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

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# Patriotism In this One Spirit.

Ikey, the Control of Young Woman Medium, Gayly Rapped out Yankee Doodle.

To hear a spirit tap out Yankee origin of the movement in this country, Doodle on the floor might seem a little strange to the uninitiated, but it was only one of the wonderful things merit strong applause. Brother Nite,

Spiritualism at Hydesville through the pumpkin pie, and strawberries There were three services at the Temle on the corner of Jersey street and Prospect avenue and meals were served in the dining-room of the temple-between sessions. Plenty of talent was present and there were lots of

Miss Floy Cottrill of Hamburg, in-troduced as "the noted rapping medi-troduced as "the noted rapping medi-not dead or dying in Buffalo." this city, formerly of Chicago, in demonstrating. Ikey, her control, did everything Professor Lockwood told him to do. The professor predicted a great future for the girl as a medium She is yet quite young and he thinks she has not begun to reach the limit of her psychic endowments.

Ikey Spells Adam.

Calling Miss Cottrill, a mild-faced modest-looking girl to stand beside him on the platform, Professor Lockwood said the raps from Ikey through the medium were on the plan of the dots and dashes of the telegraphic "Now," said he, "let raps represent thought, by symbols of sound so many raps for yes, so many for no. If the raps come in intellectual order, then the existence of spirit forces is

never changing the tempo except when as a sort of tour de force Ikey rapped to me than the bed itself was the fact out Yankee Doodle.
Then Miss Cottrill went down the

lkey never failed with taps, one, two three. The control spelled the word Adam rapping when the speaker had oome to the right letter in calling the bidding me good night, he left the

"A man told me the other day," said Professor Lockwood, "that this lady must have something in her shoe. (Laughter). Now I will ask her to stand on a chair and we will see if there is anything in that. (President Hoyt placed a chair on the floor in front of the rostrum.) Now, Ikey, can you rap on the chair?"

Rap, rap, rap come the answer Then he asked him "to give a parting Ikey responded.

'What you have just seen," said the professor, "is in conformity to principles of mental electro induction. Electro induction in telegraphic art is the rapping or articulation of the sounder, without reference to order. But when the operator sends a mental message, it is in accord with the science of mental electro induction. What you have just witnessed is in accord with that science. Spiritualism is based on natural science. Every religion is founded upon a miracle; Spir- and the people where I stopped were itualism has neither miracle nor mystery in it. The people want facts to- that room, as the fire was all out and day and Spiritualism supplies those

Easter is Pagan.

Lockwood had told his audience about feetly at ease, and slept good the origin of Easter. He went into the night, with no such thoughts as I time cycles," the "lunar and solar had had in the other room. sidereals," the vernal and autumnal I told my folks my experience, and equinoxes" and Chaldean, Egyptian would never have thought it anything and Babylonish contributions to this but a foolish imagination of my own, festival. He referred his hearers to had it not been for the experience of the encyclopedias for certain details a lady friend who visited the same he said he hadn't time to mention. He people, and slept in the same bed.

made this observation concerning Her experience was precisely the same Christendom's celebration of Easter as my own. She said she could not

day:
"The festival of Easter as kept today throughout all Christendom means her. The next morning she told Mrs. nothing but a social gathering for the H. she would not sleep in the room display of flowers and spring gar-ments. It has no place in the minds of scholars. The story of a bodily resurrection is all legend, all tradition. They tell me that scarcely a clergyman in the country believes in the bodily resurrection of Jesus Christ and yet they preach the doctrine."

But Professor Lockwood was not by W. H. Bach, editor of the Sun-

Mr. Bach's address was along general lines. He began by saying that 'we commemorate to-day one of the greatest events which has ever occurred in the history of the world." He was not speaking of the resurrection, but of the discovery of Spiritualism by the Fox sisters, Katie and Mag-

## Ingersoll and the Occult.

Mr. Bach related a conversation he once had with Colonel Robert G. Ingersoll. He asked Ingersoll what he thought of Spiritualism.

"Well," replied the great agnostic, "I don't know; I wish I did. I hope

The speaker related a number of his experiences in talking with the dead or, as the Spiritualists say, "who have passed out of the messages from relatives and friends within four hours after their death. We hear the world's great divas sing-Speaking of the receptivity of mind and heart-necessary to receive a spirit message, Mr. Bach sald that some folk stood "with their figts doubled up and lust Cafed the message to come—and

expected results." President Hoyt, as usual was active in lending a helpful hand wherever it. The soul of their music we greeted was needed. 'He is the most energetic. By love's immutable law. and painstaking president the society has ever had. Mrs. M. E. Lane, our vice-president, had the arrangement of the programme, and special vocal talent from the city and from abroad, as well as some beautiful orchestral selections, attest her interest in the oc-

BrotherWalker, of Hamburg, who accompanied a large delegation from that locality, startled the audience with an eloquent address, while Bro. Man, impetuous by nature and being,

done by Ikey (he will give 'no other from everywhere, in a felicitous spirit name) at the Spiritual Temple last that brought out round after round night. It seemed uncanny that he should be so gay. Yesterday was a great day for the gramme. Styling himself as only the Spiritualists of Buffalo. It was the soup in the bill of fare, he told the 59th anniversary of the advent of auditors that solid beefsteak with famous Fox sisters, Katle and Maggie. cream were yet to be served. It is the There were three services at the Temporal of the writer of this, that Bro. Nite's soup had a stimulating effect upon the good feeling pervading the audience, and was a factor in making our anniversary one of fraternal char people to hear them. The service last will arise with the many when they night was more than three hours in recall the digestibility of Bro. Nite's length—but hardly anybody went away and all who stayed looked happy handed in for membership to the so-cover it all. It was a great day. Miss Floy Cottrill of Hamburg, in- this section, attest that Spiritualism is

> THE HAUNTED BEDSTEAD. And the Curious Scene It Presented

A little over 40 years ago I com mericed to teach music on plano and organ, in Akron, Ohio, and was asked to take a class of six scholars in Springfield, about six miles from my

I had to remain over night, and stayed at the home of two of my scholars. Everything possible was done for my comfort, and when it was time to retire for the night I was conducted to the bed room. On entering the same a strange feeling came over me—chilly and trembling and a vivid impression that a corpse was laid out on that bedstead, which, Then the rapping began. Wherever the medium stood, at the professor's word came the raps—loud or low, but the respective to the professor is and a nicely made-up feather bed, which ought to have looked inviting to anyone; but what seemed plainer apparently, that the whole of the bed Then Miss Cottrill went down the clothes were removed and a board lay aisle, stopping at different points and on the cords, and a white sheet spread over it, and on that lay the corpse. him back and ask him to stay with me, but not wishing to be thought a coward, I did not do so. But mustering all my courage. I got into bedbut not to sleep, for all night long the impression was the same, and as soon

as morning came I got up and left the room—a great relief to me. I thought then I could never stay in that room again, but the following week I did, and the same feelings came over me as I entered the room. I went to bed, and the night was passed in a very wretched manner. I felt sure there must be some reason imagination. I was always afraid of dead person I could not be induced to slee there another night for anything. Le third week I went to the same place, and as there was a donation for the minister, and a sleigh ride to attend, we did not get home till 2 o'clock in the morning. afraid I might take cold to sleep in the night extremely cold, and my friend asked me if I had just as soon sleep up stairs that night. I was only All the above came after Professor so I went to bed alone, but felt per-

have stayed there all night alone, but

her little daughter was company for again if she would give her their farm, and she did not. She was given a bed up stairs while she stayed there, and felt all right. They only laughed at her, but never explained

anything about it. A few years passed, and a young man, an old school-mate of mine, visited me, and he was speaking of his mother who had been dead many years, and he said he only had one thing that was hers, and that was the ter had it to keep for him till he wanted it:

Like a flash it all came back to me and I asked him if she was laid out on t, as I have before described, and he said, "Yes;" thus proving my impress said, 100, ions to be correct. WM. P. PAYNE.

IMMORTALITY IN BEING. Immortality is in being, not seeming.

The facts of the present outvie The wisdom of the past and the teem Swift changing centuries fly.

While the thoughts of a Plato are with And Horeb's mystical spell. Are being's living ever-changing and

Embodied forever they dwell. A Patti, a Neilson, a Lind,

And the music in our souls goes ring Like the mighty sweep of the wind And the story of their lives is repeated In peans of praise that draw

We look when the West blazes red, And the stars are dully seen. By its radiant matchless sheen. And the earth's narrow limits seen

pale, Man a creature of but a day, When the star-ships through the vasty deen sall He longs for the eternal way.

Sees his life-race only begun,

A Prominent Spiritualist Passed to the Not long ago news came to hand

from the far-away State of Maine, an-nouncing the transition of my old and highly esteemed friend, Daniel Gordon of Thorndike. He fell asleep to things earthly near Christmas-tide, 1906, and returned quietly to his home in the spheres of the soul, whence he came to make this earth of ours a brief visit of seventy-one years as we count time. He realized his need of experiences he knew he would meet during that visit; and deliberately made his choice, in order that he might receive them. Perhaps the why thereof was not always clear to his finite self; yet the soul-self knew the purpose, wise, just and benign that lay behind his every joy, his ev-ery sorrow. So it is with all of the sons and daughters of earth, hence the life of Daniel Gordon does not stand alone in its sufferings, nor in its

Daniel Gordon was and is a man of talent—a unique character. He was a born mathematician and correspondd with skilled professors of this great science in all sections of the nation. Any problem that was solvable, could and would be reduced to orderly form and thoroughly-explained by this peculiar genius.

As Mozart in music, so was Daniel

achievements, its successes

Gordon in Mathematics—the vehicle of expression for powers greater than himself. The Unit was, to him, the base of all existing things, and because of that Unit, this village scientist and philosopher was able to reason himself back to God, likewise to a consciousness of the Soul's immortality. To this illumined mind, an Eternal Future was unthinkable without an Eternal Past, hence Life-the Unit of all things, must always have exist-ed, and would ever continue to exist.

This postulate carried with it the eternal existence of the finite unit-man. Mr. Gordon became a teacher at an early age. By a seeming coincidence, he taught as many terms of school as he lived years in his present expression, seventy-one. His scholars in his last years were the grand-children of those whom he had taught in early manhood. He was original in all things, especially in his thought of life. His methods of teaching were his own, for he possessed the happy faculty of imparting knowledge to an extraordinary degree. Misfortunes in the way of sickness and seeming accidents, prevented him from realizing many of his youthful ideals, but he gained more than he lost, as he can now most plainly see, by his seeming defeats. He followed the light of reason in all of his undertakings, and was never afraid to let its "little flame burn," as Robert G. Ingersoll was wont to say. By that light he was led to see the iniquities of human slavery, of economic bondage, and the fearful weight of the caste system upon American life. He was a nat-ural reformer, hence in his reasoning was guilty of being far in advance of

In religion he was a Spiritualist of the most pronounced type—not a phenomenalist—but a mathematical Spiritualist, by reason of the inexoraknown to man. From the Unit, Daniel Gordon posited and proved a liv-ing, loving God, Infinite-in all things, like the "Great Positive Mind" of An drew Jackson Davis, as "The Causeless Cause" of all existing things. From that Self-same Unit, he posited and proved man's survival of the tal existence through the twin Eternities, the Past and the Future, tween which, as a connecting link was the Eternal Now. He was high ly mediumistic and received many important messages through his own organism, from the "land o' the leal. This, perhaps, was the secret of his great ability to make sweetest music out of the strange echoes that came forth from his constant use of

numbers. It will never be known as

to the number of lives this man in-

fluenced for good during his sojourn

as a visitor on earth through seventyone years.
Mr. Gordon married early in life. Five children were born to him, but all save his daughter, Mrs. Percey Crosby, preceded him by many years in their return to their home in the Soul world. His wife, the loved and loving companion of his earth journey, survives him. She and the daughter know the way he has gone, for they shared with him the comforting knowledge that Spiritualism gives to all who fully accept it, hence they do not mourn as do those who are with Progressive Thinker and other Spiritualist papers for many years, but was not able to enjoy them during the closing days of his earth life because of chronic invalidism. joices in his freedom from the limit. ations of the body, and reports that he is already at work in his favorite field of endeavor in his new life. Greet ings to him in spirit! Joy, Strength to his loved ones still in the

A tribute from his friend. HARRISON D. BARRETT.

And the cycles of worlds but a gleam-Of the soul's unfading sun; And the millions of years in their

sweep, To his being are but as a day, -And though time and eternity sleep, His soul pursues its glad way. Man immortal by nature and being, Counts not the swift fleeting years But by his intuitive soul's far seeing, And the music of infinite spheres;

He sees the world's vast systems and things With the eye of a prophet and seer, And mounts as on eagle's swift wings, Undaunted by sorrew or fear. BISHOP A. BEALS.

Summerland, Cal Thought controls the universe. Controls your life and mine.

Sways the destiny of nations, Yet servant is of mine and thine The glory of science, is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thoughtfilling the world with mercy, justice and joy.—Robert C. Ingersoll. Duty is carrying on promptly and faithfully the affairs now before you.

It is to fulfill the claims of to-day.-The idle man is the devil's cushion.

In Response to Prof. Larkin. Spirit Doctrine Called Immoral

"Getting Into Tune With the Infinite."—"Di- Harrison D. Barrett Replies to the Aspersions rectivity," Etc.

To the Editor:—I am deeply interested in the "Scintillations" from
Prof. Larkin in The Progressive
Thinker No. 202, page 23, and especially in regard to that part of his essays which relates to the heading of
this letter, and the planetary positions
at the winter solution at the headinging an event which may real produce at the winter solstice at the beginning an event which may well of the Christian eta. I have com- even physical causes sufficient to terputed the planetary positions for this minate or entirely change the condidate myself, the date handed down to is by the early Fathers of the Church more planets." I have recognized a as being the real birthday of our Sav-much shorter race period than this, a ior, and this is one of the leading period of some 7,000 years from one features of my book; and, if some one millennium to another, but there is no else has computed these planetary po- need to consider this further here." sitions also I am n. turally interested

book that "The astronomers, as a herent corpuscular directivity" to class, do not believe in astrology," that pitch, then Eureka! He will and his letter only confirms my statement. How any one can conceive of "Get-

Trine's views on this important ques-

tion, nor have I heard Prof. Larkin express himself at length.

Why should not man believe in the influence of the stars, and planets? Are we to believe that he is chained down to earth and has no affinity for the rest of the system of which the earth is only a finitesimal part? Or, if man is an epitome of the universe, as most men believe we are, is he to be-lieve that he has no affinity for, or bears no relation to the universe in men. And right here I want to say a which he lives? With the facts we word to 'the modern Spiritualists. have before us we have good evidence and even conclusive proof that the munion with the spirits of the de-mind and destiny of man is molded parted dead, while the really inspired and formed not by the laws of the man seeks to be moved by the Holy world alone, but by the laws of the Spirit—the Cosmic Mind. I have whole of the solar system, and that experienced both these phases of this solar system bears a certain re-Spiritualism, and I believe I know lation to the sidereal universe with whereof I speak. If I understand it

These stupendous questions are too Holy Spirit, or if I understand it corprofound for us to more than approximate, yet I will agree that an attempt the Infinite Mind.

light on these questions, ret I cannot ed dead. To my mind this is an esprotess to have perfect knowledge of tablished fact "as old as the hills." I them. I think it is conceded that any only wish to say that the prophet or speculations on these questions will be the really inspired man exercises a acceptable, and I believe it worth much superior talent to that of the while to make the effort, even though medium.

a great cosmic corpuscie. Since Prof. author marred the white paper with Larkin advocates that there is nothing the horrible words, 'religion,' sin,' in the human body, but corpuscies, 'evil'; nature knows nothing of these then since man it in epitome of the and they should be put, in the back universe, I must maintain that there part of the dictionary is nothing in the sidereal universe but As a phrenologist I solar systems, and that these are relations grow have only to compare one of our cor-

act science. I have made some attempt in my rate for a letter like this; and, more-

Briefly stated, our solar system is mind. erything there is in the universe on a group of organs is the fruit of ulties are concerned.

