian system various pagan rites, and thus corrupted the purity of the church; but they deny the accretions from that source are general, as The Progressive Thinker alleges. It is to be regretted they will not name one, just one feature, which was not borrowed or stolen from the religions they have supplanted.

If there is one sacrament more sacred than another in their system is it not the celebration of the Lord's supper? Almost reluctantly does the neophyte taste the symbolic flesh and | mouths to teach." blood of the dear Jesus after being in structed, quoted from Paul, I. Cor.

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the

Lord's body.' Even our good George Washington, while a member of the church, declined to share in the cannibalistic fes-

But this consecrated bread-eating and wine-drinking is as old as Zoroas-trianism. That ancient sect, whose founder lived from 1,800 to 2,300 years before our era, and whose rites are still observed by the Parsees of India, instituted this sacrament in honor of the founder of that sect. Says Chambers' Cyclopedia, article "Parsees," "It bears a striking outward resemblance to the sacrament of the Lord's supper." It was also practiced by the devotees of Mithra, the Persian savior, whose cult, says Chambers, article Mithras, with the mysteries, were imported into Asia Minor, Syria and Palestine. reached Rome where his worship, after many endeavors, was finally suppressed A. D. 378. It found its way into the West and North of Europe; and many tokens of its former exist-ence in Germany are still to be found, such as the Mithras monuments at Hedernheim, near Frankfort-on-the-Main, and at other places.

This sacrament of the Lord's Sup-

per was also observed by the Therapeuta in Egypt, and by the Essenes in Palestine long anterior to our era.

What relationship was there be-tween Christianity, in its beginning with these still older religious sects?

Why She Lost Her Jewels and Money. Last week we published a starting statement in reference to James Francis O'Hara and his wife Lilian, who were arrested in Omaha, Neb. The Tribune says: "They are wanted in Chicago for the alleged theft of \$350 and jewelry valued at \$1,300 from Mrs. Rebecca Irving, 2229 Prairie ave-

nue, on March 27." All this is the result of Legerdemain Spiritualism—so long as you don't Testament purposely falsified. Comknow how it is done, it must originate | mencing with the first verse of Genefrom spirits, is the assumption of "in-

nocence." Mrs. Irving is a refined lady of more than ordinary intelligence, but not aware of the fact that the shrewdest, grossest and most cruel kind of decention is being practiced in our ranks under the guise of mediumship, she became an easy victim. If she had read The Progressive Thinker weekly, if only glancing over the headlines. she would not have suffered the great loss she has been subject to. It is a fact that only those who read The Progressive Thinker weekly are safe from the deception practiced by some under the name of "mediumship."

"Discovery of a Lost Trail." By Chas. stick" as the writers, the copylsts and book! It was a demon hand that B. Newcomb. Excellent in spiritual the translators. There was no such wrote it, and falsely imposed it on the Suggestiveness. Cloth, \$1.50.

A Graphic Pen Picture.

Mrs. Addie L. Ballou, the Noted Lecturer, Artist and Medium, Tells of Her Experience in the San Francisco Earthquake.

ruins of which I write.

All my valuable papers, many of my best paintings, choice books and manuscripts, typewriter, souvenirs of all I was turned back by the military on dates and descriptions, are on the long roll of things that have been, and all the large buildings further down. passed away; yet amid the awful ruin I have my small roof and shelter. water and food, and all my city relatives near me, except one young lad, my grandson, who went across the bay, and as yet has not been heard from, but believe him all right. No words can picture the devasta-

No numbers can compute the loss, both of life and property! As far as the eye can reach, down from our hills to the water, on all sides of us, our once beautiful city of massive structures lies in a mass of debris, smouldering, black and treacherous!

On the morning of the 17th, at early break of day, the terrific shock appalled us! A violent shaking and terrific crash succeeded the oppressive University and the insane asylum. stillness and heated atmosphere. The screams of frightened people were the street mingled with the crash of livid horizon line extended for miles, breakages. Shocks, many, though lighting up the sky as in one grand lighter, succeeded each other from time to time, and even until last night have visited us. Every car was stopped. I started earlier than my and food was exhausted, people perstopped. noting that nearly every thimney was down, and as I went on other and more severe wrecks met my gazebroken, doors off their hinges, and roadbeds and sidewalks, increasing in extent of damage as I hurried along.

On Valencia street, I saw an awful one wonders at the merciful heart of wreck—large and small buildings the great responsive people.
piled in splinters together, and a I am writing this under great diffiflood of water from broken mains cov-

Passing a hospital, I stopped to render such service as I could to those and as I shall be busy with assisting in being brought in from the wreckage. the agonized scenes. It was likened ask you to send me papers to number to the old war times after a battle or and street as given below, and insert during a siege, and only my experience the same in your paper for benefit of then gave me admission to the hospital where for hours I rendered such service as I found necessary to the many years reached me through the service as I found necessary to the old-time address on Market street, no mangled and bleeding sufferers, remove to be. ADDIE L. BALLOU. mangled and bleeding sufferers, regardless of the object which started 408 Thirtieth street, San Francisco, me out to go down to my office thirty

ered the sunken street for a block or

To the Editor:—Again caught up blocks away, toward which when tem-by the flood of seething fire, out of the porary relief had been accomplished. I esumed my rapid journey amid smoke and flames on every hand be-fore me until within two blocks, when

By this time human life and the habitations it builds seemed so cheap, that I turned back from where my treasures were, many of them beyond price for their associations, if nothing more, with as little regret as in the casual parting with a friend, and they perished.

There were two days and nights of red-hot seething fury, creeping and crawling farther and more furious, laying waste the beautiful homes and office buildings, churches, schools, city hall, newspaper buildings—all—as if Hades had opened and could not satiate itself in its greed of destruc-

In other localities, the work of destruction has wrecked other cities and University and the insane asylum.

No pen of mine can ever draw the first line of reproduction of the picscreams of frightened people were first line of reproduction of the factorial ture as seen by night. On all our from their homes carrying shricking slopes, hills and vacant parks or lots, children in their arms, clad only in the small belongings of the weary night clothes, were everywhere upon campers dotted the landscape while a

regular hour for my down-town office, ished in the streets from extreme heat, thirst and hunger, and little ones cried for nourishment that was denied them. People wandered homelesssome of the buildings toppling, some nowhere to go—and slept in the open-wrenched from their base, windows Then there came two nights of dense darkness; no lights or fires of any protrusions and cracks all along the kind for days, and to-day a cold rain!

amphitheater, and the heat and glow

culties, completely exhausted, so that I may send assurance of the well being of myself and immediate friends.

We have much to be thankful for, the work of caring for the destitute Let me pause here at description of and homeless, and in sanitary work, those of your readers who have for so more to be.

Lying for the Glory of God. The learned Rev. Dr. Briggs, in dis-

coursing on the Bible writers, said: "They seem to know nothing of the Lake Gennesareth. The commenta-sin of speaking lies as such. What is tors, and all their copylsts, if they the evidence of this silence? They know anything of the geography of were altogether unconscious of its sinthe lake mentioned, know it was imfulness. The holiest men did not hespossible for a city to be situated on itate to lie whenever they had a good object in view, and they showed no to make it appear there was such a consciousness of sin in it. And the city on the eastern coast; but this they writers who tell of their lies are as in- abandoned, as they will their amended

officiate as a salaried attorney of the ceding verse the same word rendered officiate as a salaried attorney of the soul, is translated life, and scholars church, a position Bishop Grafton, of all agree it should be so rendered in Fond du Lac, Wis., says they occupy, both places. But how could the rebut what the church puts into our rendering?

Any number of quotations from the writers were not veracious. Even our beloved Paul, Romans 3:7:

"If the truth of God hath more abounded through my LIE unto his glory; why yet am I also judged as a

Thus the inspired volume was writ-ten by men who had no regard for meaning Valley of Hinnom, at the Thus the inspired volume was writtruth, Paul even boasting of it; while south of Jerusalem where Jesus himself taught "in parables that seeing they might not see, and hearing they might not understand."-Luke 8:10.

Until the art of printing came into vogue in the 15th century, every copy made of the holy books, if any existed, was made by the educated monks in their cloisters. These copies which the Council of Trent compiled between 1545 and 1563, were everywhere variant. This, because each copyist added to the original, to make it better conform to his wishes. Long passages were added, among these all of the 16th chapter of Mark after verse 9 was interpolated. In this forged addition occurs the "believe or be damned." It is sacred scripture, because no one has the authority to eliminate it. It is claimed the whole story of the woman taken in adultery was added by the licentious monks, to protect themselves if censured.

John's Gospel the copyists found unsatisfactory, so they borrowed from Plato the "Word" which was "in the beginning with God." All the passages making Jesus a God, as told by John, were probably interpolations, without regard to when or by whom

that Gospel was written. Thus far admissions made by all ed-

ucated churchmen. We next arraign the book in its lators throughout both Old and New sis they knew Elohim was a plural noun, and should be rendered Gods; but as they wished the Jews to appear regarding the language of the spired" writer. So in the New Testa-ment, we could point out hundreds of to the west and to the east, and to the false renderings. Take the word north, and to the south; and in thee christos, signifying the anointed. By and thy seed shall all the families of what right did they render it Christ, the earth be blessed. and capitalize it, as if a proper name? And still further And why was magdalene capitalized of that lie the parentage of the and made to appear as a proper noun, "blessed Savior" is traced through and made to appear as a proper noun. instead of the vulgar occupation she the loins of Jacob, as it is through pursued? The attempt of modern Solomon and Bathsheba, because of clergy to make it appear she came the shameful murder of Uriah.

mark the site of such a locality. The word, in the original, signified castellated rocks. These abound filled with caverns along the western coast of that coast. For a time they struggled nocent as they."

That is a frank and honest admistruth. "What will a man give in exchange for his soul." In the pre-

"Not to teach what we think is true, vivalists keep house without this false The words gehenna, hades, tartarus, usually rendered hell, have done servsacred volume can be made confirming ers for many centuries. Said a col-Rev. Briggs' statement, that the Bible ered preacher in our hearing a while ago, who had read his books thought-

> "They need not try to jam hell down my throat any farther, for I have fearned the words the translators so falsely rendered hell. The Greek ge means a valley, and henna is the casses of dead animals, filled with 'worms which die not,' were disposed of. Hades is the Greek place of the dead in general; and tartarus is a

> word used only by Jude ,which connects his epistle with Roman mythology, and has no place in Christian literature."

The colored brother had somewhere come in contact with a scholar who had taught him truthfully. hands in early youth for guidance furnishes some terrible examples of shameful lying, which neither children

nor adults should read. Chapter 27

of Genesis furnishes details: The patriarch Isaac had grown old and was nearly blind. He called his eldest son Esau to him and made provision for blessing him. His mother heard the old man's instruction to Esau to bring him some venison, to be Rebekah conspired with her younger son, Jacob, to receive the blessing instead of allowing its bestowal on her elder son. She was the boss liar in the case, and instructed Jacob to supply a kid while Esau was on the boy in Esau's raiment, covering his hands with the hairy skin of the kid to represent the hairy hands of the ab-

sent boy, then verse 19: "And Jacob said unto his father, 'I am thy first born: I have done ac cording as thou badest me; arise, I pray thee, sit and eat of my venison that thy soul may bless me."

Not fully confident the false de vices planned by the mother, and the modern renderings, and this we do falsehoods of Jacob were true, Isaa from our own knowledge. The trans- required the boy to come near and kiss him. Verse 24:

"And he [Isaac] said, 'Art thou my very son Esau?' And he [Jacob] said, 'I am.'" A more brazen, barefaced lie wa

never uttered by mortal; but Jacob gained the blessing, took rank with

By and thy seed shall all the families of And still further, in consequence

from a town by the name of Magdala Great God, what terrible wrongs are shows they are "tarred with the same traced to that pretendedly sacred town or city. There are no ruins to world as thine.

A LETTER FROM HARRISON D. BARRETT,

In Which He Answers Important Questions—His "Double" Doing Legerdemain Work in Kansas City—He Alludes to "Birds of Passage"—Items of Interest in Regard to His Work.

belong.

ualism since their conversions but that

they had to pay out many good dol-lars to sustain it. It is needless to

say to which class these good people

Many people are interested in Spir-

tualism but it is a pecuniary interest almost wholly. It is not "What can we do for others and for the cause!" but "What is there in it for us?" Not

a few speakers and mediums seem to manifest this very spirit in their deal-

ings with the public, and Spiritualism

vinely inspired messages of comfort

These good people are well described

ey Hon. L. V. Moulton as persons who

claim to know the unknowable, to be

able to solve the unsolvable, and to

platform by no less than four societies during the past winter. The only rea-

son for these refusals, so far as is at

present known is his persistent oppo-

sition to fraud. Because a man hates

wisdom is here found! What lofty(?)

spirituality! In two instances your

correspondent was informed that he

was "sadly out of place upon the Spir-itualistic platform," and the reason

The writer is yet a Spiritualist, but he declines to be counted with those

who prefer rascality to honesty, or

Is it any wonder that Spiritualism

languishes in scores of cities where

such influences prevail? Mathematics

is the only exact applied science, and intelligent people realize the fact.

When that science is transcended and

impossibilities attempted and recount-

ed; we must expect reasoning people to

yet superior to truth, and it ought not

to be to Spiritualists. When those who

oppose fraud are denied access to

spiritual rostrums, and those who

worshiped by the credulous, what is

The writer was warmly welcomed

and most kindly received wherever he

went, with these four exceptions. In

four lectures, and took in for the N. S.

A., from all sources, the sum of \$336.

The cost to the National Society was

not quite, twice that amount. Large

audiences were the rule, and only on

five occasions were the numbers small

Had the contributions equaled the labor and energy expended the bal-

ance would have been in favor of the

N. S. A., not against it. As the cir-

month, the receipts gradually in-

of missionary work would become self-

sustaining.
To the labor of constant speaking

must be added the wear of travel, and the influence of daily changes of beds

vital forces of the toiler, and frequent-

ing is a great pleasure and privilege,

tries the endurance of a speaker more

than the effort of his lecture or seance.

If people would only realize that reci-

procity is the law of life, our speakers

Take the following illustration-

a certain speaker gave an address into

worth of study and labor, yet received

one dollar and thirty cents as his

compensation. There were people

present whose incomes were all the

that the sum mentioned would not pay

hend the meaning of the word reci-

thirty-two lectures in thirty-one days.

name in this article, and give to each

his full meed of praise for good work

done. I ask them to take the will for

During the month of March, I gave

rich harvest in spirit life!"

way from three to fifty dollars per

He tried to show some of them

to all concerned, but it frequently

ly cause temporary illnesses.

therefor is his opposition to

falsehood to truth.

Your correspondent was refused the

prove the unprovable.

and consolation to a sorrowing world.

suffers from the avarice and lack of

In Re Florence Cook and Madame

BEsperance.

Mr. H. H. See of Manchester, Eng.,

Mr. Roll Could be included degrees

Mr. Roll Could be included and madame in the cause for the sake of the good they may do, while the others love it for the sake

in a very coditions inquiry, desires of what the cause will do for them further information with regard to I have heard officers of local societies. the fraud alleged to have been perpetated by the parties whose names stand at the parties whose names they never got one dollar out of Spirit-trated by the head of this article. Perpulsing since their conversions but that mit me to state that the reputed fraud of Florence Cook was perpetrated seven years ago. I was then the editor of the Banner of Light, and my European exchanges were full of the exposure. I made a brief paragraph notice for the Banner, and no more. I regret that I am unable to give Mr. Lee the exact day, date and year, I am quite sure that it transpired in the year 1899. As for Madame D'Esperance, I can

only say that my reference to her is pased upon published accounts of cer- Spirituality on the part of those who tain seances held by her in 1900 or claim to represent it.

1901. in the French Spiritualist jour
In many cities and towns, the very 1901, in the French Spiritualist jour-nals, also in certain reports of the first question asked the missionary is, same that were discussed by the Society for Psychical Research. Not having the files of any Spiritualist "Again, "Can you call up the society for Psychical Research Not having the files of any Spiritualist "Again, "Can you call up the society of the files of any Spiritualist "Again," "Can you call up the society of the having the files of any Spiritualist paper at hand, I cannot give Mr. Lee the exact day and date. If my memory serves me aright, Col. Albert De Corps figured in the searces in alles. Rochas figured in the seances in question, and I have no doubt but what he will gladly furnish Mr. Lee any information he may have at hand. This is held by intelligent people in is also true of the present editor of many communities because of the me"Revue Spirite." I am also inclined diums who claim to be able to meet o believe that he will find references to both of these cases in London ion at the uniform rate of one or two to both of these cases in Light, if he will examine the files of dollars per head.

Some communities are deeply interthat most excellent journal, taking Some communities are deeply interpains to go back in the beginning of ested in Spiritualism from its sensathe year 1897, and coming down to tional side. It is a matter of wonder

I received letters from Europe regard to both of these ladies, and recall full well the fact that the interest in their reputed frauds was wide spread, even international in character, and that discussion was rife everywhere. Madame D'Esperance's seances were held. I think, in Paris. Those of Florence Cook in Berlin and Vienna. After so many years, it is possible that I have changed the locations of these well known parties. The latter may have had her troubles in Paris, and the former in Berlin. Be that as it may, the facts are the same in either case, and every truth seeker is more interested in facts than he is in a possible lapse of memory after seven years have slipped away.

On June 24, 1905, a man claiming to be "Harry Barrett, the great medium," and president of the N. S. A., called into Kansas City. He soon nto Kansas City. He soon fraud he is persona non grata to these the confidence of trusting four Spiritualist (?) societies! What souls there, who do not read The Progressive Thinker, and proceeded to fleece them ad libitum. He did not pay one good soul her bill for five months' board and room rent, and took with him thirteen hundred dollars in cash that belonged to her. She had a mortgage for five hundred dol-lars upon her little home, which she raised to eighteen hundred dollars at the instigation of the smooth rascal who was masquerading under my name, and gave him the sum realized to "invest" for her. He suddenly disappeared, leaving no clue as to his

whereabouts. When she heard that I was to lecture in Kansas City, she made it a ed; we must expect reasoning people to point to be present, and great was her scoff at us. Falsehood to them is not surprise to find that I was not the man who had been her "star boarder" and adviser for so many months. It so happened that I landed in Los Angeles, Cal., June 24, 1905, and the registry of the Van Nuys Hotel will prove matics are welcomed there, and almost that I was a guest there on that day. I fill engagements at certain camps. did not visit Kansas City until January, 1906.

My so-called "double" is about five feet seven inches in height, has blue eyes, brown hair receding from his forehead, is smoothly shaven, has a broad flat face, and weighs about 180 far above that figure, being nearly, if pounds.

I am a trifle over six feet in height, weigh less than 140 pounds, and am the very opposite in every physical attribute of the man who personated me. This is the first experience of this sort I have ever had, and it is not at all pleasant. According to some so-called Spiritualists, this man who carried on his gross and cruel deception is a saint in human form, because he for one full year with precise regular-claims to be a medium. No doubt ity, there is little doubt that this kind these good people will feel aggrieved when I denounce this scoundrel for what he is, and warn all people against

He will go to some other city, take some other name and proceed to "do" his trusting victims just as he did in

I wish it were possible to secure photographs of all the "birds of passage." and place the same on file with the secretaries of all state associations as well as with the secretary of the N. S. A. Even this method might not be effectual, for instances are on record and mediums could do twice as much where state officers have employed the work as they now do, and Spiritualism most notorious frauds, knowing them itself would be the dominant influence to be such, presumably because the in all societary circles. frauds drew a crowd.

I ask all Spiritualists who read The Progressive Thinker to be on their which he put one hundred dollars' guard against this man who person-worth of study and labor, yet received ated me in Kansas City. Fix his description in your memories and be on guard at all times against him and the gang he represents. Dozens of others are members of this same band.

Look out for them now and always. Report them presence in your home his board or railroad fare. They only cities to the police, and see to it that said, "Well, no doubt you will reap a they are toldato "move on." Write to your state and national officers and this fact plainly show the painful lack give them stull information with regard to the appearance of these rascals. As lovers of justice, it behooves procity? us to drive these Umpostors from our ranks forever. . is

I am the original Harrison D. Bar- yet missed four evenings out of that rett, a Spiritualist for twenty-six number. The receipts were \$170; exyears, a medium all my life, and a
loyal friend to every medium on sum, including, of course, the salary
earth. Because of that friendship, I
am unalterably opposed to the tricks were at work for the cause at the as worshipers of but one God they his people, and the Lord, because of of the frauds, and to the criminal acts points visited, and they were kind and rendered it to suit their caprice, not that lie declared:

"Thy seed shall be as the dust of the ated me, and all others who train every way. The memories of the peoof the trauds, and to the criminal acts points visited, and they were kind and of such men as the one who personated me, and all others who train every way. The memories of the peowith him. Let us work together for truth, honesty, and justice, and fearness yet forth the facts with regard me. I wish I could call them all by to all evil deers. to all evil doers.

Items of Interest.

The field work of the N. S. A. has the deed at the present time, under the received due attention since the last promise to speak more specifically of annual convention, through the efforts my co-workers in a future article.

of the several missionaries who have Several telegrams received at the been at work for the national body. The reports of Missionary Sprague will me that I must return home at once. apply to all sections of the nation; Here I am once more beneath the roof ments upon the Texts." Heston's hence anything I might say would be of the dear old homestead, trying to drawings are incomparable, and excrumerely cumulative, therefore, unnecessary testimony:

essary testimony:

Reads Like a Fairy Tale.

An Occult Influence Exerted, the Like of which Has Never Before Been Seen—A little Girl of Eight Subdues Wild and Savage Animals— Seems to be Endowed With Superhuman

forth in the Chicago Tribune] is so be-loved by the wild animals in the circus menagerie wintering there that unless

The little girl went into his cage of joy that she was obliged to enter gratification at seeing her again. their den to pacify them.

It is her habit to caress and feed and talk to the various animals, especially those of the cat family. She talks to them as she would to a playtalks to them as she would to a playin the kindest, gentlest tones, as she
ful kitten, and evinces no more fear in
always had, and bade him go back. mauling them about.

This strange fascination for wild beasts was shown when she was about three years old. Her father is a circus rider, and the first few years of her life she accompanied her parents in their travels. One day her father found her in the menagerie of Ring-ling Bros.' circus, swinging on the trunk of an elephant and saying to the good-natured beast: "Dood Don! Dood Don!" The father nearly these inquiries as exemplars of religgroom to get the little one.

This action angered the elephant, and when the interfering keeper took the child away the beast showed his displeasure by fierce trumpeting, and few minutes later he caught the ofwhy people, after they have had demfending employe around the waist and onstration after demonstration, are slammed him against the ground with not anxious to know what it portends, energy enough to shake it. The poor temperate habits, seemed to have a fellow had his breath knocked out and good deal of trouble with his charges. rather than to continue having their wonder-bumps tickled by the nimble an arm broken, and would have fared fingers of some mysterious "brownie" or spirit.
There are many places where people really prefer to dwell upon mathematical and chemical impossibilities than to concern themselves with the spiritual impress of Spiritualism and its di-

She soon learned to know all the eiephants by name and would move among them with the utmost freedom, talking to them as she would to her kitten or puppy, or the good and bad of her dollies.

Those who have made a study of wild creatures say that the inflection of the human voice has everything to do with arousing their likes and disof children, and none was known to

Theresa Consoles the Sick Lion.

The little Schadal girl was called rom Baraboo to Providence last summer, when the finest lion in the menagerie seemed to be nearing the end of his earthly career. This beast was a splendid specimen, and as docile as a dog. He had lost his partner, Mona, at the beginning of the season. She was high strung beast, and loved by all of the attendants. Her majestic better half waited on her by inches during the long time of her sickness, and when her condition became critical which he instinctively seemed to realize-he would let no human being come near her but little Theresa Schadal. Even the head keeper of the menagerie, who had always been a friend, he turned against, and in a fit of fear and rage one evening cruelly tore the flesh of the keeper's arm from the shoulder to the elbow.

The fear that might come naturally to a person knowing this did not seem to touch the little girl. Theresa would even go into the cage and pet the sick lioness, and crack meat bones so that the poor beast might have the relished marrow. At these times the male lion would retire to the end of the cage that I was a guest on that day. I workinged by the creditions, what is and quietly contemplate the affection-ington and Montana until the last of mind? What can it be other than the August, when I returned to Maine to discrediting of Spiritualism?

Pitied Him as if He Were a Dog.

Theresa Schadal, an eight-year-old most beside himself with joyous exchool girl of Baraboo, Wis., [as set citement. For a week he had been as

she visits them every day their spirits and threw her arms about his neck, as droop, and frequently they decline she would have done about the neck of droop, and frequently they decline she would have done about the neck of their food. A few weeks ago when their food. A few weeks ago when their food. A few weeks ago when their food in a beloved Newfoundland dog. The lion lapped her face and hands, circled around her, put his paws gently in her during the neck of the deepest of the deepest graffication at seeing her again.

Most of the night the child slept curled up at his side, and when the time came for her to quit the cage he He went to the end of his cage as if he understood.

The little girl remained with the show for two weeks, and every day and every evening she spent much of her time talking to and petting the noble tempered beast.

Magic Spell of the Child's Voice.

Even the tiger and the jaguar, which are supposed to be athirst always for blood, have come under the influence of this affectionate little dropped in his tracks from surprise girl. She uses no secret method or and alarm, and wildly cried out to a magic spells. She just talks to them, and this explains the influence children generally have over animals. It is the charm of tender tones.

This power of the voice in its effect upon wild animals was practically shown at the winter quarters of Ringling Bros.' circus a short time ago. A new keeper, a man of experience and The dislike of the big family of beasts even worse if the enraged beast had was not shown at once, but soon be-not thrown him out of reach. was not shown at once, but soon be-came universal and strongly marked. It was suspected that while outwardly he treated them with kindness, he secretly hurt or annoyed them, therefore a watch was set on him, with the curious result that it was found he did not talk to them.

Another instance of the remarkable power of Theresa Schadal over wild animals was shown when she reconciled two African lions that never could get along together. Several times they had to be separated by streams of hot water. One was a conceited beast, called Dandy, and the was a square-headed, heavyjawed, and deep-chested animal called Garry.

Huge Cats Have Savage Fight.

Little Theresa happened into the luarters one day when the two huge cats were having a savage fight. Both were torn and bloody, and several attendants were trying to separate them with iron bars and wooden stakes. The child was horrified, and, running toward the cage, began to cry and begged them to quit. She even reached in between the caught Dandy by the tail. dropped his hold on Garry's shoulder as if he had been shot. The move was so sudden that even Garry let go, and both shot a swift glance at the in-

It took but an instant, and down went their heads and tails. They drew into opposite corners of the cage, and began to lick their wounds, and then the little girl began to talk to them. She did not scold them, but, on the contrary, sympathized with each one as though he were the unfortunate victim.

She threw her arms about the wounded lion while he had his shoulder stitched and helped the animal doctor bandage the injured leg. Wh would rise to quit the cage, the big they were patched up, and had gotten fellow always came forward and over their emotions of fear and rage, lapped her cheeks and hands in tenfellow always came forward and lapped her cheeks and hands in tenderest token of his regard. The child would open the door and close it, with no attendant near. brought their faces together, with her own head partly resting on each This At Providence, when all hope had act touched their noble natures, and been given up for the handsome lion, they soon began to caress each other, Brutus, the little Schadal girl was sent and from that time on became fast for. When Brutus saw her he was al- friends.

tial web of spiritual endeavor. Aside TO THE WORK! TO THE WORK! cuit work continued from month to from an occasional funeral, many of the Spiritualists of Maine seem to have Important Notice From the Illinois creased and if it could have gone on very little use for a resident speaker State Spiritualist Association. or visiting missionary outside of their ten days' camp-meetings. If I continue my missionary work I must return West. This I shall undoubtedly do as soon as important business mat-

ters are adjusted here. It is with genuine pleasure that I report improvement in my beloved mother's health. With good care, we hope to have her with us for many years, as we count time on earth, years of rest for her, and of enjoyment for her children in being privileged to share her company, and to be guided by her loving advice in regard to those matters concerning which she can speak from her superior wisdom and experience. God bless all such noble, unselfish, loving mothers! world would be richer and better if there were more of them in the form to-day.

With best wishes of good-will and protherly kindness, HARRISON D. BARRETT. Canaan, Maine.

. "Unsafe World to Live In."

A little girl standing by the side of her mother, in August 1883, and listening to the account of the great earthquake in Java, with terrible loss of life, which had just occurred, with tears streaming down her face, amid sobs, said: "Ma, I do think this an unsafe world to live in." All the world will agree with the dear child who, with composure, has read full details of the earthquake, loss of life and wealth on the Pacific coast, with San Francisco its center, on the 18th of April, and a few days following.

A Thinker to the Front.

A refined age rejects the coarseness of the Bible. A knowing age rejects point reached by explorers. its ignorance. A moral age discards its immoralities. -A Spiritual age changes its raw material into allegories, or turns away from them altogether.-Rev. Frothingham.

"New Testament Stories Comically Illustrated. Drawings by Watson Hesclose of the month of March informed ton. With Critical and Humorous Com

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 permanent societies and aid by counsel and visitation all regular local organizations now in existence. Write what and whom you want, and when you want it. The earlier calls will be given priority of co-operation, but it is hoped to reach all within a reasonable

time. Address your application to the secretary at 560 East 55th street, Chi-H. A. CROSS. cago. GEO. B. WARNE,

Would Like to Know.

To the Editor:-Having been a

reader of The Progressive Thinker for many years, and being much interested in the same, I would like to know why, if, as many Spiritualists assert, through space from one planet to another, some reliable information has not been given us earth mortals relative to the North and South poles, a knowledge of which man himself has thus far failed in his physical efforts

to obtain. Now, Mr. Editor, it seems to me if it is a fact that spirits have the power to roam around outside of and away from this mundane sphere, they ought the world regarding the matter referred to, and especially when we consider that the distance to the poles is but a few hundred miles from the

The world to-day cares but little about what a man may think or believe, it asks for evidence—knowledge. Man wants to know, as he has a right to .- We live in a practical world—all nature proclaims it. give us facts, not hearsay. I take no man's ipse dixit without evidence.

M. SEVERANCE.

North Charlestown, N. H.

"The Jesuits." By Rev. B. P. Austin, A. M., B. D. An excellent. pamphist. Price, 15 cents.

When an Orthodox Minister Officiates at the Funeral of a Spiritualist.

"Who wonders that Col. Ingersoll was an agnostic for 'infidel,' 'when his father was a Presbyterian preacher, and he was compelled to hear such Goddishonoring, such heart-crushing doctrines preached, which have made more agnostics, more infidels, more scoffing atheists than all the Humes, Paines, Volneys and Voltaires that ever lived or spoke or wrote upon the historic page."

with inspiration and the power to consciously converse with the dwellers in the higher life, are laying down their mortal burdens and passing into the higher realms of immortality—the real realm-life of the spirit.