Thus: Vulcan and Mercury are al-

first zone of actinicity which correand occupies the fourth zone or note D ual enlightenment. Jesus .gave

It is further claimed by this same

n it and anxious to learn of the re- author-that while we are now in the fourth Round, we are also in the fifth A few months ago I sent Prof. Lar- subdivision of that Round, and therekin a complimentary copy of my book, fore we are "said to be in the kama-"Science and Religion," and called manasic state;" that kama is the preshis attention to the horoscopes of ent ruling Principle, while manas is Jesus Christ and of Adam, and asked the subtone. This is probably the his opinion of them. In his reply he reason why one of our recent authors, said: "I fear I will have to disagree Mr. H. E. Butler has said: "Nature is with your conclusions, judging from now playing to the tune of E minor."

your letter which mentions horo- If this information is correct (and I No astronomer pays the infer that it may be relatively so) slightest attention to horoscopes, nor then if Prof. Larkin will determine believes in them." I had conceded in the preface of my E. Minor, then screw up his own

face of our home-the earth," pering into tune with the infinite' and form miracles, raise the dead, and at the same time depy the planetary above all, become converted to the and stellar influences; is more than I Christ Principle, whether he believes can imagine. Thave not yet read in the existence of the Scriptural Jesus or not.

Say, did it ever occur to you that Christ, the apostles, Lord Buddha, the prophets, and in fact, all the really inspired men in any age of the world found this "pulse of the Infinite" and lived in it during their spiritual servnotwithstanding the puerlle attempts made by the learned and illiterate alike to find flaws in the matchless characters of these world's greatest These mediums apparently seek comwhich it is surrounded, and that these correctly, there is precisely the same relations extend also to man. If this difference between these two phases were not so, then how is it possible for of Spiritualism as there is between the man to get into harmonious relation real prophet and the witch or wizard or in tune with the infinite? What is meant by "Getting into ed as having a familiar spirit, and as time with the infinite". What is the bringing up the spirits of the departed infinite that Prof. Larkin wishes to dead to commune with them (I. Sam. get into tune with? and how are we as: 3-20), while the really inspired to go about it to accomplish that end? man the prophet, is moved by the

to solve them is a move in the right No Bible student can reasonably direction. Perhaps I may be able to throw some mediums to converse with the depart-

I must be partly wrong.

To begin with, I wish to advance Larkin in reference to his statement: the theory that this solar system is "It is with extreme regret that the

As a phrenologist I know that man has a religious group of organs. tively the great cosmic corpuscies. If These organs are: Veneration, Conthis is correct, then if we wish to scientiousness, Hope, Spirituality and know our relation to the Infinite, we Benevolence. These organs are bestowed upon us by Nature, or by the puscles to a solar system, and then we Almighty if you please, and therefore have our knowledge down to an ex- Nature does know something of them It is the possession of these faculties book to solve the mystery of this sub-lime harmony of the universe, the mu-man—MAN. Deprive man of these sic of the spheres; but to re-tell here and he would be no better than the what little I know would be too elabomonkey. From these facts I infer monkey. From these facts I infer that Mr. Larkin is not a phrenologist over, I cannot profess to have perfect that right here are a few laws which knowledge on the subject. he has not yet analyzed—the laws of

a separate entity, and it contains ev- I have claimed that this religious miniature scale. Our planetary sys-mind, that it is the vital complex unity tem has perfect correspondence with of all the lower organs, and therefore the human mind, and there is not an all the physical senses are spiritualorgan of our mind but that has a cor-responding planet in our solar system, corresponding to physical sight; thus making it a perfect prototype of clairandience, corresponding to phys-what we are, so far as our mental fac-ical hearing, and the same may be said of all the other senses and organs. This is not yet popularly believed lied to the Perceptive and Literary among phrenologists, but I am certain organs respectively. These two planbeyond a reasonable doubt that it is ets are near the Sun and occupy, the the correct idea.

This being true, it naturally follows sponds to the first note A of the scale. that if we wish to become spiritual we Venus is allied to the Social group of must ascend in our interior conscious organs and occupies the second zone ness to the moral or religious group or note B of the scale. The Earth is of organs, since these are the seat of allied to our Selfish organs, and Mars our spirituality. And it is here also to the Executives, and these two plant that we must ascend if we wish to sucets occupy the third zone or note C of ceed in "getting into tune with the Inthe scale. The Asteroids correspond finite." To become spiritual we to the organ of Cautiousness. Jupi- should exercise a pure high moral ter is allied to the Aspiring organs, character and seek and nrav for spiritof the scale. Saturn is allied to the keynote to the situation when He Perfective organs, and occupies the said: "Seek ye first the kingdom of fifth zone and corresponds to the note God and His righteousness, and then Nature's God. It is the God of the E of the scale. Urahus is allied to the all these things shall be added unto pantheist, the atheist, and of the "nat-Reflective or Reasoning organs and you." This is the equivalent of, ural man," and of all those persons occupies the sixth zone, and corresponds to the note F-of the scale; and then all is yours."

This is the equivalent of, ural man," and of all those persons who indulge in Nature-worship; but sponds to the note F-of the scale; and then all is yours."

while Neptune & allied to the Moral We now come to the question, what tian. The Christian recognizes the group of organs, and corresponds to is the Infinite which we wish to get lact that God is something separate he note G of the scale. The Moon is into tune with? This is such a manyallied to the Cerebellum, and the Sun sided question that it is more difficult is allied to the heart. All the celes- to answer. The Sun gives out heat, ial bodies revolve in circles, and these light and electricity. Our Sun with ing in perfect harmony with Nature.

revolutions produce cycles.

light and electricity. Our Sun with ing in perfect harmony with Nature.

Nature is the temple in which God energy state of all who It is claimed that each succeeding tems, are said to revolve around a resides, just as our body is the temple decade in the world's progress results grand central Sun. Now these suns, in which we reside. It is conceded by from a higher rate of vibration, and to all appearances at least, are the many of these scientific men that our thus it brings into activity a higher only source of life we have. And if body is held alive and intact by and out the world. Class or group of organs, and that the you will analyze this vast universe through the emanations of vibrations. inhabitants of earth are in consefrom one end to the other in the efquence evolved to higher state of
fort to discover. God, the results
consciousness. The following is would undoubtedly be very similar to
clipped from "Septebary Man," by J. those of Prof. Larkin's in his endeavtor to find the soul. It is likely true would at once become a lifeless for to find the soul. It is likely true would at once become a A Anderson: the soul it is need to come a incless the soul it is need by corpse. The Sun would case to give condition of molecular vibration, and which we may prove either that man its light; the law of gravitation would in the fourth, or kamic, or desire, has a soul, or that the universe has a cease to exist, and the worlds would business. - Voltaire.

of a St. Louis Minister.

been called to an excerpt from a ser-mon by Rev. Joseph Stephan, pastor They go neither up nor down. They, of the Shaw Avenue M. E. Church in stay with those whom they love, Your city delivered by him Sunday, whom they know love them. They, February 24th, ult. Be so kind as to therefore, are not obliged to "come permit me to review in brief, the reverend gentleman's statements. I do make themselves visible to the inner. not do this with any desire to enter vision of some sensitive, or impress into controversy by letter or in print their loving thoughts upon the minds with my clerical friend. My purpose of those whom they wish to have is to correct his misstatements in or- their message of comfort, consolation

least." This aphorism is especially been contending—the imps of dark-applicable to the case of Rev. Stephan. ness and their satanic leaders. He knows nothing about Spiritualism, hence he assumes to talk the most are frequntly counterfeited by con-about it and against it. Men who are scienceless tricksters, I will freely adtoo narrow to see beyond the horizon of their own ignorance, often feel were produced by Moses and Aaron qualified to sit in judgment upon the Jesus and his Apostles, likewise duworld. This critic of Spiritualism belongs to this very class. Wise men mancers and astrologers? fear to pronounce an opinion upon any subject, or concerning any man, lest they make a mistake. The uninformed do not hesitate to speak, not knowing that action is equal to re-

action in a contrary direction.

In the name of three hundred ty of truth to error, of genuineness to thousand avowed Spiritualists, and one million and a half of investigators who are partial supporters of our movement, I challenge him to produce one substantial proof that Spiritualism, pure and undefiled, induces immorality and irreligion. Were I to cite the early history of the Methodist Church, I could find not a few instances of gross immorality on the part of Aaron's rod has swallowed up all the most profound ignorance that ter of the fields. Spiritualism's proofs ever assayed a position as a teacher to the world are legion, and in giving of men. But, because some Metho-Ignorant, it does not follow that all sorrowing, cheer the broken-hearted were. The majority of them were encourage the weak and weary laden high-minded, noble-souled servants of better for their having lived in it. In Spiritualism there may be some You may have your mesmerism, who are immoral and irreligious, but your hypnotism, your telepathy as they do not represent the rank and playthings, as the rods that will van-file of our people any more that the ish when the rod of wisdom over-erring ones in Methodism represent-takes them, Brother Stephan, but ed all of the followers of that great there will remain the residuum of movement, which has done so much for untold millions of people. As a You rejected. Like the loaves and matter of fact, Spiritualism is the dishes in the hands of Jesus, this revery reverse of irreligion and immor-sidium will be multiplied many fold ality in its influence upon those who until it is sufficient in quantity to feed accept it. It demonstrates the Imma- all the hungry sons and daughters of hence of God in the Universe, and the Infinite. Spiritualism gives the proves that man is a direct child of substance of spiritual truth to all, God, hence responsible for his every while Brother Stephan and his brothact and thought. It further declares ren are content to eat the husks.

"Come with us," Brother Stephan that there is no forgiveness for sin, and that man must do right as a Spir-learn the truth, and the truth shall and that man must do right as a Spiring make you free. Yours for truth, itualist, or suffer for his error make you free. HARRISON D. BARRETT. that clean thinking, pure living, noble striving are daily essentials for every man, and that when one fails to live up to these divine commands no eleventh-hour repentance will enable him to escape the consequences of his sin. Methodism throws the burden on an innocent Being, urges its followers to shirk their duty ting someone else pay their debts for them. This is immorality of the rank est kind. I wonder if Rev. Stephan

is guilty of it? Spiritualism demands purity of life and rectitude of conduct in all things and never fails to defend the sanctity of the marriage tie. It does no believe in murder, legal, or illegal hence, is opposed to war and capital punishment, in both of which Rev Stephan's Church, as a body, if not he himself, are devout believers. is the more Christian-a belief in war. belief that they are relics of barbar-ism and should be abolished? Brother Stephan, is there not a commandment "Thou shalt not kill?" Did not "Love your enemies as yourself"? Do you heed these com mands, or are you still apologizing

for Rev. E. K. Avery? Rev. Stephan's, reference to John Wesley is ample proof to me that he has never read any reliable biography of the noble "Saint of Epworth." Brother Stephan, secure an unabridged edition of some good life of Wesley and "read up". Take the one written in 1818, published by the ual work. Methodist Book Concern, London, Paternoster Row, written, I think, by Daviess, and read it carefully. Don't tear out page 41 in Volume I, nor pages 341 et. sq. in the same volume. If you don't find Wesley a good Spiritualist by his own confession, his own written statements, it will be no fault phenomena and philosophy or Spiritof the author, nor that of Wesley himself, but of your own bigotry and prejudice against God's truth. Rev. Stephan is utterly mistaken

God in Nature, or seeks to look

through Nature up to Nature's God.

a sun-worshiper if he worships anvthing at all. It seems that the Sun is and apart from Nature, that He is a and furnished to the people its week-something outside of Nature, and is something outside of Nature, and is ly feast of intellectual and spiritual Round, which Round will last so long God, because everything with the scias the life wave or impulse has its entist is accounted for by phsyical
activity in molecular matter. But means,
the duration of each a second of the consecration ceremos to the interpolation of each a second of the consecration ceremos to the invitable result.

With all the consecration ceremos to the invitable result.

So holy as the home—L. K. Washthe duration of each a second of the consecration ceremos to the invitable result.

Therefore anyone was seeks for the invitable result.

Editor St. Louis Post-Dispatch:— when he says that Spiritualists "Call up the spirits of the dead." There National Spiritualists' Association of are no dead, hence they could not call the United States of America and the them up if they wished to do so. The Dominion of Canada, my attention has dear ones of our lives do not go away. der that the public may not be decived by his baseless assertions.

Homer is said to have declared, with those whom Rev. Stephan and his He who talks the most, knows the ministerial brethren have so long

That the phenomena of Spiritualism mit. Were not the phenomena that plicated by the soothsayers, necrocase were there not a few manifestations which the wise men could not duplicate? Did not Aaron's rod in serpent form eat up all of the other rods? This is a figbase or even clever counterfeits. So it is in Spiritualism. It presents a clear, substantial residuum of genuine phenomena behind which are to be found causes, the disembodied intelligencies of finite beings, who thus seek to prove that they have survived the change called death. One genuine message, and that proof is given. some Methodist preachers, likewise counterfeits, leaving God's Truth masdist clergymen were bad, and many men, it has done more to comfort the than all the churches and material God, who sought to make this world science taken together, have been able

to do in fifteen hundred years.

President National Spiritualists' As-

sociation, and Editor-at-Large, se-

NOTES FROM BROOKLYN, N. Y.

Interesting Anniversary Exercises in the Church Presided Over by the Rev. May S. Pepper.

TheFirst Spiritual Church of Brooks lyn, N. Y., held afternoon and evening services on Sunday, March 31, 1907, in commemoration of the fifty-ninth on the part of its votaries. It demands Aurora Grata Cathedral, Bedford ave. corner Madison street.

The pastor, Rev. May S. Pepper, presided at both sessions and delivered an interesting address on each occasion. The other speakers were Mrs. Carrie S. Thomas, Miss Amalia F. Pfenning and Dr. Wyman. Most excellent spirit tests, messages and is the more Christian—a belief in war, in executions upon the gallows—or a Mrs. Pepper, Mrs. Thomas and Mme. Marcia, which were thoroughly convincing to the large and enthusiastic audiences gathered, and elicited the warmest commendations for their lucidity and reliability.

It is a matter of sincere regret that owing to the greatly impaired health of our pastor, and her proposed early, trip to Europe for rest and recuperation, the church services will close with the last Sunday in April, and these will not probably be resumed until October, when Mrs. Pepper hopes to return with health fully restored and again take up her spirit-

Her faithful and efficient services as pastor, lecturer and psychic during the past three years in Brooklyn, have been productive of great good, and many thousands of skeptics and unualism, have received the most convincing proofs of the reality of spirit intercourse and guardianship

Very large numbers of attendants upon our services have been drawn from the congregations and member ship of the various denominational aging result that these thousands of investigators and seekers after newer facts and truths than are furnished by orthodox Christianity, have been astructed, liberalized, and spiritually illuminated by the inspirational discourses, and the wonderful psychic

demonstrations given by Mrs. Pepper, during the term of her pastorate. The Progressive Thinker has alrefreshment. The Editor of this serves the unstinted praise of all who love our grand cause of Spiritualism, and who desire its progress through-

DR. JOHN C. WYMAN.

A good Christian should never go to law; rather should he give up his oat and his pants, and everything that he hath. Churchmen never go to creatures in the world on matters of

# SUGGESTION.

# Gan Griminals or Wayward Boys and Girls be Reformed by Suggestion?

That wonderful results have followed when Suggestion has been properly made on the minds of those who have a tendency to commit crime, is now a conceded fact. We invite the careful attention of our readers to the following, a veritable mine of information for every Spiritualist to consider.

off her energy in breaking china, for

house at the time, but all these were

excluded from the room, of course, un-

il after the patient had gone into the

hypnotic sleep.
"Physiologically speaking, the sleep

is a perfectly natural one and doesn't

will.

have any weakening effect upon the

under the hypnotic influence the easier

he succumbs to it, but there are no

harmful results. Before the sleep comes on we tell the subject that he will be wakened at a certain time or

will waken himself at a fixed time feel-

ing refreshed and invigorated, and

Sleep Is Induced Entirely by Talking.

talking to the aubject in a monotone.