The above words refer to Mrs. Briggs of Battle Creek, long a resident of this city, a most amiable, excellent, and cultured woman, esteemed by all who knew her, and loved the most by those who knew her best,-and withal, a sincere and devoted Spiritualist. Not only was she a Spiritualist, but a writing medium, attending our speaktheir hall, and when hearing two or eternity! three of her inspirational lectures read to me by a gentleman friend of hers, I was wrapt in delight and almost ecstasy at her exalted teachings and beautiful descriptions and occupations of those who had passed the grystal river of death into that "house not made with hands, eternal in the

Is it asked who was the speaker engaged at the funeral service? It was the Rev. Dr. Potter, paster of the Presbyterian church. He read in the commencement of the services several passages of scriptures, such as, "Man that is born of woman is of few days and full of trouble." The choir sung that familiar hymn, "Nearer, My God, to Thee," composed by a Unitarian; and he closed his well-considered remarks by repeating a part of the poem commencing, "There is no death," composed by a Spiritualist. And so his sermon, sandwiched in between Unitarianism and Spiritualism pleasant to hear.

It greatly delighted me as far as it went—as far as hope and faith—being definitely noncommittal concerning the condition of the dead.

After speaking brotherly and highly of the family, and especially so of the deceased, he assured us that the Indian in his wild forest home believed In the future life; that the ancient Greeks believed in the beautiful isles of the blest; that all tribes, and tions believe in some kind of a future life, though unacquainted with the Christian religion. He referred to the appropriateness of death in this spring He referred to the time of swelling buds and opening He reminded us also that the birds when they felt the chills of autumn frosts, instinctively turned their flight southward, but now they were returning to these northlands Amaking our groves and forests ring with their music. He referred to the goodness of God in the revolution of seasons, and the bringing of seed-

All through this discourse Brother Potter showed artful wisdom and the goodness of his heart by not referring to the belief or the sublime doctrines of Mrs. Briggs-Spiritualism-nor did he even indirectly set forth what Presbyterians believed necessary for salvaa word did be about the fall of man, the resurrection of the physical body, the judgment of endless hell torments out of their day, the atoning blood, nor the terrible fate of the sinful as held by the Presbyterian denomination.

When a Presbyterian minister has attended college and becomes conwinced that he has a call to preach, he goes before the presbytery and is asked by this body of ordained preachers, the following questions:

"Do you sincerely receive and adont the confession of faith of this church,

etc?
The preacher answers in the affirmative, and the following are some of the doctrines taught in the confession of faith of this Presbyterian church: "By the decree of God, for the man-

ifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. "These angels and men thus predes-

tined and forcordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

Those of mankind that are predestined unto life. God before the foundations of the world were laid, hath chosen in Christ unto everlasting glory out of his mere free grace and love, without any foresight or faith or good works, or preference in either of them, or any other thing in the creature, as conditions.' Here follow selections from Presby-

terian confession of faith: "God by an eternal and immutable decree hath chosen some men to eternal life, and also, according to His sovereign power, He hath passed by and foreordained the rest to dishonor

and wrath. "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and the most grievous torments in soul and body, without intermission, in hell-fire forever.

"At the day of judgment the wicked shall be set on Christ's left hand, and thereupoil shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.

"The end of God's appointing this judgment day is for the manifestation of the glory of His mercy in the eternal salvation of the-elect, and in the damnation of the reprobate. These reprobates shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord and the glory of His

power. Here, then, we have Presbyterianism straight; that "man by the fall lost communion with God," and so, "under his wrath and curse," are made liable to all the missries of this life, to death itself, and to the pains Potter, for his pleasant and happy of hell-fire forever"—tormented "soul way of not preaching orthodox docof hell-fire forever"—tormented "soul way of not preaching orthodox doc-and body in hell-fire forever"—the trines at the funerals of liberalists and unspeakable "torments of hell with Spiritualists. These funeral sermons the devil and his angels" and the of his are in consonance with the re-"damnation of the reprobate!" Now, ported command of Jesus: "Be ye wise honestly, do Presbyterian ministers as serpents and as harmless as doves." believe these doctrines of reprobation, At this funeral of Mrs. Briggs I was

One by one our sensitives, gifted | doctrines of damnation in hell-fire forever? or do they

"Smoothe down the rugged text to ears polite. And snugly keep damnation out of sight?"

That is, substituting destruction or annihilation for "everlasting punishment. or "eternal hell torments" Is not this a blasphemous doctrine? Think of it-ponder it! God,

niscient, omnipotent and Almighty, fore-knowing, fore-casting all things, and creating unnumbered millions upon countless millions of human being occasionally in the Spiritualist ings, knowing that the very existence hall when her delicate health would forced upon them would result to permit. Never did I hear a more them in "everlasting punishment" beautiful, uplifting prayer dropped (Matt. xxv:46). Think of eternal from pan lips than I once heard punishment! Count the stars that rs at a Spiritualist social in gem the crown of night—that is not Count the grains of sand upon all lakes and seas—that is not eternity! Count the blades of grass upon the face of all the earth—that is not eternity! Count all the leaves of the forest trees and multiply each leaf by millions—that is not eternity! No! the punishment, the torments of the damned have but just begun. The Confession of Faith said, "eternal torment in hell-fire," and the Presbytery near by us when meeting the other day

in Richland, re-voiced the creed, "eter-nal torment!" Who wonders that Col. Ingersoll was an agnostic or "infidel," when his father was a Presbyterian preacher, and he was compelled to hear such God-dishonoring, such heart-crushing doctrines preached, which have made more agnostics, more infidels, scoffing atheists than all the Humes, Paines, Volneys and Voltaires that ever lived or spoke or wrote upon the historic page.

And yet, if these churchianic creeds

that teach these evangelical doctrines be true, everybody should know iteverybody should hear it-everybody should sense it like a thunder-clap from a threatening storm-sky; and it is all-important that these doctrines be preached at funerals, because then death is before the people. They are sympathetic. They are negative. They are impressible, and what a telling opportunity to make an impression -to startle the selfish, money-making people with the terrible doom that awaits them unless they at once believingly comply with the conditions of salvation. St. Athanasius says, ' soever will be saved, before all things it is necessary that he hold to the Christian faith, which faith except one do keep whole and undefiled, without doubt he shall perish everlastingly." Am I told that orthodox sectarists

and especially Presbyterians do not preach the doctrines now of "election and reprobation" and "eternal torments?" But they do preach them if they preach their creeds; and if this kind of preaching were true 50 or 100 years ago, it is true now. If those old sermons were gosnel sermons, then these omitting hell, are not gospel sermons. The truth does not change.

Am I told that Presbyterians have revised their creeds? Yes—by dropping out the phrase, "elect infants." but they have not revised the doctrine faith, and here are the proofs. The Chicago Record-Herald of April 13 prints as follows:

"Kalamazoo, Mich.—The Kalamazoo Presbytery, at its re-union to-day in Richland, refused to strike out the words "eternal torment" and lasting punishment" from the creed and substitute "destruction."

Dr. John Gray, president of the fichigan Seminary, said: "I would Michigan Seminary, said: never tolerate such a substitution, as the word 'destruction has a meaning entirely different from eternal tor-The same terms of continuit ment.' and perpetuity apply to the happy and miserable. The cessation of one would be the cessation of the other."

The local presbytery recommends to the general assembly that no such ac-

We are differently organized. If I believed that the lowest of the street corner habitants were exposed to eternal damnation in hell-fire. I would preach it in pulpits, preach it in the streets, preach it in the market-place preach it in the pool-room, preach it at the pedro party, preach it at funerals -everywhere!-hoping that I might thereby be the instrument of saving one or more souls from eternal tor-But do our preachers do it?

The doctrine is in their creeds. Do they believe it? Do they preach it? Paul says: "I ceased not to warn everyone night and day with tears" (Acts xx:31). Do we hear warnings now night and day of the doom of the damned? Do we see tearful preachers in the streets and lanes, crying aloud night and day, with tears streaming down their faces, warning the butcher, the saloon-keeper, the lawyer, the politician and the fruitmonger—who invariably puts largest strawberries on the top of the basket—warning them "night and day with tears" as did Paul? No! They seem jolly and happy. They have good digestions, sleep well at night, ride in carriages and automobiles and bicycles, buy and sell, and in no wise are averse to that "lucre," the misuse of which is the "root of all evil." nostics hint, and ask, are preachers

honest, or too cowardly to preach their creeds? I am writing in the realm of the universal, not the particular, having no reference just now to any personality; but it does seem as though a creedal churchianity needed christian izing and spiritualizing—needed to be preached and practiced. We do not hear the sermons now that we heard seventy and seventy-five years ago Men have become thinkers. If their hats do not grow their heads do. If creeds do not change, preachers do. I congratulate my friend, the Rev. Mr. We Should Nover Surrender Our Resson to Spirits or Mortals.

REASON IS PARAMOUNT.

I have been greatly interested in the "Symposium," the great question un-der discussion being one of vital importance to the cause all over the world. I have not attempted to trespass upon your pages for a long time, out my interest in the movement to root out the frauds from the ranks, causes me to once more take up my pen, as feeble as its power to say a few words in its favor.

And first, let me heartly endorse

the article by Will J. Erwood, in No. 853, of your paper. In speaking of the indication to "bow down," ship as absolute the dictum of excarnate souls," he has echoed my sentiments to perfection.

Also in "surrendering" our reason to them, or any other power on earth or in heaven, there cannot be too much said in utter protest.

In the fourteen different states I have worked in as a speaker, I have met too much of this very thing, both among mediums and followers of the noble cause I love so well.

Many times our loved ones will give us advice when it is needed, and in my own case, have helped me over many hard places, but never did they tell me, "Do as I say—we are infallible But more often they would let me use my strongest exer-tion to bridge the chasm, and at the last extremity, when I could see no way out, they would point the way, and I never found their advice to be wrong. We are not to be paddled through the sea of life as though we were a boat, but we have reason, and that reason is to be used, and it is for our best good to use it under all conditions.

Now, a word about materializing, I know that my sister stood before me in the army tent in Virginia, as tangible to my sight as any human form could be, and snoke to me in just as perfect a voice as I ever heard fall from the lips of mortal.

But was she flesh and blood? , Not by a long way. I know a beloved friend of mine, that the last act of mine towards her was that I was one of the bearers to place her body in the Yet I know that she came to me in a circle by the Pickerings, in Rochester, N. Y., as natural as life itself. Every movement, every look was as perfect as when she was in the form. But did she have flesh and blood? I deny it; she had no use for form. anything of the sort. And if I had attempted to make her a present of a new bonnet, or shoes, she would not have taken them to her home beyond

The miser will have no use for his gold over there, nor will we have any or wearing apparel of the materialistic sort.

Sometimes the materializations have been tested. I will give one that was told me by a Spiritualist who once lived in a "haunted house;" moved into it because it had that name, to test the matter for himself. The house became notorious, and some people would not live there on account of the constant disturbances that went on there. It was a small town in Maine, in, or in the immediate vicinity of Springvale. One night two young men came there, as many others had done to see what they could see. The two were strangers to the parties living there, and to themselves as well, coming from different directions. They were given a room to do as they pleased when the family retired After sitting for some hours, they heard a movement in an adjoining room, and directly a woman, quite old, walked out of rently room into the one where the two young men were seated. And to the utter astonishment of one of them, the other pulled a revolver from his

pocket and fired point blank at the center of the figure before them; which gradually disappeared before their eyes. It frightened the man that did not do the shooting, for he was sure there would be a murder when the other fired. But there was no murder, and no blood to mark the spot, though the bullet struck the partition beyond. If that spirit had materialized flesh and blood, there would have been some signs of it left in that room,

I am heartily with the movement to cleanse our ranks of all fraud, all toggery, all pretence, and let the world see that we practice what we preach. The Jesuits from the other side, have done more to retard the adoption of our religion by the whole world than everything else combined, for it is from their tremendous effort to kill our religious influence by taking me-

diamistic persons and mixing fraud with real genuine manifestations. Some denounce our mediums taking pay for their work. I say the workman is worthy of his hire.

They have to eat as others do, and have to have clothes to wear. The physical bodies of our best me liums have not got so spiritual that they can live without the necessities So let us not cry out too much about 'Commercialism."

Seattle, Wash. P. C. MILLS.

seated in the room with the lifeless body of this good woman, who found Spiritualism good to live by and good to die by; and looking upon her calm, quiet face in the flower-embowered casket, I fancied that I saw a smile upon her countenance, caused by the glimpse while dying of her loved ones gone before. This often occurs.

And thinking of the distinguished Robert Dale Owen, once our ambassador to Italy, author and Spiritualist, preaching the sermon over the dead body of his wife—the wife whom he so loved—I said, how good, how appropriate, it would have been to have had one of Mrs. Briggs' magnificent lectures, treating of immortality, of the meeting of the loved ones in the beyond, of the occupations of the risen, of the scenery over there-too beautiful, too glorious for tongue to tell—O how we should have enjoyed the reading of one of these beautiful lectures of hers, inspired by the angels that do the Father's will!

Upon the whole, is it wise—is it appropriate—would you be gratified, O brother or sister Spiritualist, to have some orthodox preacher conduct your funeral services, preaching the doctrines of his denomination-or not preaching them?

J. M. PEEBLES. M. D. Battle Creek, Mich.

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

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Legendary Beliefs Are Not Historical Facts.

With reference to the "Legendary Beliefs Are Not Historical Facts," I wish to make a statement, as D. W. Brainard of Grinnell, Iowa, made a priticism in No. 851, to my article in No. 846. I cannot affirm that the record of

FIOTION AND PACT.

Jesus and his disciples, that I quoted from, is true in regard to their fate as martyrs, as it is based on tradition.

Do not the orthodox, ministers teach the people to have faith, and not to reason on the subject? There is more fiction in the literature of modern times than guth, and it is claimed by our educators that fiction of a high order does, great good to the reading public.

Then why will not legends of a high

spiritual character have the same influence and wholesome effect among the masses?

Millions of human, beings have died with the hope of a higher life beyond the borderland, through the socalled legendary teachings of Jesus and his followers.

I was raised an orthodox, yet my parents taught me while a child, about spirit life and the angel world. From them and other sources I learned of the unseen powers that are higher than man. By study, experience and observation I am slowly outgrowing man-made creeds. I love the doctrine of Spiritualists and the mystics, because it teaches the father-hood of God and the brotherhood of man. I like the science, philosophy or religion that takes in all suffering humanity, and teaches that all souls, whether good or bad, will reach the same future destination, through love of God. and progression Accept everything in the bible or out

of it, that leads men and women to righteous living, thinking and doing, among their fellow-beings. Wherever the bible teaches slavery, Mormonism, hate, ignorance, superstition, and a God of wrath and vengeance, reject it, for such teachings are born of the evil spirits.

I am resolved to accept the truth, if know it, whether in the bible or out of it. I read the editorials in The Progressive Thinker, and I am learning to understand what is error and what is truth, more and more, as the scales fall from my eyes.

Brother Brainard, you are mistaken if you think I believe the immaculate concention.

I have investigated the subject too much for a priest to deceive me on that mystery. T began to weaken on orthodoxy in reading Fox's Book of Martyrs, the history of the Reforma-tion, and Ingersoll's great lectures on the cruel systems of past history, together with the ignorance, prejudice and superstition that he exposed. He showed intelligent people that belief with its evil attributes, had deluged the world with human gore. Is it not strange that a man of his intelligence could not discern the spiritual side of

For many years, I have been seeking after facts in regard to things terrestrial and celestial. A few years ago I bought Wilmore's New Analytical Reference Bible, and all of the verses on each subject are placed together.

On pages 1019 and 1020, under "Comprehensive Bible Helps," is given the following historical reference in regard to the manuscripts of the Old and New Testaments:

"All of these books" were written within the first century after Christ, but between two and three more cen-turies passed before the canon was finally settled. "This was done by the councils of Laodicea (A. D. 369), Hippo Regius (A. D. 393) and Carthage (A. D.

397).
"The books of the New Testament are written in Hellenistic Greek, as commonly spoken, and generally understood, not only in Asia Minor, but

also in Syria, Palestine, Egypt, and even in Rome. Bible. Before the invention of art of printing in the middle of the fifteenth century, books were produced by rewriting, and existed only as manu-

The sacred original manuscripts of the Old Testament were lost when Nebuchadnezzar took Jerusalem (B. C. 588), and the original manuscripts of the collection, and manuscript arrangement by Ezra and Nehemiah were lost in the destruction of Jerusalem by Titus (A. D. 70).

oldest manuscripts extant date from the tenth century.
"The manuscripts of the New Testement are both older and more numerous than those of the Old Testament.' Is it any wonder, that the manu-

scripts of the old Bible are of doubtful authority, when they were destroyed so often, and not written again until the 10th century? Belief on such events must be based on tradition.

Is it any wonder that ordinary mortals will believe the legends that come from those old teachers, when classical scholars in Greek, Latin and other languages of modern times accept and teach them as true?

Mr. Brainard, this world has always been a mystery, and all persons should do the best they can, according to their light and knowledge. We all

need facts. Mary and her son Jesus were not the only persons that went to heaven soul and body, as we read from tradi-

Through all the ages there have been two powerful forces at work, the good and the evil, and humanity gets terribly mixed in trying to serve both of them. The conflicts of the human races have been raging through all time, in the history of mankind. Knowledge has been advancing slowly, while combatting error, 1 and more light is dawning through the clouds of despair and doubt.

In this country our forefathers in the revolutionary war, achieved the first grand victory over despotism, and their descendants in the Great Rebellion wiped out black slavers. It now remains for coming lagenesations to abolish slavery and ignorance of all kinds. W. S. FRANKLIN. Bedford, Iowa. we j

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How Times Change Things.

An educated man who would today quote the bible as an authbrity on any physical subject would be do bject of ridicule in the eyes of an educated hearers. Our Bible is but the mold hearers. Our Bible is but the mold of two thousand years ago into which was poured the fundamental principles of religion. Its facts are not history, as they have been considered for the past nineteen centuries. Indeed, there is no history in the Bible .-President J. Gould Schurman, of Cornell University.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and 430 pages. Price \$1.

CHESANING, MICHIGAN.

Some Pertinent Remarks to Cowardly Spiritualists.

It was my privilege to be with the earnest, hustling Spiritual society at at Chesaning, Mich., April 1. This little town sets a pace in things spiritual, of which some of our much largplaces might well be proud. Working not for self-popularity or official position, but handed harmoniously together, with the good of our eloved cause standing out prominenty before them, they are pushing zealously forward in a manner that is winning the respect of their town's people. Undaunted in their inability to have speakers at all times, they persist in floating their banner on the breeze, and instead of taking the popular route to some of their neighboring churches, sitting in their cush oned pews, supporting an orthodox divine, together with a creed, given as an only and infallible receipt for their salvation, each and every Sunday morning finds them congregated in their pleasant hall, where (no speaker being present) Mr. Hopkins, a haired veteran, an earnest truth-seeker, and an able reader, entertains them by reading some of the best lectures or writings he is able to find. Then they have a Lyceum of real

lively boys and girls, with Miss Mattle Sherriff as their able leader. A question was put to these little people by Miss Sherriff, which I thought the grown up boys and girls would do well to ask themselves occasionally, and I believe if they could all respond with the proper answer, they would touch the keynote to the solution of the inharmony and downfall which is altogether too prevalent in our Spiritualist societies. Do you want to know what that

question was, Mr. Spiritualist? And will you apply it to your individual self, and see what the result will be? It was this: "Have you had self-control? Have you held your temper?

Here's success to the Spiritualists of Chesaning, and a hope that their success will be a motion for Spiritualists isewhere to move forward. Don't be ashamed because the angels have swung open the gates, and our loved ones have come through their shining portals, bringing the "glad tidings" that they live, and that "there is no death." Rise up and greet them with glad hearts, and let them know that your love has not perished. Ashamed of the dear ones whom we loved so when they left us, and who return to us with the angels' glory on their brow? Why, you had better be ashamed of your limited amount of moral courage. Do not go on dulling your intellect by denying its highest revelation; do not go on stunting your soul with a fear that somebody will find out that you have got hold of a truth that points you straight up to heaven, and that some of its glory comes down to you; that you have got in touch with God's telephone, as it were, and that messages of love and joy from the dear ones gone before, come floating over the silvery cords that bind your souls together, filling you with a "peace that passeth under standing.

Ah, but this last, this wonderful peace, cannot be possible if you are possessed with a feeling of fear that Mother Grundy, or some of her relatives, will find out your secret. No. peace and fear do not go very well together; they never sit on the same If they should accidentally get housed together, there would certainly be trouble before morning.

Get rid of your fear, brother Spiritualist, put on a new coating of moral courage and see how happy you will feel. Stand up and be counted. Don't try to slide in at the back door. You cannot get to heaven by that route. Heaven and a guilty conscience cannot harmonize. Come in at the front door, by all means, Mr. Spiritualist, and do not wait until after dark. Stand up and let the world know you relish a truth when you find one.

Did I hear someone say they were too proud to letany one know that they my friend; take a back seat; don't let any of the angels' glory get into your soul; it might demolish some of that mis-directed pride; you might forget vour prestige. Proud indeed! "Why need the spirit of mortal be proud?' Poor overburdened Spiritualist! what a pity that your loved ones returned, wasn't it?

"Too proud to be a Spiritualist!" Well, what have you got to be proud of? Not proud of your truth? Not glad that your loved ones live, and have assured you of the fact? Well, then it must be your hypocrisy you are proud of. If it looks better to you than the truth, then I suppose you are happier with it, and I have no doubt you will win the everlasting friendship of Mother Grundy, which quite likely will be of considerable value to you.

By the way, I heard something last summer about Mother Grundy, and while I do not care to start any gossip about this reverend lady, yet the source from whence this came is all that is necessary to prove its authenticity, and allow me to repeat it in safety. Mr. Sprague said, "Mother Grundy is a fool," and it is my opinion that she passes the pedigree to her friends and followers.

Again I say, Stand up, Mr. Spiritualst, and be counted. Hoist your banner high above you, Let no coward pull it down,

Gird you not with coward's fetters. If you'd wear Truth's shining crown. EMMA GIBBS. Grand Rapids, Mich.

FAILED TO CONVICT.

The Medical Fraternity Lose Out in Oklahoma.

Th inability of the medical frater-

nity to convict Prof. Samuels at Newkirk will enable him to continue to relieve distressed humanity. Why a man who lives only to do good, cure or heal diseased people, to lieve sufferers, should be persecuted because forsooth he cannot obtain a license from a board whose examination is is foreign to him as the German language is to an Englishman, is beyond finding out. It can only be accounted on the ground of a selfish desire of the medical fraternity to compel people to accept their ipse dixit or But when the Bible tells us that Jesus healed by the laying on of hands, caused the blind to see and the lame to walk without administering medicine; and he was crucified. Verily we are not far descended in the 2,000 years that have passed since the induction of the Christian religion. It is not alleged of Prof. Samuels that he has wronged any person; but, having obtained the enaction of a law to protect physicians in the practice of their profession, they endeavor to create a monopoly in their line.—Pa-

"In the World Celestial," by Dr. T. A. ters and discourses on religious and Bland. Interesting, instructive and theological subjects. Cloth binding, helpful; Spiritually uplifting. Cloth 7, price \$1.

triot, Medford, Okla.

A REVERIE.

Let me live the life that seemeth Best to me. It may not be the even road Your feet have trod. The soul hath devious ways of reaching home

And finding God. Two birds once left the self-same nest At dawn of day.
One flew to shady forest glades and A roundelay. It laved its rounded breast within

The mirrored pool, And drank from silvery running streams Both clear and cool. At night, it hovered 'neath the

Gentle mother wing, And dreamed of newer, sweater songs It yet would sing. O'er sandy fields to dusty, crowded streets

The other flew; Within its beak a fresh, sweet sprig Of tender rue. It saw a crippled child, the painted Cheek of gin It heard a woman's broken cry, above

the noise and din. At night it sought the mountain and Found an eagle's nest; A war of peace and sorrow Its feathered breast. So you and I may some day stand

Before the throne, Your soft white hands upon your breast To grief unknown. Temptation passed with royal step, proud,

Uplifted head, Self-centered on the pure in life, To goodness wed. While my breast shall show a thou-

Scars and wounds. have lived, have set myself within No lines or bounds.

My shield a crumpled leaf, of battles Lost and won. My path a crooked path yet winding Toward the sun. For I have walked the valley deep with

Comrades in despair, Climbed the rugged hills of life, with Angels bright and fair. But who shall say when both are judged, All is said.

That you have lived the larger life

or I With my sins upon my head. Let me live the life that seemeth 🌘 Best to me. It may not be the even road Your feet have trod,

The soul hath devious ways of reach-And finding God. MARGUERITE MILLER. Rochester, Ind.

THE CLINTON CAMP.

Particulars in Reference to this Favorite Place of Resort.

Dear friends, we send you a cordial greeting and say to you that the comng camp is thrilling in interest and full of prophecy of great things. The management has been untiring in efforts to give to the public a program more excellent than in the past, and take pride in saying we think we have succeeded. In fact, our hearts thrill at this great voice of opportunity from a people coming into the light, and we feel sure a "Camp Ideal" is about to blossom into full fruition. "Behold, l have set before thee an open door, and member the opening date, July 29 and arrange to be present when "Old Glory" unfurls herself to the success of the camp. The Diamond Jo line of steamers

has granted the usual half-fare transportation for the round trip from all points between St. Louis and St. Paul. The Western Passenger Association extends the one and a third fare, on the certificate plan, from all points in Iowa, Wisconsin, Minnesota, Illinois, Missouri, Nebraska and Kansas. This is a larger territory than was granted last year, and with a rate a little more than half-fare for round trip should be eagerly taken advantage of, and bring travel our way. This is a very generous fayor from the hands of railroad officials, and we should show our appreciation by persuading our friends that it is cheaper to travel than to

stay at home. Among the intensely interesting features of the camp season will be the children's lyceum under the able direction of Mrs. Emma R. Abbott, of Whitewater, Wis. She will also conduct a school in Physical Culture and Oratory. Mrs. Abbott is a successful eacher, charming in personality, and her natural, as well as acquired manners win for her the love and admira tion of all who see and hear her. A special day has been granted the

Central Howard Association, whose object is "To awaken public sentiment n behalf of the worthy ex-prisoner.' The day will be under the manage ment of Rev. F. Emory Lyon of Chicago, who has been so worthily termed 'The Prisoners' Friend." This is a most excellent institution, and we ask that a full attendance be given Dr. Lyon on August 6.

A Morris Pratt Institute special, August 8, will present a program far | ed. hearty co-operation is invited.

Stuart-Richings will tender a benefit to the M. V. S. A., which promises to be of unusual interest. Madame Stu-art-Richings is a Bachelor of Dramatic writing under the pen-name of "Heler

The evening of August 6, Mme.

Our list for the platform ranges as follows: Dr. B. F. Austin, Mme. Stuart-Richings, W. F. Peck, Mr. and Mrs E. W. Sprague, Mrs. Alice Barry, Rev. Thomas Grimshaw and Miss Harlow. For the message service Mrs. J. A. Murtha, Georgia Gladys Cooley and Mrs. Henrietta Lichtig will voice the words of love, hope and courage from those gone before.

of the work commenced. Finally, for the success of all our aims and plans we ask the earnest co-operation of all interested along this line.

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of Life; Exclusive and Inclusive; Through
Scorning Nothing; The Woman of the World;
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of Life; The Hearenly visitors.

A FTER HER DEATH A Stony of AFTER HER DEATH.—A Story of a Summer. Price, \$1.00. The ideas in the book will afford comfort to many, and should bring positive aid in sorrow to such as will receive its message.—Hartford Post.

FROM DREAMLAND SENT-Verses of the Life to Come. New edition, with additional poems. \$1.00. Decorated cloth, \$1.25. Lilian Whiting's verse is like a bit of smill; land-scape on a May morning.—Boston Herald. KATE FIELD; A Record, with several portraits of Miss Field, including one by Billiu Vedder. Decorated cloth, \$2.00

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General Survey.

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

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

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

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

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

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

THIS GENERAL SURVEY DEPART-AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Rising Sun Mission Bazaar commences on the 11th of May, and ends on the 25th, instead of the 4th to the 25th.

Mrs. Hamilton Gill, trance medium has moved to 891 West Adams street, second flat. The friends will please note that the usual Sunday and Thursday evening meetings have been discontinued until further notice, owing to Mrs. Gill's poor health. Private sitting only by appointment.

Mrs. G. M. Killmer would like to have a Spiritualist missionary do some work in the southern part of Minnesota. One is needed there.

Friends and patrons of Mrs. G. Part ridge can reach her by addressing 212 W. First street, Salt Lake City, Utah.

Ferd C. Suhrer writes: "The congregations of the Rising Sun Spiritualist Mission on Sunday, April 22, were warm in their praise of our workers. Sister Martha Price delighted her listeners, and the guides of Brothers Chas. A. Thompson and Jones gave tests to many who needed them badly. Dr. Geo. B. Warne was our speaker for ire of our beautiful philosophy. from all over the city were there and gratulations for the comfort and blessings their tests had afforded. Sunday, May 6, Sister Martha Price will again serve us in the afternoon, and the evening will be devoted to the me-

diums. Dr. L. C. Koehler will also speak on this occasion. Elegant music by a string orchestra will be a prominent feature at the opening night of our bazaar, Friday, May 11. Souvenirs for the ladies will also be a prominent feature. See our 'ad' in another column. Sister Martha Andrews, one of our oldest and most ardent workers, passed to the higher life, April 12, after fifty-four long years of unselfish service for the cause, of Spiritualism."

Geo. H. Brooks' present address is

Hill will answer calls in or out of the city, and while here will give private readings. Mrs. Jaquet will be pleased to meet all her old friends and patrons

Mary E. French of Clyde, Ohio, writes: "We closed our lecture season with Mrs. Marian Carpenter, on the She was met both nights by a large audience. Her messages were fine. Going to Cuba did not lessen her inspirational powers by any means. The lectures give one courage to battle with the storms of life, which we all must do ere we reach the sunit hills of the beautiful. J. C. Craig attended to life, who seem ever ready to give me a kind word and a cheery "God speed" in my efforts for our cause. With very best wishes for our greatest missionary, The Progressive Thinker" beautiful. J. C. Craig, attorney, is another inspirational speaker whom the world will soon know more of. His development has been rapid, and 3514 Vincennes avenue, are enjoying

lectured for the First Spiritualist Society of New York, afternoon and evening, on "The Relation that Modern Spiritualism Holds to the Development of the Last Century," and on "Infidelity and Our Faith." Her lectures always attract the closest atten-

Laura L. Crawford writes from Detroit, Mich.: "The Band of Harmony, auxiliary to the First Church of the Soul, celebrated its first birthday, April 5, at the home of the pastor, Mrs. Laura L. Crawford, 198 Fourth street, with a membership of 52. A words from visiting pastors and me organized a recent for the instruction of J. W. Ring, platform until they have their passed upon by the Superintendent of Lyceum work for pers or credentials passed upon by the State Board." A very excellent idea, tion. On Wednesday morning at 5:15

CONTRIBUTORS.—Each contributor AS A GENERAL RULE, IN THIS is alone responsible for any assertions OFFICE WE PAY NO ATTENTION TO or statements he may make. The editor ANONYMOUS COMMUNICATIONS. allows this freedom of expression, believing that the cause of truth can be WRITER SHOULD ACCOMPANY ALL best subserved thereby. Many of the MATTER, OF WHATEVER KIND, sentiments uttered in an article may be SENT TO THIS OFFICE.