This droning conversation serves the

double purpose of bringing on the hypnotic state and at the same time of

making the patient see that the doctor

is not there to scold or cross examine

be helped and I want to help you all I

can. Tell me all about yourself-why

you give way to these fits of anger

You see, Mary, I never saw you before

and all I know about you is that you

me about yourself I'm sure I can.

want me to help you. If you will tell

gin her confidences and when she had

told me all she could I began to tell

her what she should do, always speak-

After a while Mary's eyes had stopped

shifting from the rug to the pictures

and back again, and now she was looking at me with a fixed gaze. And I

talked on and one and gradually her

eyes drooped and closed and she was

"And now I talked on to her just

the same except that the sentences were more sharply inflected. 'You're

not going to fly into these fits again

Mary,' I would say in a decided tone

You are never again going to be jeal-

wild anger. You like to play the

piano, Mary, I know that, and when

you leave the home you will have

"Again and again I went through

only in one case to dressmaking in-

stead of piano playing, in another

case to the violin, or cooking, or what

not as the subject's mind ran. And

at the time appointed Mary or what-ever girl it was would wake up or be

"How long does it last? In

"Five years ago a man came to me

o be cured of alcoholism by sugges-

tion, and although I've told him since

that the treatment ought to be repeat-

d as a safeguard he tells me that it

isn't necessary as he has never taken a drink since that first hypnotic sug-

estion. Perhaps he is exceptional,

ecause sometimes there is a relapse.

But I've found that the effects of the

second treatment after a relapse are

more lasting. I don't believe the will

has much to do with the phenomenop. Take the drunkard. He is not keep-

ing away from drink since that first

suggestion because he wills to abstain

"The suggestion makes a physiolog-

Professor James of Harvard calls the 'higher spiritual self'—the 'inner

man' of St. Paul-which when it is

aroused by suggestion is a thousand

times stronger than any passion or ap-

time they were told to waken. Re-cently I hurried to catch a train for

Boston after making the suggestion

to a nationt and at the stated time the

house as naturally as you would get

up in the morning and go down for

Physician.

"No, the subject rarely talks back

to the physician during the sleep con-

versation," said Dr. Quackenbos in an-

swer to a question. "Sometimes a person, however, has what is known

as an 'alternating personality' and will orally combat the suggestions, 'give sass' as it were; but this is rare.

One woman whom I treated about a

year ago got up after I had left the house, spoke to the nurse in a seem-

ingly natural way, and then went out to go lo her hotel. This was about 2

o'clock in the afternoon and she has

absolutely no recollection of what happened from that time until 10 o'clock that night except one trifling

incident. Still in the hypnotic sleep

she walked over to her hotel, where

a negro buttons noticed that her bracelet had become unclasped as she

was going toward the elevator. The

and this incident was all she recalled

"If Mrs. Sage is anxious to aid the

city of New York I know of no better

object for her to endow than a hos-

pital that might be named off-hand

the 'Institute for Applied Psychics,' with a laboratory, an infirmary, an out

patient department, and a large sani-

until she woke up in the house of a

friend that evening.

patient aroused himself and left

peared after that one treatment.

that you will play beautifully.

happy.

ous of the other girls and fly into a

Bit by bit the little girl would be

'Mary,' I said, 'you came here to

Take Mary B., for instance.

"The sleep is induced entirely by

this is brought about.

The oftener a subject is placed

Judges of the future may sentence of the treatment are simple. First of criminals to be sent to a hypnotist in-all-I learned from the officers of the stead of to a prison if the theory of home which; if any, kind of work Dr. John D. Quackenbos of New York, each particular girl showed a fancy specialist in nervous and mental distor, because after I suggest to a paeases, hypnotist, and student of psy-tient what not to do I then begin to chic phenomena, that hypnotism can turn the sleeping subject's mind to be used to reform the enemies of so-ward something constructive—tell clety should obtain [as set forth in the her, I mean, that instead of working Chicago Inter Ocean1.

A series of experiments conducted instance, she would be much better off by Dr. Quackenbos upon some way- if she were to devote that time to ward girls to cure them of their way-practicing on the piano, sewing, wardness has been so successful that they have attracted the attention of her lest say she inclines toward. students of hypnotism all over the country. Dr. Quackenbos maintains my house and my office. Mrs. Manthat his system would result in resell, a Mrs. Irving, Mr. Hughes of the extent of the country for Psychic Research. students of hypnotism all over the forming criminals to a great extent London Society for Psychic Research, and that it would make useful citizens and two murses were present in the out of men who otherwise would become habitual offenders against so-

"Do I believe that hypnotism would be efficacious in reforming criminals?" said Dr. C. Pruyn Stringfield, a well-known physician who has made a considerable study of hypnotism. "I. considerable study of hypnotism. certainly do if it is systematically and rationally applied, and if the person co-operates to make it successful. In fact, hypnotism is used to a great extent now by physicians in a certain class of cases and I believe that as it certainly has its influence over tients it would be even more effective with men who are classed as criminals, but who perhaps are merely first offenders, and who need the help of a stronger will to guide them in the

Believes Thoroughly in Theory Hypnotism.

"I have followed Dr. Quackenbos experiments and am a firm believer in his theories. As a matter, of fact, more efforts should be made to influence criminals along different lines than are made to punish them. jails are full of criminals who need a helping hand to aid them, and their minds in many cases would be receptive to the influence of the hypnotist. In my practice I have a great many cases of alcoholism to deal with. I find that when men have no will at all if they are made to believe that the doctor is their friend, that he is trying to aid them, they can be made to let liquor alone and will reform. I do not know exactly how we could go to work to establish a systematic bureau of hypnotism in the case of criminals, but I am certain that the future will see far different methods adopted for dealing with them than are in use at present.

As for the employment of hypnotism by doctors, it is done regularly. In fact, suggestion or hypnotism is involved in the very giving of medicine. The patient takes the medicine and is told that it will have a certain effect upon him. He naturally looks for that effect and that is the first element of suggestion. I have followed up the otism very closely I am convinced that hypnotism may be used to reform criminals." Dr. Quackenbos in New York has

made an elaborate explanation of how he arrived at his results. The first suggestions were given by the doctor in his office to two of the

girls last June and the effects were so marked that last week a woman of wealth paid the expenses of six more girls from Trenton to New York and return so that these too might be benefited by the odd treatment.

## Dr. Quackenbos' System Not Akin to

Christian Science. "My system is not akin to Christian Beience," said Dr. Quackenbos, somewhat forcibly. "To begin with, Christian Science is a religion, with which hypnotic suggestion has nothing to do. Furthermore, hypnotic suggestion difhypnosis is exact, scientific, takes into consideration the peculiarities of particular cases, and recognizes limitations. We can't cure a hole in the lungs or a heart lesion by hypnotic suggestion. Christian Science, on the other hand, makes claim to do

but simply because he has no desire To tell in a sentence what I claim to drink after being told in the sleep for hypnotism in medicine, I should that he will not have the desire. say By suggestion in hypnosis one can make a man do anything physi-cally possible and morally right." Dr.Quackenbos said he did not know ical as well as a psychological change of being. In all of us there is what

how the first two girls from the Trenton home happened into his hands further than one day he received a letter from Mrs. Elizabeth V. H. Mansell, the like to see if hypnotic suggestion petite. After I have made the sugsuperintendent, saying that she would would have any effect upon the ungovernable tempers of some young girls in the home. Upon the doctor's replying that he would like to make the experiments, Mrs. Mansell brought the two girls to his office during the early part of the summer.
One of the girls was referred to by

the doctor as Mary B., a young white girl. Hers was one of the most pa-Says Subject Rarely Talks Back to thetic cases in the home, Dr. Quacken bos said. At the age of 14 she had become the mother of a mulatto baby, and although she always exhibited an intense maternal love for her black child, she developed violent fits of temper after the child was born and would fly into an uncontrollable, destructive rage upon the slightest provocation. Another of the girls had been placed in a low resort when but 9 years old. This girl. too, gave vent to violent outburst of anger after being received into the home.

## Poor Creatures Reach Out for Human

Sympathy. "If you could see how these poor little creatures reach out for a bit of human sympathy," said the doctor, "you would realize how much they will do for one who they think has their interest at heart. Take, for instance, the six girls that came here to my office. There was no coercion necessary on the part of the officers of the home to get them to come here for treatment after they had seen the beneficial results of one treatment on the two girls who were placed in the hyp-notic sleep last summer. When the atient comes in that frame of mind

half the battle is won. "I worked with those six girls from about 11 o'clock in the morning until & o'clock in the evening. The details

to relieve the abnormal morally and mentally. You can imagine the hundreds of morally diseased that can be might as well punish. a person for kleptomania, for instance, as for diphtheria. Kleptomania is simply moral hysterics—the person so afflicted grabs for an object because he wants it. The term is abused, I know, but real kleptomania can be overcome by suggestion in hypnosis.

Honest People Not Hypnotized Into

Committing Crimes. "Don't believe the tales that honest people are hypnotized into doing The patient can't be made to do things that in a normal state would be revolting to him-he doesn't act on suggestions that are against his convictions. He may stab you with a paper knife upon suggestion, it true, but all the time he knows it is a paper knife. The ethical victory in the case of these poor girls from the Trenton institution is that they are anxious to do what is right at heart and so they are influenced gladly by this strange force of which we know so little as yet.

"The churches are coming to see the

value of the treatment. The Rev. Dr. Elwood Worcester of Boston has a class of 800 men and women who meet once a week to learn what they can of hypnotic suggestion and its Washington is carrying on the same work in the capital city. In Stock holm Dr. Wetterstrand, one of the master minds in European science, holds clinics daily during which he places twenty patients in the sleep simultaneously in a soft of salon he has for the purpose. Dr. Wetterstrand, however, passes from chair to chair, stroking each patient's brow in turn and saying at the same time very softly and persuasively, 'Go to sleep, go to sleep.' After this his treatment is the same as I have described.

Much Can Be Done With Insane in Incipient Stage.

"The insane? Well, a great deal can be done with the insane in the incipient stages of the disease. Before the delusions have become fixed they can be driven away by suggestion, but after they have became fixed chronic, it is too late then. I can't say much about the effects of the suggestion upon the mentally unbalanced, how ever, as my experience with such cases has not been large. was brought to me from Virginia by his wife after he had been confined in an asylum for a year. His delusions were marked and he was very violent during the trip to this city. After treament by suggestion he had forgotten his delusions enough to permit me is as well mentally and physically as could be wished. Declares Hypnosis Is Still in Its In-

fancy. · Hypnosis is in its infancy as yet but physicians, the clergy, and laymen are coming to know more and more of its possibilities. A great scientific medical school, like the University of Berlin, is working constantly to spread knowledge of its uses in medicine. In America an article will soon appear over the signature of Dr Worceste that will attract much attention. If the scoffers could see those little girls -daughters of degenerates, ill-treat-

ed and kicked about the streets before they were received into the home -come in here and see them depart radiant, sweet, and happy one would realize what an amazing turning about in a personality can be accomplished practised so much and so faithfully within an hour. From the thousands of cases that have come under my observation I know that the suggestion this with each girl in turn, varying it will overcome absolutely viciousness and moral degeneracy if the operator can but obtain his subject's confidence."

A case in which hypnotism will probably be employed to bring about the reformation of a criminal is that awakened and depart refreshed and of Harry Hamburger, a boy homicide, who, seven years ago shocked the peo-ple of Detroit with one of the most case of the two girls I treated last June the outbursts of anger disapbrutal murders ever committed in that part of the United States.

Hypnotism to Be Tried on Detroit Murderer.

For nearly seven years Hamburger has been in the asylum for the criminal insane, his case being believed to be hopeless, but gradually his mind is being restored to its normal condition, and Dr. O. R. Long, an expert criminologist, who has charge of Hamburger, will see what he can do to influence Hamburger's mind in the right direction now that his liberation is proba-

Connected with the story of Hamourger is a tale of a mother's love and devotion which is almost unparalleled n the annals of such cases. The mur der in which Hamburger was implicated was that of Charles J. Reindel, a downtown merchant, which occurred on the evening of December 2, 1899. The body of Reindel was found in his store, where it had been frightfully beaten with a club and afterward saturated with oil and set on fire. When the fire was discovered by a theater employe, hundreds of people were pouring into the theater, but a little later the body of the unfortunate merchant was discovered by the police and firemen.

After a five days' search the police got a clew to the murderer, and Hamburger, but 19 years old, was convicted of the crime. He had killed the merchant with the sole object of robbery, and had then set fire to the building.

Although experts pronounced him insane he was found guilty and sent to the Jackson prison for life. There his condition grew worse instead of better and a commission appointed by the court decided that he was insane, a hopeless imbecile of the worst type, with not the slightest chance for recovery.

When he was finally consigned to the care of Dr. O. R. Long it was be-lieved that the world had lost sight of him forever and that the asylum would prove his living tomb. But it was not to be. Hamburger's mother never gave up hope that her boy would regain his reason. She visited him day by day, and went to work to earn her own living so that she could get money to make her son's life more bearable.

Mother Came Every Two Weeks to

Visit Her Son. Mrs. Hamburger lived in Ionia and every two weeks she traveled the weary road between the little town and the state prison to visit her boy, and her interest compelled the asylum authorities to pay more attention to Hamburger's case. More than a year after his mother had commenced these visits she was rewarded by seeing a few signs of consciousness on the part of the insane boy, and then he gradutarium for the wealthy, which would ally began to recognize her and to go far to keep up the place financially. look for her visits. The doctors at

It's amazing what could be done then. first paid but slight attention to these indications of an intellect, but when he began to respond when they talked got at in no other way except by the stronger tone they believed that a methods I have described. You miracle was being worked. One of them was interested in athletics and succeeded in getting Hamburger to take up outdoor sports, and succeeded beyond his most sanguine exjectations. This was followed by Hamburger's be ing interested in books. The work of teaching him was tedious, but they persevered and the vontient responded more and more readily.

It is said that homow possesses as much knowledge as the normal man of his age, plays bridge whist and can use shorthand odiscusses political economy, can run 100 yards in twelve sec onds, and likes to discuss politics. He will not discuss the murder in the little store in Detroit, however.

Suggestion Used to Bring About Normal State of Mind.

In bringing Hamburger to this state of existence hypnotism was used to a great extent after it was seen that there was an awakening in his mind. There is no thought that he will became a criminal again, but it is believed that it will be necessary for a ime to have a man of stronger inteldespondency he will not become morbid and brood over the events of his past. Dr. Long believes that it would sternly denying that debasing doche entirely safe to restore him to libbe entirely safe to restore him to libremedial powers among the mentally erty, but under the statutes he must abnormal. A Baptist minister in go back to the state prison, where, Dr. Long is positive, he would relapse into his former hopeless state. The asylum doctor is keeping him there because he says that it would be no less than a crime if the rigors of the law

#### BEYOND THE VEIL,

And I Will Send You a Comforter.

This is a mandate issued by the Infinite Spirit to mankind, for their comfort and consolation in times of great sorrow and affliction, when the days are like one long, sad dream, while weary eyes look forth on the beautiful earth, but fail to sense the brightness of the sunshine, the song of birds, the lovely tinted flowers, for all is seen through a mist of tears, by the eyes from which the light of joy has fled.