> 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 Satur day 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

Brother Williams writes from Norristown, Pa.: "Though this somewhat benighted town of ours, containing over 25,000 inhabitants, has never made much of a public stir in Spiritualism, yet there are some earnest followers of the cause among us. have for the last three months or more been having regular lectures and test meetings every Sunday afternoon and Mrs. McDonald of Boston, a gifted medium, a tireless worker, and a fearless exponent of the cause of Spiritualism, has been holding these meetings. On Easter Sunday we had some special services. In the afternoon we had an inspiring lecture and very convincing tests by Mrs. McDonald, and in the evening she was assisted by Mrs. Volk, of Philadephia, who gave an interesting lecture, and both mediums gave test messages to an ap-

D. P. Cook writes from Stoneham "If the writers of many articles MENT IS ONLY INTENDED . TO in The Progressive Thinker on the fu-CHRONICLE THE ENGAGEMENTS ture, were as close in touch as I am, with my spirit wife, they would express themselves differently.

J. G. Kaplan writes from Minneapolis, Minn.: "Enclosed you will find clippings from the St. Paul Pioneer Press containing an expose of those rank tricksters, Mr. and Mrs. Carl Amundson of this city, who posed as materializing mediums, and under that disguise defrauded many citizens of Minneapolis of their hard earnings. as you will see by the clippings enclosed. I think it would be a good plan for you to publish at least part of the expose for the benefit of the patrons of your very valuable papervaluable to the cause of Spiritualism, because it stands for the HONEST AND TRUE ONLY, and is not afraid to publish an account of fraudulent mediums' work, thereby their tricks to the public." exposing

Mrs. A. Sexsmith writes: "The Easter services of the Golden Rule Spiritualist Society on Sunday afternoon and evening, April 15, were as usual, largely attended. In the afternoon there were short talks and messages by our pastor, Mrs. Hill, Sister Jaquet and Sister Hansen, which were greatly enjoyed. In the evening we had with us as speaker, Hon. Chas. E. Hughes. He took for his subject, 'Thou Shalt Not Steal.' He received much applause. The christening of two of our members by the pastor was beautiful, one being the baby of the Dr. Geo. B. Warne was our speaker for Golden Rule Society, he being not the evening service, and the extra quite two years old. Cut flowers and large congregation which greeted him palms decorated the rostrum. Sun-was one of thinking men and women day afternoon and evening, April 22, Eminent workers Emma J. Hansen. Every one greatly enjoyed her talks as she drew inspirawere loud in their praise of the tion from the higher realms. Don't speaker's knowledge of the occult and forget our second annual May party, his ability as an orator. Sisters Saturday evening, May 12, at O'Don-Kirchner and Dill received warm con-nell's College Hall. Tickets 25 cents. A good time is assured. . Music by Kirkland's orchestra. Meetings every Sunday afternoon and evening at O'Donnell's College Hall, South Paulina street, between Washington Blvd. and Park avenue. All welcome." Oscar A. Edgerly writes: "On Sun-

ment with the First Spiritual Church of Baltimore, Md. Since I have been serving the church, I have found its officers and members very earnest and zealous in co-operating with me in every endeavor to advance its interests and our cause in general. Mr. Charles R. Sherm, the efficient president, is ever alert to safe-guard in every way the interests of our cause in this city. No. 114 President street, Wheaton, I have been greatly gratified at the Ill., where he can be addressed for enlarge audiences that have greeted me large audiences that have greeted me every Sunday. Judging from the Mrs. E. J. Jaquet has returned to many kind words of appreciation from the city and is located for an indefinite time with Mrs. Nora E. Hill, 705 W. the efforts of my spirit guides have Madison street. Mrs. Jaquet and Mrs. met the approbation of the people. I wish we had more societies in the United States like those in Cleveland, Ohio, Pittsburg, Pa., Washington, D. C., and Baltimore, Md. My friends throughout the country will see by the list of engagements that I have sent to the "General Survey," that I am being kept very busy. For this I am thankful to my beloved spirit guides as well as to hundreds of friends in earth life, who seem ever

day, April 29, I shall conclude a very

pleasant and most successful engage-

Mrs. May Elmo, Pastor, writes: "The Chicago Spiritual Alliance Society, holding services in Vincennes Hall he possesses great psychic power. We also have other mediums here devellillie Bell, a well-known Chicago psying various gifts."

But good audiences at all services. Mrs. Lillie Bell, a well-known Chicago psying various gifts." Frazer. Our lectures have been high Mrs. H. E. Russegue, on April 8, ly pleasing and we never fail to rectured for the First Spiritualist Society plenty of excellent tests from our psychics. On the 6th of May we will have with us, Dr. Burgess, president of the Chicago Spiritual League who will deliver an address entitled, 'To-day." Our services are open to all who may be seeking spiritual truth. All are cordially welcome."

Mrs. E. L. Nicholson writes: "I returned about a month ago to Seattle, after a three months' stay in San Diego, Cal. The society at that place is blessed with a lovely temple, and have as President, C. A. Muss, who certainly is the right man in the right place. welcome greeted everyone present. Great harmony prevails in the socie-There was a splendid program of muty and any true, honest worker is sic and recitations and encouraging made to feel very welcome in their midst. They endeavor to adhere diums, showing a spirit of harmony closely to the resolution made at their and good will toward all. I have just last State Convention, which was, Not organized a lyceum for the children, to allow unknown workers upon their

TOPIC FOR THE PROGRESIVE LYCEUM. Sunday, May 6, 1906: "Motion, Life Joy."

"Labor is life,-'tis the still water Idleness ever despaireth, bewalleth; Keep the watch wound, for the dark

dust assaileth. Flowers droop and die in the stillness of noon.

Work and pure slumber shall wait on thy pillow, Work, thou shalt ride over Care's com-

ing billow." "Be noble and the nobleness that lies In other men sleeping, but never Will rise in majesty to meet thy own;

Then wilt thou see it gleam in many

Then will pure light around thy path And thou wilt nevermore be sad and lone."

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

and should be followed by other states. and thereby help to estimate the desirable element which is so injurious to our cause. While in that city I had the pleasure of becoming better acquainted with that dear old pilgrim and veteran worker, Dr. J. M. Peebles whose lectures are filled with light and knowledge. Brother and Sister Hull were also there, and as usual did a very excellent work, not only for the society, but for the Morris Pratt institute, whose welfare they always so earnestly espouse. I also had the pleasure of meeting our dear friend and brother, Will C. Hodge, who was at that time unable to fill his accustomed niche in the Temple work. He is a grand, good and earnest worker, and we can ill afford to have him resting on his oars. The cause needs him, and we hope to hear very soon of his entire recovery. They have much good home talent in San Diego, so never lack workers.' Wm. Hassmann writes: "The hall

of the North Star Spiritual Union, 1546 Milwaukee avenue, was well filled with truth seekers and skeptics on April 22. Sister Lester Krueger on account of being ill, has been confined to her home for the past week her presence being missed by many who loved to hear her. We trust she will be with us again next Sunday evening. Brother J. T. Temple, the speaker for the evening, gave a very instructive lecture, followed by Bro Whaite, a very able speaker. Spirit messages were given by Bro. Temple and Bro. Whaite, all recognized. After the president had invited the audience to bring their skentic friends along, he also asked them all to give out their best thoughts toward Sister Lester Krueger for a speedy recovery The demand for the copies of The Progressive Thinker was larger than could be supplied."

Since the close of the camp season last August, Oscar A. Edgerly has filled the following engagements: September with the First Spiritualist Society of Jackson, Mich.: October with the society of Elkhart, Ind.; No vember he filled a return engagement at Jackson, Mich.; during December he served the Ladies Spiritualist Tem-ple Fund Society of Cleveland, Ohio; during January, 1906, he was with the First Spiritual Church of Pitts burg, Pa.; February he was with the First Association of Spiritualists of Washington, D. C.; March and April with the First Spiritual Church of Baltimore, Md. Mr. Edgerly's engagements so far as made for the season of 1906 and 1907 are as follows First two Sundays of May 1906 with the society at Worcester, Mass.; last two Sundays of May with the society June 17, Lynn, Mass.; July and until August 20, he will act as chairman at Grand Ledge Camp, Mich.; August 22 until August 26, inclusive, he is engaged at City of Light Assembly Lily Dale, N. Y.; during September and October he is engaged with the so ciety in Newport, Ky., and Cincinnati Ohio; November and December he i engaged with the Ladies' Spiritualis Temple Fund Society of Cleveland, Ohio; January, 1907, is still open for engagement; February is engaged with the First Spiritual Church of Pittsburg, Pa. March, with the First Association of Spiritualists of Wash ington, D. C. April, May and June 1907, still open for engagement. Per manent address, 42 Smith street Lynn. Mass.

Mrs. G. Williams writes: "The La dies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio night, May 3, at 8 o'clock. Admission will be ten cents. Prof. W. F. Peck of St. Louis, Mo., will exhibit pictures from the stereoscope, which will prove very entertaining to all. on nhrenology last Thursday evening proved very enjoyable to all present The Professor gave quite a few readings to different persons in the audi ence, and they proved very beneficial He will lecture on Sunday at 3 and

Maggie Henry writes: "At Spiritual Mission Chapel (Old 77) we had a very large and intellectual audience, judging from the philosophical que tions asked. All were pleased with the answers given by our speaker, F M. Stoller, who certainly is inspired when lecturing. At the close of his lecture he was followed by spirit mes-sages by several visiting mediums, and psychometric readings by our speaker your correspondent and others. We decided to discontinue the afternoon meetings for the present, hoping those who have attended them will attend the evening services."

Mrs. N. J. Willis, trance medium has moved to 122 Western avenue Cambridge, Mass., where she will be pleased to receive her friends.

H. A. Corpe writes from Walla Walla, Wash.: "Mr. Harry J. Moore has just finished a very interesting and instructive course of lectures in this city. He has made a number of fast friends here and all hope to see him back again in a short time. With his assistance the cause here is grow ing slowly but surely and people are beginning to recognize us for what we

are worth. We are glad to learn that Mrs. Addie L. Ballou, the well known lecturer and artist, passed safely through the San Francisco earthquake, and can now be addressed at No. 408 Thirtieth street.

D. writes from San Pedro, Cal.: "On Sunday morning, April 15 at 5:15 a m., I saw an uplifted hand with index finger extended to the zenith. Upon asking what it meant, I got the words, 'Up North.' I asked several medium

OCEAHIDES. Oceandies is a psychical narrative by Carlyle Petersiles, author of The Discovered Country. This book deals with the specifics of soul mates, or of the completed etc. It is intensely interesting.—Price, paper cover, 60 cts.

MARY ANN CAREW, Wife, Mother Spirit and Angel. By Carlile 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 babies. Price, neatly bound-in cloth, \$1.

Don't Fail

Grand Bazaar

Held by the

Rising Sun Spiritualist Mission.

In Their Temple, Oakley Boul., Near Jackson, May 11 to May 25, 1906.

Fancy Goods of All Descriptions, Indian Village, Palmist Booths,

Refreshments of All Kinds.

Special Entertainment Afternoon and Evening

Admission 10c. Season Tickets, 50c.

San Francisco, which is north of us was badly shaken by an earthquake and nearly destroyed by fire, as you now know. 51 My daughter and other members of my family reside there. and now I presume it referred to the disaster." :2.

Mr. J. Wisker writes of the National Spiritual Church, Detroit: "We are pleased to report that the interest awakened by our anniversary service vas shown on Sunday, April 22, when Mrs. Drew Jenkins, assisted by Rev. J. Boyle, heldla floral christening on two little girls. One was named after the spirit daughter of Mrs. Jenkins. Rose petals, cream and red, were used as a shower over them. Placing wreaths on their heads, they were baptized into the church of True Spiritualism. Addresses, solos and spirit messages were also given. Many full names were given by Mrs. Jenkins, and responded to as correct. Our society is growing. New members are coming in right along."

. IT IS ALL ALONG THE LINE.

The Cry Is Being Raised, "Drive Out the Parasites That Are Now Sapping the Life Blood

Mediumship is a sacred gift, and when wielded FOR GOOD ALONE, has a wonderful work to do. When debased for the sole purpose of money-getting by fraud and deception, it becomes the lowest of the low.

I notice many mediums are crying "Fraud hunters!" Were there no fraud there would never have been a hunter for fraud. If we had had no counterfeit coin or currency, we would not have had any laws to prohibit the counterfeiting. The para-site life of the San Jose Scale has developed a system of spraying to de-stroy its effect upon our fruits of all kinds. - These little parasites attach themselves to the great fruit tree, whose fruit is most delicious and good for man (it is not forbidden fruit) but they destroy the fruit and then later the tree itself. Just so the Tree of Life demonstrated by and through the media of all ages has been attacked by the parasites. They grow and thrive upon the Tree of Life; then destroy the life that has sustained

them for years. The only knowledge man has of a continued life of individual conscious ness has come through mediumship in all ages. It is really the Tree from which the race has plucked the knowledge of continued life, and like our fruit trees the parasites attack it. seeking to destroy its usefulness by first attaching themselves to Spiritualism and then sapping the life out of it by trickery and fraud.

The priests of the past and present are the co-laborers with a class of fraud mediums. Why is this? may be asked, yet simply answered. priests and fraud mediums are both acting for one and the same purposethe making of money! The occupa-tion of the priest, with the full knowledge of spiritualij truth before the world, would be gone; the fake medi-um would likewise be out of employment. For the purpose of establishing any truth, ERROR MUST BE ELIMINATED. The forces of error, either in the pulpit or in dark se ances must be understood and plainly set forth. Like the San- Jose Scale they must be studied, and the chemist go into his laboratory and invent a spray to desiroy the influence of these

parasites upon the Tree of Life.
The Progressive Thinker is doing and has been for bolong time a grand work in its laboratory in its efforts to destroy the deadly microbes of priestcraft and fraud mediumship can already see anbetter blessing for the fruit of truth from the Tree of Modern Spiritualism. Long may you

live. "The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized a one of the ablest lecturers on the spir-Itial rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hy nothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

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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 are indeed rich and varied, and will tending. be read with ALL THE INTEREST. This book is elegantly and substanthat 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. gradually to a full realization of the Send ONE DOLLAR for The Prospiritual plane of existence. Rev. M. gressive Thinker one year, and ten J. Savage, one of the most brilliant cents in stamps to pay postage on the of liberal minds now before the public, book. No attention will be paid to

We want to reach Spiritualists ev- TURE OF DEATH and the grandeur

has four chapters of logical, soul-ele- orders for this remarkable book unvating facts which will do you good less accompanied with a year's subto read. He is followed by other scription to the paper. This offer will master minds illustrating the NA- hold good until May 1.

TRULY PROPHETIC.

Death Comes to Teacher as in Dream -Stricken on the Day Set in Forecast He Read in His Sleep-Laughed at Prophecy-Life Was Portrayed Accurately and Future Career Was Set Out-End Came Suddenly-Psychic Expert Friend of Former Omaha Man, Says Son Sent Mes-

Omaha, Neb .-- William H. Allen formerly a well-known and popular educator of Omaha, Kansas City and other Western cities, who recently died of apoplexy at Edgement, S. D., where he was Superintendent of the Public Schools, had a strange dream one night a year ago in which he was forewarned of the precise time of his

In his dream, as Mr. Allen related it later, he saw a map representing a view of 50 years, or all but one year of his life. The map was divided into five sections, each section representing a decade of his life, all the principal events and many of the incidents of which were clearly revealed to him. He took up the map and examined it section by section, smiling here over

some bit of comedy in his life, weeping there over some bit of tragedy and living over again the years agone. When he was done with the fifth section of the map he laid it aside and reached for the sixth. But he found

Warned of Fatal Sickness

Again picking up the fifth section he discovered in bright red letters in a corner thereof a command to turn it over and read what was written on the reverse side. He turned it over and there found a map presenting a clear view of the last, or fifty-first year of his life, and a forecast of the next, or fifty-second year.