But the great Infinite Mind, whose nature is love, kindness, mercy and justice, knew the souls of men must experience times of agony and tribulation too great for word expression, too deep for even the dearest friends of earth to minister consolation. Look to send him away to the mountains up, sad hearts; and learn a comforter with orders to walk and fish—I'm has come into the world, even unto keen on fishing, you know—and above you, if you will list to its beautiful all things to 'forget it.' Now he is teachings, your sorrow will be lightall things to 'forget it.' Now he is teachings, your sorrow will be light-engaged in active business again, and ened, and in place of silent despair, a holy, tranquil calm will take its place, as you look forward to a time when a recompense for all trials nobly borne will be thine."

Yes, even to-day has this divine comforter appeared, and been accepted by many on the earth plane of life To the lowly as well as the great, it is a friend. It lingers by many firesides, tried and trusted by years of experience: its beauty never wanes, nor its divine luster grow dim. It is lifting the gloomy shadows from the lives of many, and paying the way to brighter and better things in the future years. It has shed many gleams of sunshine athwart your pathway, opening as it has the door to your free communication with departed loved ones.

This great comforter from the divine spirit, we call the beautiful farreaching philosophy of Spiritualism. And what greater comforter can the this same philosophy, which is food, and comfort to the understanding soul. It is a soft, white-plumaged dove, whose snowy wings with swift flight bring you tidings from beyond the veil, of loving arms waiting to fold you, hearts beating with love's purest, sweetest affection. It brings you tidings from those you knew and loved in the summertime of youth, when life was bright and fair; and held a promise of greatness, when cloudy skies were unknown and all the present blossomed with hopes that were to bloom into reality in future years, and fear of failure was unknown.

It brings tidings of a land where friend is united with friend, father and son clasp hands and feel again the kindling of true parental love, re-newed, intensified by the years of sep-aration; mother and daughter greet each other with kisses of love fond embraces, while they journey to their spiritual home, where arm in arm they tread the mossy grass or linger in homes of love.

This comforter brings you tidings of a land where again meet husband and wife, and renew the tender companionship, while the golden link of life is bound together, never to be separáted; here they will abide, their weet true love growing sweeter and orighter as time rolls on.

It tells you in this summerland of immortal life you, may work out all the beautiful ideas, which you longed to accomplish during your earthly journey, but failed, while heartsick and weary you felt yourself defeated in the battle of life. Oh, on how many anxious waiting hearts has this divine comforter descended; how many tears has it wiped away, to 'replace with smiles: how many hearts has it filled with peace and consolation; how many weary hands' have been folded over peaceful breasts as with unfaltering trust, and smiling lip, they greeted the angel of life as they received the command to come one step higher. Why do they smile and reach out their liands to welcome what reach out their fiands to welcome what has for so long been called the king of terrors? Why, Because this comforter has come to them, and they know that so called death is not an enemy but the giver of real life, eternal life, to the goul of man; they are only going home, to meet some loved one, therefore they know no fear.

In the soft twilight, of departing day, when all lature is hushed and still, when the fong shadows cast by

still, when the fong shadows cast by the last rays of departing sunlight fling their wavefing boauty across the fragrant dewy grass, and daisy strewed meadow, then sit silently in some quiet spot, and give yourself up to spiritual thought and soul communion, while your mind wanders in memory to some departed friend, now dwelling in spirit realms. Then will you sense a feeling of rest, and sweet content, while the trials of life will seem as naught, for a response has come from the silence, and soul speaks to soul: the comforter has come to you in the form of your spirit friend, and brought the sweet fragrance of his love. for you for your strength and rest.

May the knowledge of this beautiful philosophy, which can alone offer the true and everlasting comfort to the world, be cultivated in every household to become to all the comforter of mankind. MRS. JAMES RILEY. Marcellus, Mich.

IMMORTALITY.

Demonstrated by Convincing Personal Experience.

"You have had false prophets among you—for centuries you have had them, solemnly warned against them though you were; false prophets, who have told you that all are nothing but flends or wolves, half beast, half devil.

"Believe that, and indeed you may sink to that."-Ruskin, "Crown of Olives,'

Of a surety, "a tree is known by its fruits." Nineteen centuries of Catholicism and Protestantism bear witness to the truth of Ruskin's words. It is far from my purpose to offend adherents of the churches; for I well know that among them are many sincere and well-meaning people.

But the church is on trial: and its false teachings, having brought about such appalling calamities of the past, worse being threatened; and the present barbarous state of societymen, women and children sold in slavery, sacrificed to Mammon-being but the fruit of pernicious doctrines and false teachings of the church, we can no longer mince words nor delay the lect with him, so that in moments of urgent demands for the truth that the That true nobleman. Ruskin. by

trine of the "inherent baseness of man" and, like Emerson and indeed all truly great men from Plato and Jesus down, standing and declaring for the inherent and divine nature o man and woman, sweeps away the very basis on which the whole structure of false Christianity is built.

For, man, being divinely immortal were carried out. His mother is For man, being divinely immortal steadily working to secure for him a in his own right, needs no church nor pardon from the Governor, but has special saylor to remit his sins, but not succeeded as yet.

must needs cling to what is upright and noble in him to work out his own salvation.

These twin doctrines, diseases rather, of "inherent baseness" and "vicarious atonement" which the early 'church fathers" introduced into the world have done more to wreck hubined.

But mark the unscrupulousning of that notorious council, that framed the theological scheme, and formed a trust in religion, beside which all our modern trusts pale into nsignificance! They schemed thus: First they in-

vented an ever-burning lake, which all unbelievers were to be cast for eternal torment. Then man was to be made so vile that it was an utter impossibility for him to escape that lake and "everlast-

ing damnation" except through church and its doctrine of "vicarious atonement." The church waxed fat and wealthy on sin, by selling absolutions!

Poor, simple, ignorant humanity; what sins have been committed against you in the name of Christ! The church still claims to have the souls of men in its power to consign either to hell or heaven. The church still guarantees the admission of any monster to heaven if he will but obey its conditions.

But in a few years the church will be bereft of even that hold on the people; for its power, even to get people to listen, is rapidly waning. "It was the selling of absolution that ended the medieval faith; and I can tell you more, it is the selling of absolution which, to the end of time, will mark false Christianity. Pure Christianity gives her remission of sins only by ending them; but false Christianity gets her remission of sins by compounding for them.' Crown of Olives, p. 65.

Crown of Olives, p. 65.

True and noble words! Jesus taught the immutable laws of Cause and Effect as applied to the conduct of men one to another, in clear and emphatic language. He also taught that all violations of that law brought their own terrible punishments. He taught the Brotherhood of Man,

and the divine basis of it, in the words. "Inasmuch as ye have done it unto the least of these ye have done it unto me." The church has to answer to the

charge of cunningly altered docu-ments; altered to suit its own nefari-The teaching of Jesus as to the inerent divine nature of man is so

abundant and clear that there can be no misconstruction about it. And it may be said—I challenge the church to prove otherwise—that in proportion as men have disregarded its first essential false doctrine, and clung to their own innate divinity, so have they become noble and divine instructors to humanity. I point to our great men of science, philosophy and poetry, as proof of my statement.

.I go a step farther than that and denying all your doctrines from your Jehovah down, and declaring them false and degrading, I add my individual testimony as to the royal and di-vine nature of all human beings. Some twenty years ago I resolved to

investigate, myself, as to the truth of the immortality of man. My mother had suddenly died outside the "pale of the church. It was strongly insinuated to me that she had gone to hell. Indeed, under the terrible church doctrines, there was no other alternative for her! Naturally my boy's na-

ture revolted. I cut loose from the church; and had it not been for an innate devotional tendency, doubtless I should have become a hitter atheist. I was satisfied that Jesus had lived, and looked upon him as I did Plato but a greater than he. Taking the suggestion of Jesus as to praying to "thy Father in secret," for about seven years some time was given every night in "intending my mind" actively on this diviner part of myself. All my life was made to tend to the devotional attitude. One night, after this seven years

period, I had hardly sat down in my privacy when several rapid, rosy electric waves swept downward and over me. Invisible fetters fell from

I stood up another being. The slow, lethargic bodily sensation vanished, and it seemed as though my body was composed of light and love. The whole being became finer, more delicate, and all aglow in exquisite, se-

ene and holy bliss.

-the "Christ child state." There was healing in my hands and "Words, phrases, fashions, pass away, love in my heart. The glory of that But Truth and Nature live through presence did not entirely vanish for three days, when the charnel vapors of

its own serene abode. After a lapse of several years a similar phenomenon came about in the following manner:

this earth compelled its departure to

Lying in my bed, late at night, my mind being normal and conducive to sleep. I suddenly became aware of an invisible and holy personage by my side. Naturally I am analytical and I closely analyzed this sacred phenomenon from its inception. It entered my body at the spicen and, inly ascending, pervaded my heart, breast and brain. It was like a beautiful warm, rosy, blissful substance.

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that gift with three other houses and lots adjoining Headquarters, making two brick and two frame dwellings now owned by the N. S. A. All of these things you-we-

to the generosity of one man-THEODORE J. MAYER.

Do we not owe him something in Do we not owe him a monument? What kind of a monument would

Not one of bronze, nor of granite One of deeds rather!

He wants the N. S. A. made strong o do its needed work! Such a monument would please him nuch in his spirit home! Let us Build it-you and I! HOW?

By establishing the Theodore J. Mayer Endowment Fund of \$400.000! Do we not owe this offering as a token of our gratitude to the good man gone? There are 300,000 Spiritualists who

are avowedly such in America to-day! Surely every one of them loves Spirituarism one dollar's worth, both for his own and Mr. Mayer's sake! Spiritualists of the World, Arouse yourselves! and do now this deed of love, out of your regard for the Cause and your affection for Mr. Mayer!

in this practical manner! Send in your dollars at once, and induce your friends and neighbors to ewise! Address your letters to MRS. MARY T. LONGLEY. 600 Pa. Ave., S. E., Washington, D. C. Mark thus:—ENDOWMENT FUND.

Let us honor his name and memory

Slowly this holy presence absorbed my personal consciousness till there eemed but a spark left me to analyze and comprehend. I was borne aloft to the realms wherein our diviner souls have their being, moving in peace, love and harmony Ah, we have no idea of that heaven

world! Two predominant ideas, were horne n upon me-great power and surpassing wisdom held only by virtue of obedience to the harmonious laws of na-

So close was my comprehension that asked, what about my sins? And the answer came clear, concern you; you must atone." the waking the next morning to the

shadows of earth. In the foregoing you have absolute verities. I should be doubly accursed were I deceiving you in one detail. It is a piece of significant and singular good tidings to all men and wo-

Now note the inevitable conclusions to be drawn: 1. If one man is so divinely blest by an inherent immortal soul, then all

people must be so blest. 2. That love, harmony, unity, are the natural attributes of our souls, therefore, spiritually, there is a sa-cred and divine brotherhood of humanity moving always in accord with harmonious and universal laws.

Summed up: We are inherently noble, royal, immortal; and the protherhood of man is a natural lawto be violated at our peril-and the ultimate goal to which all evolution

ends. What a sublime ideal! Adopt that as a working basis for our national life and civilization! Let the diviner sympathies have

their play! Then how quickly would the centralization of wealth give way and make means to allay all poverty and gaunt want, banish misery, and intro-duce happiness. The greatness of a nation is in exact proportion to the happiness of all its people.

In conclusion I grant you this seem ing mystery of the duality of the Soul But undoubtedly we draw our mental sustenance from that source. How carefully, then, should we use our mental forces! 'What appalling adjustments await those who wilfully use it against humanity! The gamblers on the necessities of the people

for instance! I choose my words, and in view of the past and the present, I do not think them extravagant, and I the lie direct to every church dogma excepting the "communion of saints. It is time for plain speaking. ages the church has given false doctrines, scared the people and well-nigh

wrecked the present civilization with its awful man-made theories.

Now look to yourselves, priests, good and bad. Take the full responsibility of your teachings. You yourselves will have to answer

before a stern and implacable Justice Would you scare me with your talk of an uneasy deathbed, as you tried to do to Thomas Paine? If so, I want to tell you that I gladly, so gladly would welcome release from this life to get Moreover, I had the innocence of far, far away from your Christian sochildhood with one predominant idea clety; and from this earth which the church has made accursed.

> all:" WM. JOHN WARD.

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son, daughter, and their mother."
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# The Dark Seance.

J. C. Craig, a Prominent Lawyer of Los Angeles, Cal., and a most excellent medium, gives his experience in connection with the Cause at Toledo, Ohio.

ger the world is becoming to learn of the purpose of gaining information existence beyond the veil called death. as to how the affair was conducted. We are grasping at each straw as a She also told me that any person could buoy to keep from sinking into the give a materialization if they were mire of materialism and to assist in slick enough and had someone to atrising out of the weird and uncom-tording teachings of dogmatism. In She also disclaimed any belief in Spirthis world of thought there are three itualism. That evening was a repe classes, First, the ignorant wise, or tition of the first but not so smoothly those who claim to have sprung from done. I was taken into the cabinet have investigated and are not surfestations of spirit power, and yet-are so happy with learning the truth of Now shall I give up in despair and life that they do not always stop to cry fraud? No, I shall keep on indiscriminate between and are apt to vestigating, for I firmly believe that credit too much to unseen forces. The the time will come when the physical the truth and have sufficient intellect enabled to behold more clearly our to investigate and learn that spiritual spirit friends, phenomena are possible. This class I do not expect to see them every-call themselves the safe and sane, but where on the street, but I do believe like the others, they have some weak-that our physical eye may be develnesses. They are apt to stop too oped and with the development of the short of learning the whole truth, so spirit forces we will live in closer that in any class we find there is some defeat, and that it is impossible to get the absolute perfect, for the per-fect man has not yet manifested him-and the entire world would not be

I shall not deal with the first class in this article, but will do so at some I shall not join the rabble who dis-

future time.
As to the second and third classes, in reference to one thing I desire to own notions about materialization; it speak. I find that there are many may not be as strong as the opinion people who know of the fact of spirit of others in some respects, but I am far enough to know very much about the possibilities of spirit power, and who are ready and willing to deny the truth of many grand things which all reason for ourselves and be not are absolutely as true and possible as too willing to accept everything as continuity of life. They have foggy the truth. There are pretenders evnotions, and are like the gopher, they erywhere who are willing to dupe its come to the surface just enough to if they can, and in the end it only keep alive. They are not willing at hurts us when we learn that we have times to admit the possibilities things unless it has been their expe-They are willing to cry fake and fraud, like the cawing of the crow at the first approach of imaginary danger to the nest. Some may be properly called "back numbers," while others may sometime moult and change their plumage, and some day be brighter birds. The second especially are those too ready and willing to take in everything pre-sented to their gaze as of the spirit-

believe in investigation, and shall always be ready and willing to investigate every phase of mediumship, and I am willing to be gulled a few times to learn the exact truth. Some time ago a Christian handed me a bogus dollar with some good silver dollars.