The forecast told him that a sickness would befall him at the end of his down for an illusion of some kind. fifty-second year and besought him to he careful of his health lest the sickness should end his life, and then a voice whispered in his ear telling him that he would fall ill on his fifty-second birthday and that if he did not die then he would live to be 80 or 90 years

Mr. Allen was amused rather than depressed by the dream and treated man advanced, shook hands with me it lightly when he related it to his and introduced himself saying, "I am family, and to some of his friends the Dr. Burson." (I think that was the family, and to some of his friends the

them, but they are not to be taken seriously, especially as forewarnings." being placed on them. My visitors Mr. Allen on his fifty-second birth-vanished, a sort of rigor passed over day arose apparently in excellent me, and I lay staring at the wall unhealth.

"Do you know," said he to his wife at the breakfast table, "that I never thought of that strange dream I had a year ago after I related it to you until I got up this morning? It came into my mind again when I was dressing. I never felt better in my life than I do this morning and I am fearful that that dream is going to disappoint me by failing to fulfill itself."

Stricken on Birthday. Mrs. Allen then told of her worries and urged her husband to be careful

about his health. Mr. Allen went to the school, but in ous demi-blonde, with a great power a short time returned to his home and of concentration, and would be a good Mr. Allen went to the school, but in

sured Mr. Allen that he would soon be well again. A short time later Mr. Allen was sitting in his armchair by a window reading his morning paper. Suddenly as I say, a trifle neurotic. I have writthe paper fell from his hand and he fell forward upon the floor.

wife heard the sound made by the falling body and hastened to her me almost complete and were not husband's side, but he was dead. The ground out as some of the others were. dream of the year before had come

Physicians who were summoned pronounced the cause of death to have know of been apoplexy.

Allen's son who whispered to him in his strange dream a year ago. The son was old enough to warn him. He could not tell his father that he would die at the end of the year, for he was earth-bound and was not permitted to do so. But he gave him all the warning he could that when the summons came he might be prepared to die.

Twenty years ago Mr. Allen's infant

son died and a psychic expert, a

enal Experience.

I have never known much about tigation.

Books you may order, price \$2.35.

Any eight of the Thirteen Premium Books you may order, price \$2.65. Any nine of the Thirteen Premium intuitions that surprise people, and often have knowledge of things that can't account for. I read people like an open book, and my first impressions are always correct. If I change my opinion I generally have Books you may order, price \$3.40. cause to rue it. Not long ago a religious fanatic (one of that sect that believe we are commanded to pick up serpents) told me I had the gift of Lastly, all of these THIRTEEN Pre-mium Books here announced are sent "discerning of spirits" and if I did not use it for the glory of God it would be out, all postage prepaid, for 4.15. this country or Europe.

Bear in mind that every order for a taken away from me. Traveling clairvovants have told me

I had undeveloped powers, but I did not pay any attention to them, although I have had strange dreams and warnings, and on three or four occasions heard a mysterious voice. This voice always quoted scripture, so I thought it the work of my subconscious mind. (I had been a Bible student.)

an illuminated form floating along about a block from me, but I set that Soon after, I was awakened one dark night by the sound of music, as though two persons were playing a serenade just outside my room. Suddenly a light shone on the wall and a man and woman came through playing stringed instruments and laughing as though they had played a good joke on me. They were strangers to me and the name.) His hand was warm. I sup-"We have all sorts of dreams," he posed ghost hands were cold. How id. "There is no accounting for about it? Several writers for The Progressive Thinker tell of cold hands able to believe my eyes. I decided it

was a very realistic dream.

A few nights after that I was again awakened by a chorus of voices singing and apparently passing by in the air above me. I could not see them distinctly, but the voices were plain. They were singing about "the home among the angels" and a woman's voice led all the rest. I was wide awake this time, and tried to speak and tell them I heard, but could only smile. A convulsive shudder passed

over me and they were gone.

When these visions pass I feel like
I had been hypnotized. I am a nervcomplained of not feeling well. 'hypnotic subject, but have refused to The family physician came and ascause I was afraid of it. I don't care to go into anything that might unset-tle my mind. I have always been considered a very keen-witted person, but ten a great deal for publication and know that several of my poems at least were inspired, for they came to I should be glad if some one would interpret these visions to me, as there are no Spiritualists near here that I

PUZZLED INVESTIGATOR.

Ingersoll's Lectures.

friend of his, to whom the story of the dream was related, said: "It was Mr. A PUZZLED INVESTIGATOR.

She Writes of Her Peculiar Phenom-

Spiritualism, until recently, as my parents regarded such manifestations as hallucinations, and discouraged inves-I have always had premonitions and

Premium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before. OUR THIRTEEN REMARKABLE

The following is the list of titles of Coming home late one night. I saw the Twelve Premium Books: 1-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data. 4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by, Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, ism, by Mrs. Emma Hardinge Britten.
6—The Next World Interviewed, by dium.

Mrs. S. G. Horn, a most remarkable me-7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8—A Wanderer in the Spirit Lands.

Translated by A. Farnese, a wonderful English medium.
9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritua

Occult A

Past and Present, by Dr. J. M. Peebles. 11-The Great Debate Between Moses Hull and W. F. Jamieson. 12-Letters from the Spirit World

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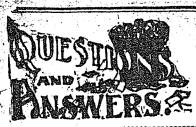
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This department is under the man agement of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio

NOTE—The Questions and Answers spondents, that to give all equal hear ing compels the answers to be made in forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

J. J. Fly; Q. Is the personality of Jesus Christ recognized by any historian save Josephus. Do you know of any history (reliable) where Jesus was spoken of save the New Testa-

The brief mention of Christ made by Tacitus, is now regarded as an interpolation; the letter of Abgarus to Christ is a forgery; Origen, the greatest of the "church fathers," after years of labor for Christianity, renounced that faith and returned to the old pagan faith. The passage in Josephus is admitted by the most prejudiced, as a bungling interpolation. In all the histories of that time there is not a line, not a word of mention of this greatest event that ever transpired on the stage of history, the birth and death of the supreme God, his burial and resurrection. Not a line outside the New Testament.

R. M. B.: Q. Are there contradictory statements made in the New Testament, and where are they found? Have we facts disproving the New Tes-

It would be difficult to crowd into the space given to this department all the contradictions to be found in the New Testament. Perhaps one of the most glaring is made in his genealogy. The common understanding is that Christ was "unbegotten," and ence could have no human ancestry. Mathew sets out to trace him back to Abraham, through the royal line of David, starting with Joseph whom he makes the father of Christ. If he was not, then this pedigree is false and written for the purpose of deception. St. Luke has greater ambition, and starting with Joseph "who was the son of Heli" ends with Adam! David is not in it. Both these evangelists, it is claimed, wrote by inspiration, the absolute truth, yet they are in direct

It requires great pettifogging skill co harmonize the statements of the New Testament writers with history. The strongest evidence against the New Testament is that it was written in Latin after that language had been corrupted by contact with barbarians, and not in the Latin of the Augustine age when it is claimed to have been ten. It is written in monkish Latin of the Middle Ages, what went before, or if anything did, we do not

certain animals see in the dark as clearly as in the light?

A. The explanation given in text books is that the aperture admitting light, is capable of a much greater extension, than in other colored. tension, than in other animals, thus a much larger volume is received and condensed on the retina. But this does not fully account for all facts. The eyes of some animals that see in darkness have a much smaller aperture than others that cannot see. There is without doubt a higher degree of sensitiveness in the retina. as indicated by larger optic ganglia, and impressibility to rays of light, unrecognizable to eyes fitted to broad daylight. The eyes of animals seeing in the dark, are so sensitive to light that the aperture contracts in bright light until the pupil is scarcely visible. Animals have other guidance than sight This is possessed in common with those who see in the day. Pigeons after having their eyes removed, when liberated in a room, flew from side to side, avoiding every obstacle placed in their way, as dextrously as though the cruel operation had not been performed. A turtle laving its head cut off, will avoid irritation, and move around obstacles. These beings have a sense not yet determined, and the eyes of animals seeing in the dark, are susceptible to light waves, not recognized by others.

W. B. V.: Q. I have vibrations along my spine and shoulders and rally are near us much of the time, through the solar plexus, at times annoying and painful. I have consulted several mediums, who have told me dom and can go where pleasure leads that these were spirit influences, and they promised to relieve me of them, exacting a goodly fee, but I am no different. One said she would treat me for six months and relieve me of this influence in six months, for \$25. I do hope you can recommend some good occultist who will be able to relieve

Here is an instance of the banefulness of the doctrine of obsession which has stained the fair record of Spiritualism. And this is taken advantage of by harples to wring money out of the victims. Every nervous indisposition, what once was called hysteria, is the influence of evil spirits. "Mediums" encourage this incipient insanity and then bleed their victims to the last farthing! Promises to drive away the wards for six months! I am not able portrait of the author. Price, 75 cents to recommend "a good occultist," but Cloth, \$1.

I might give the address of several who would demand even more than the rapacious "medium" for absent treatment" by the light of the moon There are instances of control by undesirable influences, but that does not prove that every disturbance of mind or nerves is the work of spirits. I diagnose the case as one of badly disturbed and exhausted nerves, and I see no spirit interference whatever. The best thing this correspondent can do is to consult an able physician, one who is honest and will tell him the truth. If he will free his mind from the belief that these "influences" are not outside of himself, and take proper pre-cautions to conserve his vital forces

with healthful living, he need not even consult a physician. These vibrations indicate a serious the most condensed form, and often condition of the nerves in the region clearness is perhaps sacrificed to this something to be done for him by an occultist, or absent treatment," time will be lost, and it will be too late to do anything.

It reminds me of a correspondent in this department who wrote, saying that spirit lights floated before his eyes, whenever it was dark, and wanted directions how to cultivate, and ad-I wrote him that it was not spirit lights at all that he saw, and no indication of clairyoyance, but incipi ent cataract, and to consult an oculist at once, and possibly something might be done to avert the calamity which threatened him. Two years after-ward he wrote me that he had become blind from the cause I had assigned.

AFTER DEATH.

The Orthodox Churches Advancing-At the First Presbyterian Church in Kalamazoo, Mich., Rev. H. W. Gelston Gave Expression to Remarks in Harmony With Spiritualism.

By way of introducing his sermon entitled, "After Death," on Easter morning, Rev. Henry W. Gelston said: When Henry D. Thoreau was on his death bed in company with Parker Pillsbury, his intimate friend leaned over, took his hand and said: 'Henry, you are so near the border, can you not see something on the other side?' but Thoreau shook his head and said:

'No; one world at a time, Parker!'
"Most people would regard this as maxim of wisdom; but as for myself, I took issue with both the wisdom and the philosophy of the statement. I do not believe that we can live this life as it should be lived without the consciousness of its relation to the next

Extracts of his remarks on the main theme of the sermon follow:

"I am going to attempt a line of argument, this morning, which some of you may think venturesome and speculative, because it is generally supposed that we cannot know anything bout the next world; but if the laws that govern the universe are eternal. then they cannot change, and what is essentially true here must be essentially true over there.

"The laws that govern life pro-cesses are perpetual as long as life exists, whether in time or eternity, and if we have a knowledge of those laws here and have a knowledge of our relation to them, then we also have a knowledge of them anywhere and everywhere, for we are already in eternity. Time is only a part of the eternal, but it is a part and cannot be separated from it.
"From this it follows that our life

in the other world is governed by the same laws that control development in this world. They are just the same and I want to quote a few verses from a poem that has been most comforting

" 'I cannot and I will not say that he is dead-

He is just away. With a cheery smile and a wave of

the hand. He wandered into an unknown land And left us dreaming how very fair It needs must be, since he linger

'Oh, you who the wildest yearn For the old-time step and the glad re-

turn, S. J. S. Reynolds: Q. Why do Think of him as faring on

As dear in the love of there as the

"If this be true, then life is life in the next world and is just as natural as it is in this world. People do not change in any such sense as that they become other than themselves

We cannot think of heaven as located in some star, because the stars are all composed of matter like our earth, and are therefore material worlds. But we are justified of thinking of it as the realm of spiritual manifestation, and however such a realm may transcend the boundaries of this world, we find resident in our own atmosphere and about the earth the manifestation of spiritual forces, which science calls eternal en-ergy and which manifest themselves in the infinite forms of vegetable and animal embodiment in the world as a spiritual reality, belong to the same realm of being that mind belongs to. Electricity and gravity are forces

that belong to the eternal constitution of things; they are therefore indestructible and will be the servants of the mind on the other side just like this, only in a far higher degree. "The spiritual realm, therefore.

whether it exists near by or far off, is the natural home of the spirit of man, and it follows from this line of reasoning that our friends may be and natuthough they are not confined to any one locality, but have unlimited freethem, in the boundless universe of God.'

"Success and How To Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Flances, Ideals: Feorem. nancial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kind-ness and Tact; Angel Help. Price 25

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This pretty volume contains fifty seven evil spirits for twenty-five dollars pay of the author's latest and choicest podown, and "absent treatment" after-ems. Neatly bound in cloth, and with

"HOW SHALL I BECOME A MEDIUM?"

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MANY CONVINCING TESTS.

Experiences in the Phenomena of Spiritualism.

Having traveled a great deal and having had much experience in Spirit-ualism and its phenomena, many friends have requested me to write giving some of my experiences for

In the past thirty or forty years have received hundreds of messages some verbal, some on paper, and some slate-writing, the latter, to my mind, being the most convincing phase of mediumship, for honest investigators; a dishonest one is just as bad as a dis honest medium. I have no use for either, one is a fraud and the other is an impostor.

While I have had genuine materialization, I should not advise new inves-tigators to try it, for we old-timers might be deceived in some of them;

When we get independent slate-writing as hundreds of us have, in broad daylight, with only one other mortal beside ourselves in the room, and we know as well as we know any thing, neither of us did it, and that we had washed and dried the slates, and that it was not on the slates before and it was impossible for the medium to have known the names signed, let alone the subjects spoken of that answered the many questions that were in a sealed letter.

I will now relate one of the mos convincing, that happened on July 9, 1905, with a noted and well known medium of Washington, D. C. He was going to leave the city the next day, and I wanted a test of slate-writing before he went. So I wrote some questions to six of my nearest and dearest relatives, and one dear old comrade, seven in all, I got nine nessages written on five slates, and all were written between two slates, or one held on top of the one that the writing was on, held by the medium and myself.

I got nine nice letter messages, the writing was much the same I had received from them while they were in earth life, with full name and middle initial signed to each.

I asked them to give me some good messages with some good advice. Each one seemed to be written in their own familiar handwriting, some very coarse and some yery fine writing.

I would give the messages, but it would make this too long, and of no interest to others, so I will merely give the names just as they were signed, together with place of living and passing away, to show that it would be impossible for a strange medium to know. The names are as follows:

ather, Mark C. Thatcher, passed out at Vernon, Van Buren county, Iowa; my mother, Hannah T. Thatcher, Millville, Shasta county, Cal.; brother, Jonathan Thatcher, Seattle, Wash.; my sister, Almira Thatcher, Mt. Sterling, Iowa; my sister, Rebecca Hilles, Vernon, Iowa; my wife, Virginia M. Thatcher, Mt. Sterling, Iowa; my uncle, S. B. Thomas, Tacoma Park, District of Columbia; my nephew Will Thatcher, Shasta county, Cal.: my old comrade, Zack E. Thomas, Washington, D. C. The above said slate-writing was done just as I have stated, and no mortal did it.