Now do you think that I was fool ish enough to throw away all the money because one piece was a fraud? No. I threw away the one and re-tained the others. Neither did I stop working for money because some of that which circulates for money was and is fraud. phenomena—I shall keep

on investigating and out of the whole I will get much good. There has been much said about the appearance of spirit so as to be visible to the physical eye, and according to the degree of density it seems to take a different name. That to which I allude is called materializa-Personally I do not know. I am doubtful, although I am willing comes my sweet privilege to review to learn. I am not willing to say the work of the past year and submit that many of my friends who implic- to you the sixth annual report of the itly believe in it are mistaken be- Bower of Beauty Lyceum of Monson, cause I have not witnessed the genu- Maine. As we look carefully over the ine. I may become discouraged in work of the past year we feel certain trying to get the genuine, by finding to much fr. and, but I am willing to learn, and when I find the genuine I hardest year we have experienced.

done by spirit forces.

are a fraud, but they are the children home, in which was the Bower of or offspring of the ignorant wise. It Beauty Lyceum room, passed into was the dark seance which brought other hands and so we had to give up many a person out of darkness to that sacred meeting-place. The year light, and the dark seances have their before, Grandpa Drake, another deplaces in the work of teaching the voted lyceum soul, left us. So some people, as any other phase of medium-times the way has seemed dream There are people who never would know the truth were it not for souls who loved us best, but their the closed blinds. Yet the dark spiritual presences are often manifest scances afford a greater opportunity to us, so we still press on. of palming off the imitation for the genuine to a much better advantage, just the same as the party mixed the our noble self-sacrificing Brother John bogus dollars with the good when he W. Ring, has been a sore trial to us paid me in the twilight. But let us We mourn its loss, but to help our-be careful and neither condemn too selves over that hard place, we 'havhastily nor be too ready to accept ing a complete file of the four years everything as genuine, for in either issues) are reviewing the lesson pa event we may be mistaken. My own experience has taught me to go slow and to use some reason in all things vet intelligent, honest people declare it to be possible and to have witnessed

In the fall-of 1906 I attended a supposed materialization at Toledo, O. The medium, a lady, gives her demonstrations for the benefit of her friends. and the cabinet is a part of a hall-way which is accessible from the kitchen, dining-room and the up-stairs occupied by her boarders. At the first ten to us sending beautiful thoughts meeting the materialized forms came to the curtain with sufficient strength have been doing what they could to to walk, bow, etc., but not enough to get a library for the Bower of Beauty utter a word above a whisper, and Lyceum. We have now 25 volumes, not even a distinct syllable until some and would gladly receive many more stiter was charitable enough to imagine a likeness. Some looked as old member, has only been absent though they had materialized their from our lyceum a very few Sundays face in the flour barrel and retained since he came to earth to live. He be-all but the staves; others had the fra haves very nicely, and while as yet he grance of an onion bed, and some takes no part except to make a sun-even worse—something like the shiny corner, we feel sure he is drink-

fumes from a soap factory, but it ing in these grand spiritual truths, was materialized (?). breath.

Later on and during the last of No of the hours of his babyhood spent in the lyceum room. but before the show began, and under | I am sure if all friends of the lycepromise of no exposure I was told how um cause could know our struggles, to hold a materializing seance, and our great efforts, during the past year. that if I would call the next day I they would send to the Bower of would be given the name and address Beauty lyceum loving thoughts, earnof some firm who made all the paraphernalia necessary for a first-class interest for the children. exhibition. I was treated very kind-

To the Editor:- I realize how ea- | ly at the seance, and I remained for

Missouri, and must be shown, and who and was also allowed to stand by the are so wise that they are unable to curtain and to touch the spirits, which see except it be as they have read honor was not given other friends. about in their own text book and One spirit (?) was so anxious to see measured according to their own his wife that his moustache fell off, warrow standard. The second class I did not return the next day to get are those who have intelligence information as to the makers of the enough outside of what books they paraphernalia, but I would like to have read, and who are in fact, wise have one of those illuminated flags, have one of those illuminated flags, people, but are a trifle overzealous in Mr. Editor, which she had, and which giving credit to spirit forces which are often used. The same medium does not belong to the same. They told me of other people who represented themselves as materializing mediprised at the many wonderful mani- ums, and who obtained their goods from the same firm.

class are those who recognize eye, under certain conditions, will be

I have witnessed some excellent

and the entire world would not be able to change my mind as to the genuineness of those manifestations, but claim other manifestations because I have not witnessed them. I have my return, but who have not investigated like an Ohio politician who was albeen duped. It would be better to belong to the ignorant smart class than to be too gullible.

The lady whose seance I have men tioned does not believe in spirit return, and it is by that class we may be taken in, and when the truth ap pears, unless we have witnessed enough of the good things in spirit manifestations we are apt to give up our investigation in utter disgust. The fakirs have done more to bring

disgrace to the cause than anything else could do, yet Spiritualism is a truth and nothing can injure it, except in name. We have no use for buzzards and

vultures, but they will hang around, and it seems as if we could not get rid of them. When some are exposed their friends will still cling to them as being misused.
Sometimes I feel that an exposure

does no good, for the people who are constantly fooled by the faker will al-ways be fooled, and are willing to be fooled, and the more that is against the faker, the more will some people rally round them. J. C. CRAIG.

Los Angeles, Cal.

Report of the Work for the Year Ending February, 1007.

BOWER OF BEAUTY LYCEUM.

Dear Children, Sisters and Brothers of the Lyceum Work:-Again it bewilling to herald it from the Still we move on with courage, knowhousetops I am not afraid to acling full well our arisen loved ones knowledge spirit return, nor that will still assist us. You will rememthere are many things which can be ber that our last report contained a notice of the transition of our beloved Some people say all dark seances leader, Mrs. Delan S. Drake. Her

without the physical forms of the dear

The loss of our lyceum lesson paper The Progressive Lyceum, edited pers and find we are receiving much

Our membership from other towns I have never seen a genuine material in the state has increased, and we now ization—or at any rate, I have not have 48 members, only about onefourth residing in Monson, but our members from other towns keep in touch with us by sending verses for "Flower Basket" and small contributions as they are able to help on the work.

We have some aged members who deserve especial mention, one of them has upon several occasions driven through the cold piercing air fourteer miles to be with us in our lyceum Others in feeble conditions have writ During the year faithful members

We hold our sessions regularly ev-

# an eternal past,

To the Editor:-In the long ago before the "Great Fire," I lived in your city, and was conversant with the trend of spiritual thought, was acquainted with Mr. Jones, the foun-der of the Religio Philosophical Journal, and remember conversing with him on the same subject that Dr. J. H. Mendenhall discusses in the paper before me, viz.: "Fake Seances," and "Spiritualistic Frauds;" also the lack of a defined and authorized "Standard Spiritualism," discussed in the article beside his, by Frederick A. Wiggin. And I must say it seems very strange that in all these past years there has not been power enough gence of the earth and the spheres to have settled both questions long

But I have an idea that there is a question of individualism that enters into the subject, that must be cognized and properly dealt with, before any standard of Spiritualism can be set up and maintained. Spirits, so-called, are individuals, and are found to maintain their individual opinions and present their individual under standing and knowledge of conditions in the spheres toward which we are all truly tending; again in the ex-pression of those varying opinions and understandings there is no select highway or pathway, there is only the broad, open road where each and all can travel who may be able to develop the power of locomotion there-on; that is to say, the law of control is general, so it matters not what the moral tendency and development of the controling spirit may be, so far as the law of control is concerned the lowest has the same right to express his or her opinion as the high est and most fully unfolded soul has

Now, under such conditions suppose an honest investigator desires to learn the truth of the conditions on the thither shore, and has opportunities to converse with spirits from different planes of different spheres of the realms beyond the mist of time, and they do not agree, as they certainly will not, is he not bound to be led into a mental morass in regard to the whole subject? But if an honest investigator from another locality desires to learn the truth of the conditions of the planet earth he would not expect that a Bushman or any ignorant human could teach the truth of the conditions of earth where they had never been; so it is with the denizens of the spheres, each can tel truthfully only the part or part where their powers from soul unfoldment will permit them to go, and gather knowledge from direct contact

Soul unfoldment furnishes the now er that enables a spirit to climb to ward the heights of perfect attain ment in the beyond: it overates there as persistently as does the law of gravitation on the earth plane, and the lack of it relegates a spirit to its own plane and place, even as gravitation holds a rock to the bosom of earth; this being true, how can you establish a standard based upon the conditions in spirit life, even the ab solute truth of that realm, which is far more varied in its constitution and characteristics than is the earth plane, and far more difficult to describe on account of the poverty of earth-language and the constitutiona difference between earth and spiri

However, if a move is to be made to establish some standard, I would suggest that the committee be those who dare to question the heights and obtain the truthful version from that source, showing, What we are, from whence we are, why we are, whither we go, and what we will find. Now I am free to state that a standard declaring the truth upon those five points cannot be raised without establishing the principle of real immortality, an immortality that holds an eternal past record upon which an eternal future may be predicated; an immortality that has a be ginning in principle, is no immortali ty, is not worthy of the name. Again, those several vital points cannot be established without recourse to and acceptance of the fact of the soul's many unfoldments in clothing of persistency of the individualized atom

of God denominated Soul, must be recognized and carefully presented. If all this can be done, you will will recognize the right of every individual soul to express its own attainments, God-given in principle, and soul-attained through persistent efforts to master adverse conditions of earth, and thus unfold its divine attributes which were entirely germinal at the starting out to attain active self-consciousness, which had been

I have written this much, honing you will see fit to print it in The Progressive Thinker, for it may bring out thought from those who think to some purpose, and inasmuch, as have subscribed for the paper, I can note what effect is produced. Hoping for valuable results, I am

sincerely yours, E. R. ROCKWOOD. Fruitvale Cal.

ery Sunday afternoon at 1 o'clock, not in our sweet beautiful lyceum room as of old, but in our own home for a time, until something better may We will not give up, for we realize the great-value of the lyceum, and know that the hope of the world lies in teaching all children the truth. Outwardly our success during the past year has been small, but the inward unfolding has been great, and we know every effort has been well renaid through the real soul growth apparent in our children's lives. dear friends, never forget -lyceum work pays and is always worthy of our best efforts. Children are the rarest, sweetest, best of all gifts given to us. We only get the best out of life when we pour into their sweet lives the sun-light of truth and help them to naturally unfold and progress. Always and ever for the lyceum work, I am,

faternally yours,
MRS. MARY DRAKE JENNE, Secretary of Bower of Beauty Lyceum, Monson, Maine.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10

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# Christening Children.

Why Do Some Spiritualists Follow a Pagan-Romish Custom?

er fails to reach its destination every seen of such a large size, consequently week, and I am like a strong, healthy it became a study to me. The clergrowing youth, always ready to eat gyman asked me as a personal favor at meal time, and more especially so, to take particular care of that pre-when I know the table will be spread clous font, have it taken out of the with good, wholesome food, suited to church carefully, box it up, mark the my special tastey. So it is with your spot on the plans so that if either of weekly messenger of good theer, men- us should not be there when the tally and spiritually, because I real-church was completed, anyone could ize more and more, all the time, that place the font in the old position. there is something dwells within this body, that requires daily food, as well neglected to carry out his instructions as the body itself, In my youth I because I wanted to discuss the font, was taught to call it soul, but no mat- as an out-of-date and useless relic. that it is a living, moving, craving gested that as the real use and in-something, that is ever seeking to be tention of the font had been abansatisfied, and the reason why I am moved to write these thoughts to you therefore of no value. I also saw is because I also find something in that the font itself was a silent moniing, and a stronger hope in the future, of practicing what the New Testament no matter in what form it may be. But, I must not omit to state to baptism, for while they had aban-you a special reason why I address doned the ceremony of baptism on

to me, misleading custom, (if they any fear of contradiction, and a great like that word better) of "Christening," a term, and a custom (although the originators of it call it a "divine ordinance"). So misleading is such term and such a custom to me that I should have to undergo a great after a Pagan Romish ceremony in change of mind before I could bring this advanced, enlightened age? I

myself to be a voluntary witness of such a popish institution. I was born and raised in England, and as my good sincere parents were members of what is known as the Established Church, I as well as my nine brothers and sisters; (so I was told, and the poptsh register would show it) were initiated into not only that offshoot of the Romish church, but also by the same act of "Christening" into the kingdom of heaven by the manipulation of a few drops of water on or from the tips of the fingers of the priestly manipulator, whereby, according to his priestly dictum I had been changed from a child of the devil to a child of God and a sure inheritor of the Kingdom of

Then, as I grew thto a youth, I had when I was quite young). I was made under penalty of punishment for dis- they do tell us. obedience to an absolute command,

lieved all such nonsense to be true.

So repulsive was that misleading doctrine to me in my youth that I resolved that if in the course of my life I should become the father of a look down and see the physical body. family of children, no man or anyone stand by the grave and see that body else in the capacity of priest or teach-laid in the grave, see and hear the exearth; in order to do that the eternal er should with my consent, ever at- pressions of sorrow from those friends, tempt to place a hand on a child of can return to earth, visit their old mine, and I kept my resolve, although homes, can see their friends left behind, at great cost, through my strong affection for the angel mother of my by the influence, although unseen by children. In my boyhood the Bible, mortal eyes, I see no lack of words to and especially what is known as the express it. New Testament was the only reader! that was used in the National School, there, or are not there, we have words to express that; in that I see no lack of quainted with the history of Jesus language to plainly state the contradic tinue the leadership.

At the age of twelve and a half I ever attended until I was past twenty-five, in order to help them earn a scant living. At twenty-five I had reached the continent and was located in what is now known as the Dominion of Canada, where I became a member of the Baptist church, under the rules and regulations gov-

erning the same. At the end of four years I drifted At the end of four years i drifted old customs and ideas on to Spiritual-back to England, primarily on account old customs and ideas on to Spiritual-of ill health, spromidrity to help of ill health; secondarily, to help comfort my good parents in their declining years. During my sojourn of seven years there, I saw the mortal of what was known as The Metropolby that once noted preacher, known as Charles Haddon Spurgeon, with whom was personally acquainted

the pulling down of an old church edifice, and to rebuild the same, which, being constructed of stone, occupied my attention for about twenty months, during which I became quite well acquainted with the clergy man, as all the Established Church Ministers are called, and it is in order to more clearly establish my reason for being opposed to the "Christening" custom that I recite this incident of my acquaintance with him. In the old church edifice referred to there ure, and Norman art, including a very large stone basement fount, large \$1.00 enough to immerse a common sized child in from one to twelve months The clergyman informed me that the fount was a very precious

To the Editor:—Your faithful mes-senger, The Progressive Thinker, nev-land. It was the first that I had

I agreed to do so, but intentionally what we call it, I for one, know The opportunity came, when I sugdoned, it had become useless, and your great "Thinker" to give me new tor of the fact that the so-called life, new hope, and new ambition to Christian Church had not leaped at live, and do the best I can while liv- one bound from the primitive custom recorded and taught in relation to you at this hour. Having just picked the profession of faith of the candiup the Thinker of February 9, for date, they still clung to the mode of another general survey of its contents baptism by immersion, at the time and especially the department under the font in question was brought into the heading "General Survey," in use, and I raised the question with the whic I always find something sug- clergyman on this issue because, as I gestive and otherwise instructive, argued with him that a teaspoon I want to call special attention to a would hold all the water that the escommunication in the third column tablished church then used in the cerunder that heading, and near the bot- emony that they called baptism, bewhich says, a lecturer used cause all that they do is dip a finger flowers in the christening of five chil-dren in the San Diego, Cal., Spirit-cross on the child's forehead and call ualist's Temple, Sunday, January 6." that baptism. : He granted me the I will say, that I am a large way on truth of my position, and then enthe road to what is commonly, and deavored to prove to me that as they erroneously called the allotted age of the clergy, representing the only true man, and have seen, studied, and read church, were in the direct line of considerable about such matters, and apostolic descent, that they could and ordinances; but have never had the did change ordinances and articles of leasure of listening to a Spiritualist faith to suit occasions, and being ordeliyer a discourse, or witnessed a dained of God to represent him in seance, but I have noticed from time this work, it became as thoroughly of to time in The Progressive Thinker, divine authenticity as the primitive that some Spiritualists practice that, mode; and he could have said without

> deal easier in Manipulation. Now, to the point, Mr. Editor. On what grounds or pretense does any teacher or preacher, justify himself or herself, in even seeming to pattern have no difficulty in seeing the reason why Presbyterianism: Methodism, and other such isms, cling to such Romish ideas, because they are young papa-cles themselves, but for unique Spiritualism to do so puzzles a student. G. A.

> > SOMEWHAT CRITICAL.

In Reference to Works That Treat of the Spirit Realms.

I have been for years trying to find some book that gives the actual conditions of spirit life in the beyond as accepted by the leading and highest expounders of Spiritualism, or to get from the many books purporting to give to attend the only school there was these conditions some general idea or for such as I to attend, I. a. what was known as "The National School" are in harmony. Some of these conditions are too fanciful; some apparently tional Church, wherein my mind was too realistic; some appear to be gotten again trained, not only to acknowledge up to "cater" to orthodox Christian nothe act of "Christening" as being of divine origin, but against my intuitive shock their ideas; this is probably a shock the interest a shock the interest a shock the ideas; this is probably a shock the interest a shock the interest a shock the interest a shock the ideas; the shock the ideas; the shock the ideas; the shock the ideas t common sense, (which asserted itself good idea as a matter of policy, and is when I was quite young). I was made best for the cause, but it must be what

If, when we pass out we simply stand on the outer side, the self-same person. ed the Church Catechism, that I be- having a spiritual body as tangible to

If birds or animals of any kind are f. Nazareth, and his immediate fol- tions we find in the different accounts, lowers, as given in that book, and I and while spirits in all probability canfever could make the church teach not describe the beauty and perfection ings and practices agree with the New of the spirit spheres, cannot describe Testament record but continued to to our comprehension the causes or be a student from that time until now, laws by which mountains, valleys, rivand expect to continus as such as ers, mansions, etc., they do or do not long as mind, soul, spirit, or whatever exist. I see no lack of language to else it is that leads us on, shall con- tell us the actual conditions as they

find them. Cannot travelers in the world tell us years, my good, kind, loving parents of the grand scenery of other countries, had to take me from the only school the mountains, the lakes, the rivers? the mountains, the lakes, the rivers "It seems to me that spirits or mediums-more likely the mediums-still are influenced by the old ideas that every living thing relative to a life bevond must necessarily be mixed up with

mysticism and supernaturalism. We find that Spiritualists who have come from the orthodox churches almost invariably persist in hitching their christening of children, their baptism,

their "Rev." etc. If I study astronomy I gain nothing remains of my parents laid to rest in by reading some work not recognized mother earth, amongst the dust of as authority by astronomy. If I study all my ancestors so far as I know any-thing about them. During those sev-en years, the last I spent in England, cal men. If I wish to inform myself I had many opportunities to continue on electricity. I gain nothing by reading my studies, about half of which I spent in London, and was a member of what was known as The Metropolicians. If I wish to gain a knowledge stan Tabernacie Church, presided over of what Spiritualism teaches, I gain nothing by reading any number of books thereon not recognized as author I was personally acquainted
Circumstances took me out of London into a country fillage, near where
astronomer, the electrician, the Spiritualist, etc., to say, you must read these
ualist, etc., to say, you must read these ity by the best informed Spiritualists books and then use your own reason and your judgment as to what is true.

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"Talmagean Inanities, Incongruities Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank relic, because there were only three Price, 10 cents. upon Spiritualism." By Moses Hull [Advertisement.]

# A Powerful Strange Force

## That Would Do Away With the Mails, Telepathy and Drugs.

Would Be But Little More Startling Than the Marvelous Things Done by People Who Have Tried This Wonderful

How Prominent Men and Women Use It to Influence the Minds of Others -Heal Themselves and Others of Chronic Diseases, Nervous Dis-orders and Habits as If by Magic—Any One Can Do It— Distance No Barrier— One Person's Control Over Another Now Fully Ex-plained.

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Professor F. T. McIntyre, a well-to-do scientist of this city, has created a sensation in the hypnotic world. Through delving down in the realms of nature's mysteries he has discover ed a delicate but powerful system that seems destined to revolutionize the theories of the most noted authorities on Mind Force. Some people look upon him as a man possessing a strange power, for he has told them how to influence people far and near and to heal themselves and others of their ills as if by magic. He



them how to project their thoughts, develop a powerful mentality and build up the mechanism of the body and brain. Doctors and magnetists who have tested the workings of his new discovery admit that it surpasses anything in the history of psychic power. In explaining the method Professor

McIntyre says: "I am convinced that everybody can accomplish the things I have done if they understand the system. It would be a grand thing if every man, woman and child in this country learned the use of this wonderful system. There should be more disease, immorality, drunkenness, despondency, separations, pover ty or Tailures in life. I have sent free illustrated pamphlets to people in many parts of the world, which explain the principles of my new discovery, and I find they can do same wonderful things I have done, and for which some persons think I possess a special power. I have sent these printed pamphlets out without any charge whatever, as I am anxious to have every one try the wonders of this new discovery. The letters Technological from parsons who tried it are it dominated forever cast out, by those who ceived from persons who tried it are the same. Many are loud in their exclamations of surprise and thanks, and say they never dreamed suc things possible. I receive many fine presents and enjoy working for the uplifting of mankind and science. The kind letters received from grateful hearts more than pay for the interes I take. I will send a copy of my free book to every person who writes me without any charge whatever."

Professor McIntyre has a basketful of letters, from people in many parts of the world They are indeed, startling. -Mr. James Kubal, a prominen business man of Chicago, writes the following:

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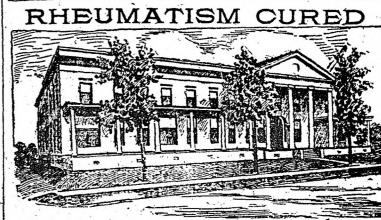
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SATURDAY, APRIL 20, 1907.

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the late N. S. A. convention in Chicago

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Don't Hob-Nob With Satan. "We ought to watch night and day to keep Satan out of the household; for if ever he gets his head in he will never be content until whole body is in."

Thus Rev. Dr. Wylie, pastor of the Scotch Presbyterian church of New York. Is it not possible too much attention is given to the doings of the Devil by churchmen, and too little to their own conduct? Because of that little tete a tete of Jesus with his Satanic majesty, while seated on "a pinnacle of the temple," and later, on "an exceeding high mountain," Jesus' disciples have been suspicious of him: They should be made to understand the devil covets larger game than common mortals. Milton, for authority, he, Satan, waged for a time a war with God Almighty, and had the best of it on the first day; but, defeated, he, God, was reinforced by his Son, born of a Jewish mother 4,000 years later, who, with lightning for a weapon, the prince of darkness was defeated, and was thrown over the battlements, from which he fell down, down "nine days" says Milton, into the bottomless pit. There he collected his forces, and through all the subsequent years has been augmented by more than ninetynine one-hundredths of all the souls which have peopled this earth. All the great conquerors, and all the scientists have joined him, whilst, as Prof. Denton told it, "heaven has only gained the idiots, the infants, their mothers, possibly, and the preachers," In another light, with such an innu-

The conclusion of the whole matter is, the preacher and his friends should be careful of their own conduct. and never imitate the master by hob-nobbing with Satan.

merable force to contend with, and

with feeble support, it is questionable

if the "Lord of Hosts" can hold his

## A Base Occupation of the Soul.

Wm. Hazlett, a learned English critic and miscellaneous writer, died in 1830, thus discoursed on death and berond. He said:

"Death cancels everything but truth, and strips a man of everything but genius and virtue. It is a sort of natural canonization. It makes the meanest of us sacred: It installs the poet in his immortality, and lifts him to the skies. Death is the great aslayer of the sterling ore of talent. At his touch the drossy particles fall off—the irritable, the personal, the gross—and mingle with the dust; the iner and more ethercal part mounts with the winged spirit to watch over our latest memory, and protect our sones from insult. We consign the east worthy qualities to oblivion, and therish the nobler and imperishaale nature with double pride and fond-

"The winged spirits" is a euphemism, borrowed from Babylonian mythology. That people gave wings to their gods and to their attendants. TheJews, after their captivity in Babvion, taking the Bible for authority meem to have carried back with them to Jerusalem the ideas gained from their masters; and thereafter, instead of the ladder Jacob saw in his dream, pr the spiral roadway around the tower of Babel to heaven, fust above cloudland, they had wings "to mount,

Whilst Hazlett was doubtless correct in crediting the soul with being the finer and more ethereal part of the gross body, that part of which Spiritualists now teach is the soul, he conwevs the idea that their future mission is to "watch over our memory and protest our bones from insult," a very humble and unworthy duty, nearly on par with orthodox teaching, that It will spend eternity in singing "glory, ziory, glory, to God and the Lamb

Platitudes against sin are as harms ful as applause for sin .-- Anon. Man slone is and shall be our god. Soft is the music that would charm

forer. Wordsworth.

Telated and Blood Money. Many years ago an anti-slavery lec-

turer made the statement that Liverpool, the great commercial metropolis of the world, owed its magnificence to the African slave trade. He said the ships engaged in that devilish traffic were generally fitted out in the Liverpool port; that they were manned by English seamen; and set out on their voyages of plunder and crime for the wharves of that great city. Because of that terrible traffic in the lives and liberty of a barbarian people, whom the Pope at Rome had made subjects for avarice and bondage. Liverpool became the prosperous city it now is, with her whitened sails in every port. The casuist searching for facts would find every block of stone, every brick, and every grain of mortar represented the agony, the tears and grouns of those who had

not undertake to say, we see how a

Do Christians ever stop to consider

great city may have grown to its mam-

that it was cupidity of the priesthood.

and the terrible crimes for which the

system is responsible. Christianity has

become the great power it is to-day?

Roman Catholics are the parents of Protestantism. Had there been no

Catholics there could not have been

any protest against the damnable methods employed to propagate the

Christian faith. There would have been no sale of "criminal indulgen-

ces," which aroused Luther and his

associates to action. Those indul-gences licensed the commission of

need of money, tainted money, if the

reader pleases, to construct St. Peters

at Rome. That tainted money enabled

the parent Christian church to build

the most gorgeous temple of the ages.

The great churches and cathedrals all

over Christendom, each one has a

story of its own. Bankers, ambitious

to gain the applause of the church,

have stolen the deposits of widows

and orphans deposited in those banks

and given it to rear palaces for God

then have fied; some were pursued, arrested, convicted, and are now doing

victims are suffering in penury and

want for the money thus criminally

stolen and given to the church. Was

The Inquisition, with all its awful

horrors, furnishes material from

that institution, sanctioned by priest

prelate and Pope, and approved by

governments, Christianity would not

be what it is to-day. Possibly it would have ceased to be. Be

teaching got a foretaste of that hell

which human demons invented and

imposed on humanity as an institution

of God. The "believe or be damned'

this life.

Frequently of both.

as made by it a realistic affair in

The victims of the Inquisition were

either men of learning, or of wealth. Frequently of both. Their estates

were always confiscated. Half went

to the napal treasury, probably to be

expended for propaganda purposes;

the other half to the Inquisitors. Historians of the times say: frequent-

ly the principal incentives to prosecu-

tion of persons for heresy, was to sup-

ply the needs of their empty treasury

Money was indispensable, and humar

rights were not considered of any

The "Holy Inquisition" was founded by Pope Innocent IV., in 1243

its power was firmly established in

Italy, Spain, Germany, and in the

influence was interrupted to some ex-

tent by the Reformation, about the

middle of the 16th century, but it was

not formally abrogated until 1808 and then by Napoleon. It is thought

to be still in force to a small extent

in the secret councils of the Jesuits

The Encyclopedia Britannica, article

lowing is mostly extracted from page

93, Vol. XIII. of the Encyclopedia

Inquisition to confiscate the estates of

those charged with heresy. The hope

of a rich booty from confiscations was

a characteristic which specially marks

the history of the Spanish Inquisition.

King Ferdinand, led by his hunger for

gold, and Queen Isabella, guided by

her piety, encouraged the Inquisition.

Persons accused were usually among

blood was aroused between the Pope

and the Inquisitors growing out of

a division of the spoils. The officials

were well paid for their services out

interest of all that this stream of

wealth should never run dry. The

money question came up perpetually

with blood and life, was an important

factor in the propagation of Christian-

ity, and every available method was

employed to gain it. We are all re-

oiced that the leaders now recoil at

a simple taint, which probably re

minds them of the noxious odors of

the late past. As time advances is

system of religion whose history

it not hopeful they will discover that

all along the ages, was marked by fraud and violence, is a false religion?

And should it not give way to the new

founded on knowledge and spirit revelation, which has no angered God to

placate: has made no sacrifice of life:

never had a smoking altar recking

with blood; nor a demon damned; nor a flaming hell; and has not prop-

agated its truths by wealth wrested

from anguished and impoverished

wife and habes, whose protector was

tortured, and burned, that his accu-

mulations of long years of toll and

frugality might minister to the propa

gation of a damnable creed, and the

support of a vicious priesthood, who preached the love of God to the end

that they could the more successfully

chinge of power, pressed too far and related too much.—Bacon.
Dinking water neither makes a

man sick nor in debt nor his wife a

rob and enslave humanity. -

Thus it appears money saturated

the wealthiest in the land.

in all heresy trials."

"It was the uniform practice of the

"And now again, from 1878 to this

'Inquisition," says:

Britannica:

for its re-establishment."

southern provinces of France.

account by an unfeeling hierarchy.

which Christians must recoil! But for

not such money tainted with crime?

Now some startling facts:-

They were inspired by the

moth proportions on blood money.

Spiritualism, purified, and its truths been torn from kindred, home and better known, will be frequently augloved ones, to minister to the enslavmented by those who dare think, now ers' cupidity. in the churches. Only gross ignor-The Christian press has been very ance, thoughtlessness or violence, severe during the last year or two on "TAINTED MONEY." Some of the could have imposed a virgin-born God on the world, with an inspired Bible, churches declined to accept donations from Rockefeller and other capitalwritten by rude barbarians, to sustain the fraud. is tainted." But in the lecturer's story, whether true or false we do

#### Gross Ignorance.

Another Thoughtful Minister.

ton, formerly of New York and St

Louis, late of the Episcopal church

has voluntarily closed his connection

with his church, because he could no

longer accept the teachings of that de-

nomination regarding the trinity, and

the virgin birth of Jesus. He-has sub-

Unitarians.

sequently connected himself with the

Bishop Dr. Greer, of New York, says

whatever in his moral character which

can be criticised." From this it ap-

pears the seceding clergyman-had too

mon sense to believe the nonsensical

story of the "immaculate concention."

The time is not distant when

a tale for the marines.

Rev. Gustavus Tuckerman, of Bos-

A Yale Professor, referring to the prevalent ignorance of students in college, says: "If all the undergraduates in Amer

ican colleges could be placed in one room and tested by a common examination on the stories of the Old Testament, the result would be a magnificent contribution to American humor."

Whether that statement is complimentary or otherwise to the students depends on the view a person takes of many of those stories. Those who receive as a fact that God wrestled with Jacob all night, put his thigh out of joint, and was face to face in conversation with the patriarch, would probably he vexed, instead of humored, to see the incredulity on the part of the students who should attempt to relate the adventure. A thousand other Ltories, found in the same old book would excite mirth, if told by a thinker, and we suspicion it would cause derision.

Money in Religious Leadership. Mrs. Eddy, of Christian Science fame., has appointed a Board of Trustees to care for her property. claims other demands on her time were too great to permit personal attention to pecuniary interests.

It seems to be a money-making business to be at the head of a great religious movement. Joe Smith, Brigham Young, Dowle, and Mrs. Eddy, all of it they who opposed its infernal were in an impoverished condition when they entered on their mission. and all accumulated large estates. yet in its experimental stage, hence quartet.

#### IMPRESSIVE THOUGHTS.

From An Inspired Lecture, Delivered at Meadville, Pa., April 7, by Helen Stuart-Richings.

It is a law of nature that everything conceivable has its opposite, night is the opposite of day; down is the opposite of up; darkness is the opposite of light. There is no truth which in its logical extreme is not false; no virtue that exaggeration will no make into a vice. One may travel so far west as to find himself in the east. Knowledge of this law, and observation of the results of intercourse with the spirit world, lead one irresistibly to the conclusion that there is a dark as well as a radiant side to Spiritualism; that, on the one hand it is helpful, and on the other dangerous: that, in contradistinction nower to degrade and englave

day, a crowd of defenders has risen Pressing through the open gates are up: Father Wieser and the Innsbruck Jesuits, in their journal 1877, yearn Hence the need of preparation be fore rushing into mediumship. We greatly condense, but the fol-

If, instead of the outward prepara tion of special room, adorned and beautified for the seance, filled with the fragrance of flowers, and burning spices, we would throw open the win dows and doors of our hearts and let the sweet winds of heaven blow through them, sweeping out the hate, the malice, the meanness, the dishon esty, the impurity, and burn on their altars the sacrifice of our selfish desires, we would indeed prepare a ban-

nomena are Nature's indexes of what is of far greater importance—the laws, the causes behind them.