I know neither of us did it. and there was no other person in the room. I have often taken questions for relaives and other friends, sealed in envelopes so there was no possible way of knowing what the questions were or that he answered them, by mindreading. Every question was answered just the same, and if any one doubts this statement, and is interested enough to make an investigation. L feel certain that they will get answers to each subject, if not more than six to ten questions are asked, for \$2. I have just had another trial on

April 2, 1906, with the same medium. I got very satisfactory answers to questions from some of the same above-named parties, father, mother, brother Jonathan, wife Virginia, and comrade Zack E. Thomas, with all names signed in full.

Now if it be true, that all we know comes through our five senses, we would be perfect idiots if deprived of all five senses. Now for me to believe this slate-writing was fraud, and not genuine, would be to not believe my own senses in that, as I would in other things, and admit that I was an

Why is it that some people will believe things they never saw, that were claimed to have happened thousands of years ago? In regard to spiritual phenomena, a neighbor said to me, "I would not believe it if I saw it," and yet he would believe things that he never saw, that were claimed to have happened before he was born, such as the whale swallowing Jonah, or vice versa. One way is just as good for one as the other. "Consistency, thou art a jewel." Give me common horse sense in

place of bigoted religious prejudice. We are having some very good spiritual work in Washington, D. C., this season. The First Society have had many good speakers and mediums, also many other societies have been doing good work. The Temple League has worked hard and has laid up some money for the purpose of a building for Spiritualists to meet in. I meet with all of the societies I can. I have made my home for more than a year with the president of the Temple League Society, Mrs. W. M. Farrow, 50 M street Northwest, Washington, D. C. We also held weekly meetings at her home, with good results.
A. H. THATCHER.

Theaters Condemned by the Church. The doctrine of the church on this subject was clear and decided. The theater was unequivocally condemned, and all professional actors pronounced to be in a condition of mortal sin. That was the sentence of the church upon those whoe lives were spent in adding to the sum of human ments, in scattering the clouds of lespondency, and charming away the weariness of a jaded mind. None can tell how many hearts it has wrung with anguish. The man who did more than any other to remove the stigma that rested upon actors was unques-tionably Voltaire. There is, indeed, something singularly noble in the unfiring zeal with which he directed poetry and eloquence, the keenest wit and the choicest reasoning to the defense of those who had so long been friend-

less and despised.—Lecky. "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 than the children, and advises parents 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. Price 25 cents.

"An Infamous Dynamite Roman Cath-olic Conspiracy Detected and Exposed." "Romanism Exposed." Two pampilets. by Rev. J. G. White, author of "Start-ling Facts." Price, 10 cents each, or two for 15 cents.

God and Religion.

"The religion of Science is the religion of Truth and embraces the heavens and the earth, and respects facts only. It is a saving religion because it saves from error, puts away the chains of superstition, and thrives in the light of Truth, and with perfect freedom to think and grow to a fearless Progressive Thinker."

Let me go on the pinions of thought, and controlling all:-Wheresoe'er it may seem that I ought.
To inquire and find out all I can
Of the heavens and earth, and of man.
He fills, He bounds, connects, and

The universe is a living organism. Its primary essentials are Mind and Its forces are positive and negative.

The Mind of the Universe is its Soul-

The universal energy is the power of God manifest in positive and nega-tive forces throughout the cosmos. Earth is a magnet, having positive and negative poles, so atoms also possess polarity. All matter is polarized All motion comes of attractions and repulsions causative of changes, new combinations, forms, and compounds in endless variety and in varied processes of growth and decay The mind or soul-life of the atom is its affinity or power of choice by which a negative mate is selected and a new creation thus effected and a new sub-

stance endowed with new life, and soul possessed with affinities, which may form farther alliances, or having served the wants of the organism, aged or otherwise, enfeebled, with weakened or exhausted vitality, may disintegrate in obedience to dissolving affinities. Thus life and death go chasing each other, essential in the fe and economy of the Universe as in the living organism of man.

The earth comes into the family life of the Sun, in its turn, abundantly norance, and so are possessed of the germs of life, which light of knowledge. manifesting in due time and unfolding notentialities as fast as conditions invite, make the world at length the pensations amazingly regular and per-home of sentient life and of ultimated fect. The same causes, laws and efintelligence, progress, and civilization, bountifully supported with seedtime and harvest, and with all the resources of earth, neath overhanging skies, and the inviting twinkle of the stars engaging man's attention and interest, and rewarding him progressively with better understanding of Creation.

Man is beyond question the highest expression of mind known or conceivable by us. He isla correlate cosmic man, and highest ultimated creature in the Universe; and, born of God, and crowned with immortality, unanimously rejected by scientists be-which is his birthright as sure as he finite Mind. This, it is eems to me, is fairly a dialectic conclusion, and most nomena, subjective mind powers and communications, is doubly assuring of

and grand, and that make the heavens God of the

necessity of such Being, omnipotent,

equals all."

He fills, He bounds, connects, and

I am aware of the difficulties in the way of such conception. Familiar with the anthropomorphic idea accompanying all ancient religions, and by no means eliminated altogether from modern theology, in fact a Sundayschool presentation to children of our time, it is more difficult to accept this broader view; but remember we are looking after a sovereignty, which can be the All-inAll.

As of our world, so of all the sister planets. All are born alike as we, with the same inheritance of evolu-tionary forces. Out of the Solar womb with germinal seeds, all alike have come, and all alike are nourished and fed. All are members of the same family, and one in the interrelated life of innumerable governments of the Supreme Being; for by the use of the telescope and spectroscope it is learned that the stars are all so many suns, constituted like our own; and that they, too, in all probability, must have families of worlds to feed and clothe; and over and through all there reigns one Universal Mind. And this is the God of science the God of reason, the God of the Universe, without a devil, a witch or a miracle, which are only fancies of ignorance, and so are dissipated by the

The God of the Universe is manifest in uniformity of government and disfects are everywhere alike related, and under like conditions the same ac-tion and results are observed, and unity in all throughout is announced. There can, therefore, be but one true religion, and that the religion Science that recognizes God as Soul and Life of the Universe, God of Mars, Jupiter, and of other systems of worlds as well as of our little Earth,—best known only cause we live here. The Mosaic version of Creation is

cause it plainly contradicts the facts is the ultimated conception of the Infinite Mind. This, it is cens to me, is reasonable, untrue, and withal absurd and ridiculous, and altogether fully satisfies human reason and hopes, and, coupled with psychic pheing of Adam, the rib creation of Eve, the doctrine of original sin and the an inheritance commensurate with its Devil, in short, the whole fabric of the source. I speak of man in a cosmic sense as being truly a child of the Infinite Palike them must pass away and give rent, whose children inhabit millions place to more advanced ideas; for I on millions of worlds, the Suns of tell you the world moves, because it is which speak to us with tangues of alive, and God is in it; not the Mosaic light from out its immensity telling us God of Earth only, fickle and change of kinship and interrelations inspiring able, but an all-embracing, eternal Universe, of brighter in our thoughd and contember worlds, without a Devil or hell any platfons are color good and a medium where save in the imagination of un-As no being can come from nothing, learned minds.

and as the Universe is clearly an or-ganism, and man its highest express-ligion of Truth, and embraces the The religion of Science is the re ion, so I claim he is a child of that heavens and the earth, and respects Organism, as truly as the babe is a facts only. It is a saving religion bechild of its parents. Because this All-cause it saves from error, puts away Father is Infinite, and we finite, una- the chains of superstition, and throngs ble to comprehend his existence fur-ther than we can the Universe, does not lessen the certainty and logical less Progressive Thinker.

DR. WM. J. HILL. Petoskey, M

MATTERS OF INTEREST.

Trumpet Seances Held in Canton, O. To the Editor: -- I would like, brief-

ly as possible, to make: mention of some matters of interest that took place in two interesting trumpet seanoes I recently attended in Canton, the medium being Mr. D. A. Herrick, trumpet medium and trance speaker, of Akron, Ohio.

The first took place on the 6th, and the second on the 13th of March, and both were held in the home of Mr. John Reiter, ot this city

During these seances it was not an unusual occurrence to hear three, four and five different conversations being carried on by denizens of the spirit world and their friends of earth, and among those of the spirit spheres to come was a spirit claiming to be our martyred president and former fellow-townsman, William McKinley, and there is no doubt in my mind and in the minds of others who were there that it was Mr. McKinley who spoke to us. This spirit gave a solemn but very interesting talk, also in a deliberate and forceful manner which was indeed characteristic of Mr. McKin-

In part he said: ley. In part he said:
"I, William McKinley, am greatly many years. I am also still interested in Canton, and the welfare of my numerous friends and former fellowcitizens.

citizens."

Mr. McKinley also referred to his assassin and the premeditated, unwarranted and uncalled for act that was the cause of his, Mr., McKitaley's passing prematurely to the spirit side of

life. os b: These remarks, howevernwere made in a kindly and sympathetic spirit. Mr. McKinley, when addressing the writer, also said: "Mr. Kidd, I thank you and Judge Munson for the great kindness you did ma in getting my message to my dear nylfei. I also request of you to remember me kindly to Judge Munson, also extend to the Judge my heartfelt thanks for this great favor and other favors he has

done for me." ... ev err For the benefit of theureaders of your paper and as an explanation of the above, I will sayy Judge A. Munson, of Medina, Ohio, received an important message from Mrs McKinley for his wife who resides in Canton, with instructions to see that it was de-livered to her. Judge Munson, knowing that I lived in Canton, wrote me, saying, he had in his possession an important message from Mr. McKinley for his wife, and asked me if I could not suggest some way to get the mes-sage to Mrs. McKinley, other than sending it through the U.S. mail, since he feared it might be intercept- \$1.00.

formed, which was indeed a favor to him, it was natural for him to thank those who performed the task.

Judge J. W. Underhill, a veteran in

the cause of Spiritualism, who passed to the spirit side of life from Canton a few month ago, also came, and in speaking to the writer he stated his regrets that the Spiritualists of Canton did not take up and act on his proposition made to them a year beore his death.

By way of an explanation I will say that Judge Underhill pledged himself to give \$3,000 to the Spiritualists of Canton, with which to build a church, if they bought a lot and put in the foundation. This they failed to do. and as a result they have no place they can call their own and in which to hold meetings.

Too bad, but too late, so far as Judge Underhill's proposition is con-Mr. Herrick expects to return to

Canton the first of April to hold more seances and will probably deliver E. R. KIDD. some lectures Canton, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines interested in the cause and progress of only will be inserted free. All in excess Spiritualism at large, and especially so of ten lines will be charged at the rate in its progress in Canton, my home for of fifteen cents per line. About seven words constitute one line.]

> Passed to the higher life, April 18. 1906, Louisa Grimes, beloved mother of Rev. Laura M. Jones, pastor of the Advanced Spiritual Society of S Louis, Mo. CONRAD BOCK. of St.

Passed to the higher life, from her home in Milwaukee, Wis., April 9, Mrs. Eliza A. King, aged 73 years. Mrs. King was one of the most patient, faithful and spiritual person one could ever meet. Her whole life was a lesson to all that can never be forgotten. She was the embodiment of our spiritual philosophy. leaves one son to mourn her loss, but who is wonderfully sustained in the separation by our glorious knowledge. The funeral was largely attended, the writer officiating, giving the consolation that Spiritualism only gives on such occasions. Her body was cre-

mated, as that was her wish. G. H. BROOKS.

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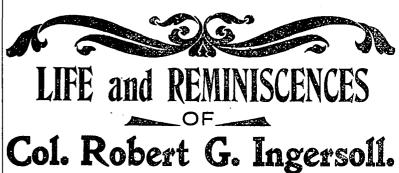
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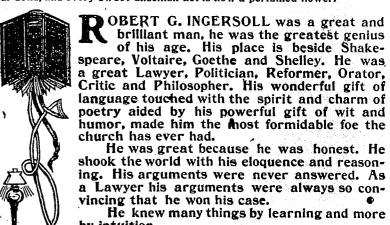
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Why I Am a Spiritualist.

An Interesting Narrative of Spiritual ka. I owned a planchette. Louis and Experiences.

(Continued from No. 857.)

In 1884'I went from Morris, N. Y. to Lake Pleasant, Mass., to attend a Spiritualist camp-meeting. The first "Well," they said, "the spirits havevening I attended Miss Maud Lord's lied," Placing our hands on the plan materializing circle, an entire stranger I sat in front of the cabinet. about ten feet from it. First a man fall-leaf table in front of the cabinet and the materializing was between that and the audienco.

The second materialization was of lady; she seemed to come up from the floor like a ball of cotton; soon there was a beautiful woman before us, and she reached out her hands towards me and said, "Rufus, my dear brother." She was much smaller brother." She was much smaller than the medium, and I had never spoken to the latter, no one on the grounds having ever seen me before. went up and took her by the hands. She said, "I am Mary, your sister that passed to spirit life twenty years ago of quick consumption." She talked to me about our school days, our home and our friends. She sent an oral message to mother; all I can remem-"Tell mother the beauties of spirit life are far beyond mortal forty years in the church." I did not comprehension." In all, I have seen my sister three times since she has been on the other side. Once she That Sunday evening I was at Tocomposed a poem, taking in home and ledo, Oregon, where I was to address friends. You may, dear-reader, call a gathering at the school-house. There earth could have done it. I was not my talk I told them that I had, years of these experiences.

hammering on the wall, a regular That brought the house down, and shower of them; no one in the earthly they wanted me to stay the next evensnower of them; no one in the carthy body could have done it. Tell us, please, what did it? While John Slater was on the stage giving tests, he pointed to a woman (while under constrol) and said, "You were my wife; to ask you a question." Telling him to ask you a question." Telling him "You well" he said. "I am a Mathed you poisoned me; you placed arsenic "very well," he said: "I am a Methodin a pumpkin pie." The speaker fell ist minister; now won't it be just as down, as if dead, at the close of his well for me when we die as it will for accusations. As he came out of the you?" influence, he said he did not like such controls. Bishop A. Beals, president swer that question just according to of the association, went to the act the intelligence I have received from cused woman and told her she had the other side of life. Now suppose better get off the grounds as quickly you and I to be intellectually, morally as she could. She hung her head and and socially just the same, there will

up, three or four hundred of us went angry God, personal devil, endless to Queen City Park, in Vermont. The hell, vicarious atonement and the resfirst evening I went to the Eddy urrection of the body. I have un-Brothers' seances, sitting in one of learned these foolish things here, that the back row of chairs. The first materialization was that of a French lady. She called her husband and they conversed together in their native my back on the enemy or had my flag After she had dematerial- at half-mast. ized he said she was his wife who had died in France. Next Mr. E. V. Wilson materialized. He looked towards not see how I could be anything else me and said, "Mr. Harrington, I would after all the evidence I have had. like to speak to you. You are a man Having been a medium, I have more that has traveled a great deal; you are a man that is doing all you can and do communicate with us, under for this harmonial philosophy." Go-proper conditions, than I have that ing forward I took him by the hand there is a city called London. and said, "Mr. Wilson, I never had the pleasure to meet you while you gives justice to all, as we are all remeet you now." He instructed me to there is no escape. We all have a place my left hand on his shoulder chance on the other side to improve, and to keep hold of his right hand. I as well as the same chance here. No did as he bid. He dematerialized all forgiveness of sins is necessary. but the hand and arm and another In the third place it is the only ism man materialized in his place and that any one with the least spark of seemed to join on to the members I humanity could wish to be true. Just still had hold of. This was a small think what an awful thing it would be

ized and up came Mr. Wilson in his manity. place. He said, Mr. Harrington, where is Dr. Baker?" I said, "I do not know; but I have you again."

I have seen little children materialized where there were no children in the room and have seen their mothers recognize them. Have seen Indians with all of their paraphernalia; have seen Blackhawk painted up, with his weapons; have seen Red Cloud a number of times and talked with him. He used to call me White Chief Harrington. At Mrs. Mary Eddy Honton's circle

ringing and tossing of three bells. A a door fee. man on the front seat jumped and made a grab for her, but all he got was air, as she instantly dematerialized, bells and all. He went back to his seat a wiser, if not a better man. One Sunday, while it was raining we went to the hall in Queen City Park. Mrs. Dr. J. W. Still was the medium. After taking a subject for the lecture, and reading a poem, she gave platform tests with her eyes closed. Pointing to a lady dressed in black silk, she said, "I see a little spirit girl standing by you. She passed away at seven years of age, with the scarlet fever. She has dark brown hair and blue eyes; she says you are her mother. The lady said she guessed it was not her child. The medium said, "the child claims you are her mother.' As the medium went to other features | mend her as particularly fitted for this of the program, the lady started out. The medium stopped and said, "Lady, that little spirit girl is going out with you, and she says you are her The woman stopped and placing a handkerchief to her eyes, admitted it was her child, and said she hoped the people would forgive her.

I was in a Spiritual Hall, in Memphis: Miss Susie Johnson was the medium and after giving her lecture she came under the control of an Indian. I remember only the last part of his remarks. He said: "When I was on earth, the Indian and white man were from Mr. T. Henson and Miss Winslow enemies. When the white man built and other willing members of the sohis camp fire in the valley, the Indian built his on the mountain, but here in Dr. the happy hunting ground, the smoke of the white man and Indian ascend

There were handkerchiefs out all over

together." While stopping at a hotel in Corvallis, Oregon, I went to my room to retire at about 9 p. m. It being warm I undressed and lay down on the outside of the covers. Just before I go to sleep the room filled with light. looked up and saw a woman's form floating in a reclining fashion. Drawing the covers over me quickly, I looked again and she seemed to pass the Year out at the top of the room, leaving all ment of facts concerning the efforts of dark again. I spoke and asked what church leaders to get control of the govit was, but received no answer. short time after this my daughter 25 cents.

the many interesting experiences I text-book of esoteric knowledge as have been through. Louis and George taught by Adepts of Hermetic Pallor Lowery were at our house in Nebras- sphy. Price \$2 per volume.

I placed our hands on it and received answers to a number of questions. Some one asked, how much money George had on his person. It indicated the amount, but after looking, George found he lacked 15 cents 'Well," they said, "the spirits have chette again, it wrote, "look in the right hand vest (watch) pocket." Do-

ing so, we found the 15 cents. George materialized and was recognized by said he did not know it was there, his friends. There was a common Now, I wish to say that I have had some experience with the planchette. It is a very hard matter for one to write with it. Those in use eighteen years ago were especially hard for two persons to operate as each person would use a different movement in forming the letters.

While talking to a man on the streets of Newport, Oregon, another man stepped up and asked me to spend that evening and the next day (Sunday) with him at his home in Yaquina. I said, "if you wish." We talked until 12 that evening, then until noon Sunday. He then said to me,

Harrington, I have been a member of the Methodist church for forty years, and during that time have officiated in several capacities in the church. However, I have learned more from you, in this short time, than I did in all my

this a fraud; I do not, for no one on was a good-sized audience present. In earth could have doue it. I was my thinking of my sister previous to any ago, belonged to the Methodist church. of these experiences.

A man in the house said, "Then you At Lake Pleasant, as Kate Fox came own that you are a back-slider?" on the stage, there were raps as loud said, "Yes, but when I slid back, my as a man could make with his fist, back was so turned that I slid up hill."

I said, "No, my friend; I will anbe this difference when we reach the After the Lake Pleasant camp broke other side of life. You believe in an

Now I come back to the question, why I am a Spiritualist. First: I do evidence that our spirit friends can

Second: It is the only religion that were in the old form, but I am glad to warded according to our deeds and

still had hold of. This was a small think what an awful thing it would be man and apparently old, while Mr. If any one of the orthodox creeds were Wilson was tall and of a prepossessing true. But we know they are not true, appearance.

The little, old man was introduced And I might add, no reason or com-

The little, old man was introduced And I might add, no reason or comto me as a Dr. Baker. He said, "Mr. mon sense for the innocent to suffer Harrington, where is Mr. Wilson?" I for the guilty while the guilty go free. Said, "I do not know, Mr. Baker, but Our spirit friends are, as Mrs. Ella I may have another man just as good." Wheler Wilcox says, God's messengers Our spirit friends are, as Mrs. Ella After talking a while, he dematerial- sent to cheer and help struggling hu-

> RUFUS S. HARRINGTON. Corvallis, Oregon.

THE CAUSE IN ELYRIA, OHIO.

The Excellent Work Being Done There.

To the Editor:—I will take this opportunity to say that we are still liv-ing, and are after nine years of constant labor, with many ups and downs, I saw a young man try to grab a spirit in a position to look back and feel that of a young girl. She was of the Peake Family of Bell Ringers, and was dressed as I had seen her in the day meetings, most of the time, morhing and avening the control of t form. She was keeping time to the ing and evening, and without taking

Since the first of the year we are occupying the finest hall in our little city, and hope some day soon to have our own hall.

Our society was never more prosperous, nor was the outlook for good

work ever better than at present. Owing to an unsatisfactory state of health, the writer has not been able to give as much time to the work as heretofore, but the ball was kept rolling and good work was done here by the home friends, as well as the few workers we had from outside. I would especially mention Mrs. Eliza-beth G. Reed of Toledo, who served the society during the writer's absence in September, and also February last. She made many friends during her stay here, and I cheerfully recom-

class of work. Mr. and Mrs. Geo. W. Kates also did good work here and we hope to have them with us again when possi-

favorite. E. W. Sprague and wife will be with us the last Sunday in May and two days following. They are always wel-

come. As we cannot afford to employ regular speakers, the rostrum has been mostly occupied by the writer, who has received much appreciated help

Dr. Sawin, healer and medium, who has been located here for some months, has also been very helpful, and has for the last few Sundays followed the talks with messages. cause and its advocates are growing together. Let the good work go on.
FREDERICK W. MARTIN.

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"A Conspiracy Agamst the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to 200," etc. A condensed stateernment. An important work. Paper.

assed to spirit life.

I will mention only a few more of and 2. An occult library in itsuif, a

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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. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland

land, pastor. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted 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, commencing 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. Lecture at 8 p. m. The hall number is 361-363 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 81st street and Indiana avenue. Admission to afternoon 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 81st

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

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

. 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

Tempie Light and Truth, 870 Wabangia 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. Loli, pastor, every Sunday, in German and English. The Hyde 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 talent available will be secured for all ent 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 afternoons at 3, evenings at 8 o'clook, at Star Lodge Hall, 378 So. Western ave-

All welcome. Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 8 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 3 o'clock, at Wells' Hall. 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers condisily invited. Residence 616 N. Wells street.

The Englewood Spiritual Union meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 6236 Princeton ave nue. Every Thursday at 2:30, Ladies'

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, be-Bro. D. A. Herrick, an old friend and tween 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' 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 medlum. All welcome.

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

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

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WAS IT MATERIALIZATION?

The Spirit Twice Started the Music

Box. In reading your valuable paper I notice quite a difference of opinion regarding materialization, some claiming it to be probable, and others that it is not. It would naturally appear to one not familiar with Spiritualism that its advocates were groping in the dark and uncertain as to what is or

what is not true.

The question is, what do Spiritualists believe in regard to the return of spirit. The clairvoyants say they see the clairaudients say they hear, while those in the circle of the trumpet medium all hear. Now we have heard Spiritualists say that clairvoyance and clairaudience are the result of mind reading, and what they hear at a trumpet seance is a fake, even though the medium is placed under the strict-est test conditions. With such divergent views can any of your readers determine what kind of spirit phe-nomena is accepted or ought to be accepted by all Spiritualists? As for myself, I am thoroughly convinced that spirit does return and in as many ways as conditions may provide, and to those who doubt materialization of spirit I would ask them to explain the following:

A few nights ago, between twelve and one o'clock I was awakened by the presence of the forms of two men in my room. The elder one appeared to be about 80 years of age and six feet The elder one appeared to tall, and to weigh near 180 pounds to 190 pounds, with long, curly, snow-white hair; the other seemed to be about forty to forty-five years of age, weight about one hundred and forty pounds, with short, dark hair. forms appeared to be enshrouded in a light colored vapor, resembling steam, as it would appear upon a dark background.

Upon seeing those forms I asked whom I had the honor of meeting The elder form answered, "I am the

I replied, "no, you are not her father. Who is that with you?" I asked, and he answered, "This is my son, and I am Mrs. M's. father." And then both forms vanished like the fading away of light The next morning I related the fore-going facts to my family in detail

giving as my reason for disputing that it was Mrs. M's. father, I had pre-viously formed in my mind that he was of a short, stout build, the same as the other members of the family, and of the usual build of the German race, while the presence as above described was just the opposite. the same day, shortly after relating event, Mrs. M. happened to call at my residence, and without relating to her my experience. I asked her to give me a full description of her father's personality. Strange to relate, her description tallied exactly with the form that appeared to me, and she further stated that he passed out while in Germany, several years ago; but the brother she had no recollection of. However, in a few days I had the priv lege of asking her mother whether she had a son in the spirit land? reply was in the affirmative, though very young.

I have another experience I would like to relate of a somewhat similar character, which occurred a few nights after the above, at about the same time of night.

A spirit form appeared in my room and immediately entered into conversation with it. I requested it to go into my parlor (which was three rooms from where I was) and start a music box that was there, as my daughter was entertaining company in the same room. The spirit immediately vanished. After a lapse of about one hour the spirit again appeared to me . I asked whether he had started the music box, and was answered that he had. Then I said, "go start it again." At the same time the spir-

it vanished as before, The next morning my daughter related at the breakfast table that from some cause the music box all at once began to play, and that she went and stopped it and placed a piece of paper under the fan to prevent it from playing again, however in about an hour it started again, and played un-

til she stopped it.
I did not tell her what I knew about G. E. RUNYAN.
Elwood, Indiana. the affair.

SAN FRANCISCO.

Aftermath of the Terrible Disaster Suggestions to Spiritualists.

After five days of awful suspense thich must be experienced to be realized, a wire was received, announcing the safety of my husband and friends who were in San Francisco during the hour of the disaster and ruin. they have suffered words can not express, but they are safe and that

means all to me.
When I think of the broken homes there, my scattered people, I can not think it true, but some awful nightmare, from which I shall awaken hap py and glad again. I know there must he much suffering among the workers there, who have lost all. And while other denominations are assisting their friends does it not seem as i Spiritualists should help theirs? And would suggest that special tions be taken by every society, holding meetings for that purpose—not alone our duty, but our pleasure to help, in the dark days, and it surely must be midnight to them who only yesterday were in the sunshine of

prosperity. The California State President, Mr Arthur S. Howe, 506 Hyde street, San Francisco, would, I know, be glad to receive such contributions.

I cannot find words to express m gratitude and love to Mr. and Mrs. W. J. Field, dear friends who have been indeed sister and brother to me dur ing these trying days; life would be all too short to pay the debt I owe them for me and mine. I also wish to ex-press my thanks to the many friends both in and out of the city for expressions of sympathy and many kindness-es shown, and to Dr. George Warne for his attention and medical service so freely and generously given.

Gillespie's, who is still in San Franciscq, trying to save something out of the I will be in Battle Creek, Michigan, from April 28 to May 14, inclusive. Will be glad of any engagements that

My plans for the future are very

vague, until I know something of Mr.

The curtain of sorrow is not hung Before our eyes in vain, For we find that heaven often lies

will keep me busy until camp season.

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

[Advertisement.]

LILY DALE.

The Program for the Coming Season.

13-Mrs. A. J. Pettengill, Opening

15-Dr. Geo. B. Warne, Aspiration. 16-Conference. 17-Dr. Geo. B. Warne, Telepathy.

Vanquished. 20—Dr. S. L. Krebs, Wonders of the World Within. 21—Dr. Warne and Carrie E. S. Twing. National Spiritualists Associ-

22.—Mrs. R. S. Lillie.

24—J. Clegg Wright. 25—Prof. S. P. Leland, Ph. D. L. L.

Metaphysically. 27—Prof. S. P. Leland, Ph. D. L. L.

28-Wilson Fritch, Self Realization, 29-Rev. Frederick A. Wiggin.

AUGUST LECTURES 2:30 P. M. 1-Rev. C. L. Herald, Ph. D., Life

2-Rev. Frederick A. Wiggin. 3-Rev. Chas. Laying Herald, Ph. D., That Man.

-Conference.

7—Miss Susie C. Clark. 8—Mrs. Annette J. Pettengill. -Miss Susie C. Clark.

12-Mrs. Helen L. P. Russegue. 13-Conference.

15-Miss Marie C. Brehm, Woman's 16-Marie C. Brehm, The Little Swiss Republic.

pal Ownership. 18-Marie C. Brehm, Temperance

21-Hon Noah Webster Cooper,

Twing, New York State Spiritualist Association Day. 31—Rev. Cora L. V. Richmond. SEPTEMBER LECTURES 2:80 P. M.

Closing. SPECIAL CLASSES AT 10:30 A. M. July 13 to August 5-J. Clegg Wright.

MENTS.

Miles on the Yukon River. Stereopticon views. July 24-Wilson Fritch, Reading, Ulysses.

July 26, 27-Prof. W. B. Patty. Demonstration with Radium, Liquid Air and Wireless Telegraphy.
July 31, August 3—Frances Carter,

ment. August 19-Ladies Schubert Quar-

Among the mediums engaged are
Mrs. A. J. Pettengill, Oscar Edgerly,
F. A. Wiggins and Dr. W. O. Knowles.
Forest Temple meetings daily at

German meetings every Sunday, Tuesday and Friday at 4 p. m., in Library Hall. Mrs. Eliza Stumpf. leader.

Children's Lyceum daily, except Sunday at 9:30 a.m. Demonstrations of Unseen Forces daily at 7 p. m., in Library Hall.

Dance every Wednesday and Satur-Sociable every Thursday evening in The Ladies Schubert Quartette of Boston, has been engaged from July 29, and the Northwestern Orchestra of

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19-Dr. Geo. B. Warne, The Victors

23-Conference.

D., The World We Live On.

Masterpiece.

5—J. Clegg Wright.

10—Mrs. Annette J. Pettengill. 11—Miss Susie C. Clark.

14-Mrs. Helen L. P. Russegue.

Back to Eden. 22—Oscar A. Edgerly. 23—Hon. N. W. Cooper, Human Honey Bees

28-Mrs. R. S. Lillie. 29—Mrs. Cora L. V. Richmond. 30—H. W. Richmond, Carrie E. S.

-Carrie E. S. Twing, Lyman C. Howe, Pioneer Day. 2-Rev. Cora L. V. Richmond,

August 28 to September 2-Rev. Cora L. V. Richmond. SPECIAL EVENING ENTERTAIN-

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Shakspearean Readings.
August 5—Ladies Schubert Quartette Concert

August 14-16-Prof. E. B. Swift, Microscopic and Telescope Entertain-

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JULY LECTURES 2:80 P. M. Address. 14—J. Clegg Wright.

18-Dr. S. L. Krebs, Marvels and Mysteries of Mind.

ation Day.

O., World Making. 26—Wilson Fritch, Spiritualism

30-Conference. 31-Rev. Frederick A. Wiggin.

4-Rev. Thos P. Byrnes, Nature's

17-Mrs. Helen M. Gougar, Munici-

19-Marie C. Brehm and Helen M. Gougar, Peace Day. 20—Conference.

24—Oscar A. Edgerly. 25—Mrs. R. S. Lillie. 26-Oscar A. Edgerly. 27-Conference

August 7-9-A. T Kempton, Hiawatha and Evangeline, Illustrated. August 12-23-Miss Alice Ethel Bennett, Book Recitals.

tette, Concert.
August 28—The Lilies, Entertain-

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