Snirit messages and psychometric readings are phenomena of deep interest to all thoughtful minds. behind the message is the realm from which it came—beyond the psychometrizing is the soul that psychometriz-

Of more value than the snirit mes sage, is the fact it demonstrates, that death is only a change of state for the

ever-present ego. Of greater import than the fact that the ego is neither dependent upon these senses, nor yet upon its very nature as a spiritual being living in a world of which these very powers demonstrate the existence.

velopment of mediumship until you can come to it "with clean hands and a pure heart," for only thus will you avoid the shoals and rocks upon which so many individuals and societies have been wrecked. Let us all rec ment of the powers of our own being a development that should combine thebroadest freedom and the deepest research, with that grandest of all human attainments—self-control.

HELEN STUART-RICHINGS.

One solitary philosopher may be freedom. It simply consists in treating others just as you love to be treated yourself. Chesterfield.

Nothing destroys authority so much as the useful and untimely intergreat, virtuous and happy in the midst of poverty, but not a whole nation .-

Isaac Iselin.
Success is full of promise till men from which the bird has flown .-- H. W

Let none of you treat his brother in way he himself would dislike to be frented Mokammedan.

# LEGERDEMAIN.

# An Object Lesson, Showing the Part It Plays.

It is appulling, the deep impression that Legerdemain Spiritualism has made on a certain class that do not seem competent to grasp the exact of Rev. Tuckerman: "There is nothing status of genuine spirit phenomena. Week after week the insatiate gullibles and Dead Hasies attended "Rev. Dr." Moore's materializing circles in much brains, and good, practical com- New York city, where they had the privilege, of hugging, caressing and kissing the "spirits" that came, providing their gullibility had been sufficiently developed for that purpose so they would , restrain from grabbing the confederate, and thus not expose to view the imposture that was being so openly practiced.

These Dead Easies in New York were deeply exasperated when the "Rev. Dr." Moore was exposed, still vociferously proclaiming him a genuine medium. Such being the case, the spirits dressed in a material garb which artificial work had given them, resolved to teach those who had been so egregiously humbugged an important lesson. As set forth in the New York World, about a dozen exbelievers in the materializing seances Hugh Moore at his spook shop, No. 120 West Thirteenth street, spent their Easter Sunday evening in an educational and edifying way at 'the home of Mrs. Harriet C. Strickland, who recently sued the "Rev. Dr." for defamation of character.

She had arranged her little flat, at No. 1788 Amsterdam avenue, so that it duplicated conditions at the spook shop as nearly as possible. These people came, all of them former believers and adherents of the "Rev. Dr." and all his works: Milo Rice, Mrs. Hazeltine. Mr. Hynes, Mrs. Taylor, of Brooklyn; James Crowe, Frank Corcoran, a former stenographer of "The Banner of Light," the spiritualistic paper in Boston; Miss Amy Smith and Miss Carrie Townsend.

Just to show how easy it was to fool them, Mrs. Strickland last night duplicated the old performances. for their enlightenment. To Milo Rice, one of the firmest of the old believers and a man who proselyted vigorously for the "church," she had appeared as his wife. Last night she told him, in the blackness with the glow of the little lamp only illuminating the flat, all the nonsense he had poured so eagerly into her ears when she was a spirit.

Mr. Rice admitted sheepishly that he was convinced, but he had very little to say. When he believed, he had written some curious letters to Smith lost his life at the hands of a his wife asking about the spirit land, mob while the Mormon movement was and has been on pins and needles lest they be made public. To Mrs. Taylor was the least successful of the entire she had appeared as her mother, and Mrs. Taylor had given her a locket and chain to take with her into spirit land. This batble Mrs. Strickland showed Mrs. Taylor, who blushingly admitted that she had been duped.

> After appearing in forms that they nstantly recognized the light was turned up and Mrs. Strickland appeared in the white cheese cloth garb that so successfully hisguises the

Then the lights were put out and she materialized through the floor, an act that had mystified the believers. When she showed how she ohly had to wave a bit of cloth soaked in phosphorescent paint about on the floor and then rise they were a disgusted lot. Several said if they had Moore there they would give him a lively time.

What an extremely sad lesson the complete exposure of the "Rev. Dr." Moore imparts. All of his "materialized spirits", were confederates, and the manifestations given by them secured the unqualified endorsement of as disreputable a paper as ever 'was published in the interest of any cause -the Light of Truth of King Soloman's mining scheme notoriety. That paper, edited as claimed, by Angels of Light-Benjamin Franklin and others of like ilk, hadn't the horse sense to discern the confederates at Moore's circles, but took them for genuine Phenomena, however interesting, spirits right from the celestial regions. are not, in themselves, valuable. Phe-Alas! what next?

## BENJAMIN FAY MILLS.

He is a most profound thinker along progressive lines. His church at Los Angeles, Cal., is in many respects a model for Spiritualists to follow, as it is doing a work in full accord with the Angel World. As an unselfish, efficient worker in the ranks of Liberalism, he stands forth as one of the most remarkable men of chic reading of things beyond the ken the present age—the peer of any of of the physical senses, is the grand the leading liberal divines of the present age. ent age. His lectures are eloquent, other egos, in, or out of the flesh, for instructive and at the same time knowledge of things spiritual, but spiritually elevating. At the Studeinstructive and at the same time has powers of perception inherent in baker Theatre, on Sunday, April 21, at 4 p. m., he will lecture on "The Man, Walt Whitman"; at 8 p. m. his As you value your soul's growth, subject will bew Ralph Waldo Emerson, the Prophet of the New Thought." Admission to one Sunday lecture, 35 cents; to both Sunday lectures, 50 cents. Mr. Mills will preach at St. Paul's Universalist Church, corner of Prairie Ave. and 30th Street, on Sunday morning, April 21, at 10:45, on, "Have You Seen God."

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good perfect their education is, so long temper than to attack him in a had as they speak the truths divine, and temper than to attack him in a bad -Thomas Paine, in Crisis. Solitude and concentration will re-

eal a world of thought, the likeness

of which man had never dreamed .-When we have but the will to do it. that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!-Peter

Spiritualism VERSUS ORGANIZATION.

A Plea for a Higher Degree of Spirituality in Our Work-The Salvation Army Pointed Out as A Pattern in Certain Directions.

To day I read an article by President H. D. Barrett, of April 6, in which he replies to Clara Watson. I endorse every word of this valuable article. For years I have been thinking of the importance of those truths along just these lines in relation to mediumship. I hope every Spiritualist in the land will read this article and every one arise to the importance of giving consent and acting with the same. I have given many lectures or "Mediumship, Right and Wrong Uses of the Same." I always take from the scripture the history of Belshaz-zar's feast. He had four hundred fortune-tellers and soothsayers in his land—commercial mediums; yet when the handwriting came on the wall he was in consternation and his wife fled to his rescue, not having been to the feast. She declared to him she knew a man who could read that writing; one who had lived a sweet, pure spirit ual life; one who could control even the lions in their dens; and when Daniel was summoned and came Belshazwriting, he refused all his bribes and offers of power and fine clothing, but declared unto him, I can read the handwriting on the wall, which he did. This is the redemption to mediumship. Spiritual life in our ranks, sacred, holy, truly, religious life—that alone can save Spiritualism; not alone with our mediums, but with

our speakers who should teach the truth as given. Spiritualism as a fact never had so much power in the world as today, scholars all over the world are investigating psychic phenomena, and everywhere the inquiry is going out, "If a man die, shall he live again." I have no fear for this great truth, the conscious knowledge that spirit comand which makes my heart ache, is the methods used and practiced in our efforts to organize Spiritualism. Great progress has been made in

that way, and great hindrances have arisen. A few of the most important I cannot through your valued paper arouse the mass of Spiritualists to action. One of the greatest hindrance is that many elected to office act selfishly, and instead of magnifying the great truths they represent, they magnify themselves. Then again the peo-ple who have a right to vote and elect officers, too often elect those whom they personally like, without regard to their adaptation to the place, or the are speakers and mediums who long ago were children, just learning to walk in the spiritual ranks, but under the inspiration of their spiritual guides through much suffering and persecution, have become unfolded strong, popular and self-reliant work ers to-day. Too often instead of helping the weak ones who are pushed forward back, persecute, malign and hinder their progress, forgetting that once they themselves had to be helped to the front.

Again in public work as public officers, differences of opinion will arise, which is proper, but instead of being broad enough to differ and allow the majority to rule, personal pique, jealousy and enmity will arise, and those who are in the minority or who have (sometimes selfishly) instead of arising above these conditions will hold malice in their hearts and hatred towards those who have succeeded and porarily, and thus break up the harmony, strength and spiritual work of local, state, and national societies. All these things indicate and prove that we need in our ranks more true religion, more spirituality, more living as Paul taught in I. Corinthians, 12th chapter. He commended spirit-ual gifts, and said to the world, 'Ye were carried away unto dumb idols' before they knew these things.

In the last verse of that chapter he said "Covet the best gifts, and I will show you a more excellent When every officer in our land is elect ed to carry the flag of true Spiritual ism toward a higher and better destiny for the human race, and all will incorporate that chapter into hearts and lives, we will then have no more critical talking, and on every occasion portraying the weakness of our brother officers and fellow workgood, noble and commendable in each one will be extolled and fully appreciated. Then when people act or vote it will not be to please some per-

son best adapted for certain places of office. When a medium or speaker is impelled by the best in them, having outgrown old conditions, and wishing license to preach this glorious gospel, coming before a board authorized to grant the same, every mistake or weakness that hitherto has existed or occurred in that personal life will not be dragged up against them, to discourage them in their work. will be taken by the hand and given encouragement to make their life better in the future than in the past, and any officer on that board who may have, received in the past some injury, true or fancled, from such medium or speaker, who will allow their personal prejudice, malice or revenge to influence them to vote against such a person, is not fit for that office.
Fifty-nine years ago we hailed with

those who were inspired by the spirit world, and entranced to teach these glorious truths, as controlled by the arisen ones, whether they were proficient in education or not. juestion was never asked whether they were born in a manger or palace. Angels of Light had found an organization they could speak through; but today some of our Spiritualists are so critical that unless a person has just so much education, they must not be ordained to speak. I often feel that all the Spiritualists

in our land, and every one of our speakers and mediums should have six months' active work in the Salvation Army, which would teach them something; it would teach them what it means to talk about love, charity and spirituality. They take up the weakest men and women in our land who make an effort to live a better and higher life. They do not taunt them with what they have been, but point to them what they may be. It matters not how perfect or how immanifest in their work the desire to redeem their fellow men, they are enrolled in the army, encouraged in

their work, pressed forward toward the aspirations of a higher life. Mrs. Ballington Booth from the time she was a little girl in her teens if the slums of London, in the prisons of America, made her life 80 sweet and perfect in spirituality, love, tend-

# A DANGER SIGNAL!

The Time for Immediate Action on the Park of Spiritualists Has Arrived!

The time for action on the part of the Spiritualists of Illinois has arrived. The enemies of Spiritualism have made the initial move to suppress mediumship, and unless immediate action be taken. results disastrous to our Cause may follow. We are informed that during the past few months at least thirty bills similar to the one mentioned below, have been introduced in as many different places, in States and Cities, a condition that requires the IMMEDIATE ATTENTION OF ALL THE SPIRITUALISTS IN THE UNITED STATES.

Eugene Danaher, Democratic Mem- | acquaintances to the iniquitous meas-

#### BILL.

"For an act to prevent persons from advertising or holding themselves out to be fortune tellers, clairvoyants, mediums, astrologers, trance mediums, palmists, life readers, and from obtaining money by means of representation that they can read the past, present or future by means of cards. spirits, palms, stars, trances or anything of like nature and providing a penalty therefor."

Every Spiritualist, after reading loyal. this infamous blow at his liberties, President Illinois State Spiritualist Asought to rouse to immediate action, and call the attention of all of his

ber from Cook County in the House of ure. Write at once to the Senator Representatives now sitting at Spring- and Representatives of his own Legfield, Ill., acting for those forces which islative District a stirring protest. through the centuries have hung as against the enactment of the proposed millstones upon the mental develop- measure into Statutory laws; paste the met and spiritual freedom of humani- form of petition following hereafter ty, has introduced into that body the upon legal cap paper, and circulate following Bill, known as House File the same widely and rapidly for sig-Number 756, which has been referred nature by these of his own faith, as to the Committee on Miscellaneous well as by liberal minded citizens in every walk of life; forward such petitions without delay to The Progress. ive Thinker, 40 Loomis street, Chicago, for use by the Committee already designated by the Illinois State Spiritualist Association.

> It is an emergency hour for our Cause in the Prairie State. Delay means danger! Now is the time to concentrate our guns upon our ancient, ignorant and insidious foes. This opportunity will measure our alertness, zeal and devotion in Illinois. Let no individual be found indifferent or dis-GEO. B. WARNE.

sociation, 4203 Evans ave., Chicago,

To the Honorable Members of the after death, and that man can come of the Forty-fifth General Assembly of the physical or spiritual body.

ourselves and on behalf of other thousands of her residents whom we have not had time to reach, most ear-

"A Bill for an Act to prevent per-

ing a penalty therefor." tal sources, just as their predecessors upon the said State Association by the among all nations have done in every State of Illinois. age since man's mortal existence be-

That the spirit of this Bill would residents of Illinois from pursuing have prohibited the Prophets and an unfettered study of the problems of Seers of Bible days; forbidden the Psychology; forbids their joining with foretelling of the birth of John the Baptist and Jesus of Nazareth; prevented the exercise of the clairvoyant, realm of Psychic Science by such ship of Christ and the Apostles, and fred Russel Wallace, F. R. S., Sir Olidestroyed the foundation for the present beliefs of Catholics and Protestants eminent astronomer, Prof. William

odious principle of class legislation in associate workers. that its object is to advance the doctrines of certain creeds and denomina tions, and prevent the spread of the religion of Spiritualism, which teaches an Infinite Intelligence, the practice of the Golden Rule, the existence and personal identity of the individual ever is of God can not be overthrown.

Senate and House of Representatives municate with his fellows whether in That it interferes with the liberty

of conscience and abridges the freedom We, the undersigned tax-paying and of Religious Worship guaranteed tol law-abiding citizens of Illinois, do for every individual by the Constitution of Illinois as well as by the Constitu tion of the United States.

That it seeks to annul the vested rights of the Illinois State Spiritualnestly protest against the enactment lists' Association, incorporated under into a statute of House Bill Number the statutes of this commonwealth 756, introduced by Representative and granted by the secretary of the State, July 16, 1896, a charter izing it to establish auxiliary bodies; sons from attending or holding them- "to license, constitute and empower selves out to be fortune tellers, clair- lecturers and mediums to solemnize voyants, mediums, astrologers, trance | marriages, and exercise all other rights mediums, palmists, life readers, and now delegated by statute to Ministers from obtaining money by means of of the Christian churches; to promote representation that they can read the general intelligence, good morals and past, present, or future by means of the diffusion of Spiritualism as a Recards, spirits, palms, stars, trances, or anything of a like nature, and provid- and Phenomena of Spiritualism, the truth that our friends and loved ones We urge against this measure: That who have preceded us to the snirit mediums of different phases not only world can and do return and commun-PRETEND TO, BUT ACTUALLY DO icate with us." Therefore this proread with accuracy the past, present posed act would be unlawful and void and future of individuals of whom in so far as it seeks to take away privthey have no knowledge through mor- fleges and powers already bestowed

That in forbidding the practice of genuine mediumship, it prohibits the citizens of other States and Nations in verifying the researches in the scholars as Sir William Crookes, Alver Lodge, Camille Flammarion, the James of Harvard University, Prof. That thismeasure is tainted with the James H. Hyslop, and hosts of their

As your fellow-citizens, we ask for the defeat of House Bill No. 756, not as a special privilege to us, but as an act of equal justice to every religious system. Whatever of our teachings is of man, will not endure, but what-

IMPORTANT NOTICE.

erness, and charity, that she held a charmed life to the lowest villains and the most depraved women, and they would not harm her, but loved her, work of Editor-at-Large in connection and she could and did lift them up, with the N. S. A., I am desirous of oband saved them.

If our mediums, speakers, officers, State and National board, president of with regard to attacks upon our move-camps and all the officers who are in ment that may be made by preachers. our ranks would act, and forget them- I re-pectfully request all Spiritualists selves and their selfishness, and love; the truths of Spiritualism as she did, earliest convenience. her mission and her idea of truth, we should have an organization, and that organization would so far forget self-personal aims, hate, malice, re and be used for the cause and sustenance of speakers and mediums, and the needs of humanity.

A. B. SPINNEY. Belding, Mick.

The world is continually growing better to all who are honestly trying to make it better. Everett McNell. Correction does much, but encouragement does more. -- Goethe.

Having been directed to carry on the taining all press notices for or against Spiritualism, and reliable information to forward the same to me at their

HARRISON D. BARRETT. 600 Pa. Ave., N. E., Washington, D.O.

I belong to the great church that venge and all the train of evils that holds the world within its starlit grow out of these things, that we asses; that claims the great and good would become a power in the land, of every race and clime; that finds and money would flow into our hands with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul .- In-

Genius always gives its best firsts prudence at last.—Lavater. Man slope is and shall be our god. -Fenerbach.

There would be more happiness in the world if we would rejoice more with others instead of felguing sym-pathy with their sorrews. Hay

# Universal Ethical Instruction Vs. Sectarian Religious Training in Public Schools.

A Lecture by W. J. Golville, Recently Delivered in Galifornia.

The Highest morality, the purest ethics, can be adaquate to grasp the wisdom and equity of all established rules. The first sustained and promulgated by conscientious teachers great lesson taught in a public school must be the equality of citizens bewithout their ever uttering a word of formal prayers fore the law. No matter whether a or quoting a text of scripture in the presence of their hovel, or whether dressed in

Not content with acting in accordance thought, it is rapidly becoming easier the moral law (without which true restitution of the United States of public that our full duty to the ris-America, which secures to every denomination the inalienable right of religious liberty, zealous advocates of at our disposal to provide the purest many peculiar forms of religion are Ansistent that the tenets of their reupon the young in schools supported by means collected from citizens of all shades of opinion and belief.

It is the proud heritage of every freeborn American citizen, and also ted to exercise untrammeled freedom in the exercise of religious worship, provided always that the equal rights of one's neighbors are not invaded. authorities, for no matter whether Empire, are admirably equiped for Which they are intended, and in these surd to suppose that creeds and cate-ability and merit really counts in this buildings it is quite fair and just that chisms must be taught to these neg-practical, prosaic world, which is howbe given to all children whose parents or lawful guardians desire them to Two whole days of each week. Saturday and Sunday, and long vacation periods besides occasional holidays, offer ample opportunity for conveying such special instruction in theology as parents and guardians may wish their children to receive. But here must the line be drawn

and drawn rigidly. No incursion of religious doctrines, concerning which reputable people differ widely, must be permitted to enter the doors of public schools supported at public expense and necessarily open allke to Jew and Gentile, to Christian and Agnostic, to Spiritualist and Materialist. But the cry is raised, and raised loudcommunity must be looked after and that immorality must needs prevail training is included in the common school curriculum. This assertion is ridiculous and utterly false, as statistics have abundantly proven. Indeed we may, and that without endorsing to the full the extreme statements of have shared his sentiments, unhesitatingly declare that sectarian religious teaching in public schools invarileads to ill-feeling and injustice and far from aiding moral development it is frequently associated with deceit and dastardly hypocrisy.

godless where no readings are given from the Bible and where no pravers are offeren and no hymns sung at the inheres in all. The object of educa- home or in a synagogue their parents ercises, but this is an absurd mis-dren, but to awaken unawakened parents have ample opportunity for virtue, and discountenance all vicious tendencies unless definitely theological propositions are submitted scholars for their acceptance. Let us clearly take issue with all who venture such an assertion by discrimi- of it, and the very atmosphere which Saturdays no difficulty is in the way nating unmistakably between ethical is most congenial to the most amiatorial of providing bible classes in church training and sectarian religious in-ble is also most helpful to the most scheelrooms or in administering in-

No respectable man or woman wishes his or her boy or girl brought up example set by elders, and yet more children to observe them they can to tell lies or steal, and did not some easily and subtly influenced by the be excused from attendance at school ratic person desire that falsehood and deeply felt though unseen mental rational dishonesty should be countenanced, the whole sentiment of the community any position of authority. Youth is religious exercises of any variety. dishonesty should be countenanced, ty would at once be aroused, and it always influenced more strongly by Many people attempt impossible comcould most readily be proved that ly-love than fear. Many teachers are promises and propose ridiculous con-ing and stealing were subversive of saints and heroes in the esteem of cessions, all of which, though kindly ing and stealing were subversive of saints and heroes in the esteem of the general peace and safety of the their pupils, their lightest word is intended, work disastrously commonwealth. Concerning the eshighly prized as though it fell from invariably result in havoc and confusentials of morality there is no control an invalible oracle, their simplest act sion, and they breed an endiess versy. Several New York papers, during December 1906, overflowed with tance and far-sreaching significance, protests against introducing distinct- and all because of the halo of ro- ing ministers of different religious Christmas-tide into public schools sup- have surrounded their preceptor, ported very largely by taxes paid by through their glorifying imagination. rooms at the same time, provided pa-Jews and attended much more largely It is well that all teachers should rents can select the kind of religion children. In schools where fully mous influence they exert, even unninety per cent of the children reguknowingly and unwittingly, provided ways injurious and neither prices larly attending are of Jewish parentage (and such is often the case on the east side of New York City) a vigorous and righteous protest has been from their pupils. I well remember among children and seeds of ill-will Religion upon sons and daughters of I was gladly obedient to the silent Our contention is that it is funda-israel, and be it remembered to the example of teachers whom I veneratementally false to allege that there no attempt whatever is made by Jews. equal clearness my deliberate aversion given in a secular school without the even when in an overwhelming mato following any kind of conduct part introduction of theology. It is quite non-Jewish neighbors.

equity has been won. No observer can possibly dispute the fact which is it is rarely, if ever difficult to rean pire. The struggle for complete religionic revident that the moral character children from such pernicious habits lous liberty is still waging and we of a teacher exercises a great influ-as thieving and falsifying if the teach-puce upon susceptible youth. Teach-er who is beloved and honored is a side of complete separation of Church ers should be chosen and appointed man or woman of exceptionally high and State. not only for their scholastic attain- moral principle. ments, but for their high principled conduct. No matter whether a teacher is a Jew or a Christian or an Agnostic, no teacher should be selected who does not give evidence of interest threats of punchment are generated ture in the presence of their scholars. for the position to be filled. Examworse than useless because they free We are not saying that all biblical that a high ethical standard be set to against oppression and awaken a debut we are treading on dangerous all the scholars by their instructors, flant sense of brutal courage in the ground immediately we insinuate that but on investigation it will not be dis-breasts of young human animals who the bible is any more or less sacred of a sectarian religious character. No The poet who has told us to let the schools. What then remains to be teacher can conscientiously teach ape and tiger die has counseled very what he or she does not believe to be wisely; few, however, heed his admotrate, and it has hitherto proved implicion. It seems extremely difficult to the highest possible level. Repossible to select or compile religious for many people to realize divine remember your precepts are of less moter books upon which all duly qual-sistance to lower impulses as somement than your silent influence, which moral issue, for morality does not neither by ferocious onslaughts nor less encouragement of conscientious need to be taught and studied as a by tame neglect can we truly advance teachers everywhere let it be univerof life; it would therefore be inappro- A high standard must be raised by a louder call for virtuous living than priate to have even a department of teachers and that standard must be there is to-day, and never were more ethical culture in a public school continuously adhered to. Discipline testimonials accumulating than at apart from the continuous moral must be strict, but always benevolent, present to the abundant success of training which should run through and so reasonable must all commands righteous endeavors to raise the moral

Truly has it been said time and large is rapidly awakening to some time again that eternal vigilance is sense of the immeasurable importance, though no mention is made of God or the price we must pay for liberty, and wide-extending influence of silent the Bible, though no hymn was sung, with the noble provision of the Con- than formerly to convince the general ligion is unthinkable) sheds its being generation cannot possibly be done unless we employ every means possible moral atmosphere for boys and girls while receiving the external spective theologies shall be forced instruction necessary to prepare them to become valuable and upright members of society. Schools are filled

with children gathered from all sorts of homes, and many come from dwell-lated statements of religion are es-ing-places to which the endearing ssential to human safety, and such Many children who attend public falsehood born of ignorance, cannot schools have not been blessed with possibly constitute a moral elevator. any ennobling prenatal influences, and their infancy and earliest child-Places of worship of all denomina- hood have been passed amid sur- abiding social fabric can be reared, tions are treated equally by the civil roundings which certainly cannot can be proved necessary to bind in one have contributed to the development glorious fraternal bond all the chil-

American Republic and the British ful citizens, and their moral evolution parents of those who boast unduly of is a very serious problem which conparrying forward the special work for fronts the nation. Though it is ab- that nothing other than individual sectarian religious instruction should lected ones in order to influence them to tread the path of righteousness. It is far from unreasonable to demand that teachers should be speedily played in recognizing merit wherever equiped for the arduous but delightfound, appreciation of industry ful task of calling forth, by the very coupled with entire absence of irritatue which now lies latent below the teacher toward every scholar. There surface of these unpromising exteriors. Public schools are places of trust reposed in fancied luck or fickle preparation for the larger world upon fortune, the school room must be a which youth must enter when school days shall have reached their end, therefore that discipline alone which hood dezerves to be called "common school education.

As members of a reputed commonwealth we must look to the common and we cannot begin too early in the life of any unit in the social mass to instil that doctrine of fraternity which is the only safeguard of our rights and liberties. Sectarian religious teaching in pubcal training on the other hand is a flourished naturally in days reconciling agent which leads eventu-

ve are uneducated and to the heights of wisdom.

obdurate. The average child is structions at home. When special largely a copyist, easily imitating the festivals occur and parents wish their is regarded as a deed of vast impor- amount of bickering and ill-will. ively Christian religious exercises at mance with which romantic children persuasions to enter schools and conthey have succeeded in calling forth clergyman, pastor or rabbi does any made against forcing the Christian nine, ten,, and following years of age, are thickly sown by such proceedings. honor of the Jewish population that ed and admired, and I recall with can be no sound ethical instruction to force Judaism upon their sued by teachers for whom I enter- conceivable that teachers and pupils Simple secular education need by certainly easy for the average child religious services conducted in proper no means be unmoral and it is on the to be kindly, gracious and consider- places, but those exercises they must great moral issue that war must be ate for the welfare of others when attend freely according to the provisgreat moral issue that war must be all for the weinte of others when attend freely according to the flowing waged until a complete victory for teachers and monitors exhibit such ions of the constitution of the United equity has been won. No observer characteristics in eminent degree, and States or the laws of the British Em-

unless lovingly administered, or worse gated by conscientious teachers with-than useless when spoken by one who out their ever uttering a word of forostic, no teacher should be selected is not an object of loving esteem. mal prayers or quoting a text of scrip-rho does not give evidence of fitness. Threats of punishment are generally ture in the presence of their scholars. covered that moral excellencies are have inherited war-like tendencies than other literature when we are determined by introductory exercises from a long line of war-like ancestors. filling positions as teachers in public teachers can agree, but no such think quite distinct from either bru- is of far more value than anything difficulty has arisen on any distinctly tal resistance or non-resistance, but you can say or do, and for the boundthing apart from the everyday affairs the moral progress of humanity.

ally understood that there was never of life; it would therefore be inappro
A high standard must be raised by a louder call for virtuous living than

coarsest or the most delicate clothing, that child must obey a law which is

no respecter of persons. Punctuality, cleanliness, order, industry, obedience are exacted alike from all, therefore nign light and exerts its holy suasion in such a manner as to prove that all that is really excellent in religious systems is fundamental in the conduct of secular affairs. No possible good can be done by at-

tempting to tell children, gathered from families which profess every imaginable variety of religious creed or none at all, that certain formu-But the essential essence of morality, without which as a foundation no ecclesiastical property be taxed or of the sweetest and tenderest side of dren of the great republic. The public that and discrimination is made on human nature. account of creed. These edifices, Children thus handicapped are to ficial caste distinctions for very early whose number is legion all over the be trained by the State to become use- in life the children of purse-proud illustrious pedigree, come brilliantly illumined with the fires of genuine ideality. Perfect fairness toward all strict impartiality disinfluence they exert, the dormant vir- bility, must be displayed by every

> must be nothing left to chance, world in miniature regulated by undeviating law which knows no favorby its very nature renders to truly prepares boys and girls for the all their due. Whatever in any religious system tends toward the genuine interests of our humanity mus be in complete accord with this high ethical standard, and whatever in any church or creed fosters injustice mus needs be outgrown and left to perish as human enlightenment progresses

It is certain that people of many nationalities and creeds obliged to live side by side and do business together in all modern cities and with the ever-increasing facilities lic schools is a rank injustice, and for extended travel which now abound nothing serves to stir up greater ani-mosity among fellow-citizens. Ethi-clanishness and exclusiveness which bond of union, a healer of breaches, a seemed more difficult to ford a stream than it now appears to cross the burning (not burying) of ocean. no trouble whatever need ancient hatchets of dissension. No arise in public schools over special repessimist, no believer in the intrinsic ligious observances, for schools close badness of human nature can be a usually as early as 4 p. m., on Frisuccessful teacher in the moral sense, days and do not re-open till 9 a. m. The cry is raised with much fervor for it stands to reason that one can-and great frequency that schools are not successfully appeal to the dormant observe the Sabbath from Friday at goodness in refractory children if one sunset till-Saturday at sunset and at does not believe that such goodness tend whatever religious exercises at commencement or close of school ex- tion is not to drive evil out of chil- may approve. Children of Christian statement. If people mean by god-righteousness. We are unrighteous attending church and school on Sun-less, destitute of morality; and such before we have become righteous, as days. If Jewish parents wish their receive extra tell us that it is impossible to develop we have become educated or attained teachings there are schools conducted on Sundays in many synagogues and Some children, as we all know, are temples of Jewish faith, and religious so gentle and amiable that they seem lessons can easily be given at home. to require no special moral training, If Christian parents wish individual but many others are greatly in need training given to their children on

sion, and they breed

There seems no injustice in allow-

words of rebuke are often wasted ethics, can be sustained and promulappear that the rising intelligence of tone of even the most undeveloped Now that the civilized world at even the youngest scholars, must be elements in unpromising communities.

thetic the sverage child is to the approach of kindness, and how resent-ful against all that borders upon cruelty, will very read by perceive how enormous are the pessibilities for good involved in a purely unsectarian system of moral trailing which never intrudes into the domain of controversial theology and for that very reason touches the hearts loof all alike. These children are like the wolf-dog in Jack London's forcible story White Fang, susceptible to kindness but very ready to resent the slightest in-fraction of their rights and natural

Those of us who know how sympa-

liberties. As the savage animal in the story became a life-saver and was ultimately known as the blessed wolf in place of fighting wolf, so can fe-rocity and duplicity in children be exchanged for courage and devotion to noble principles through the benign agency of truly moral education-No child is rendered moral by any

other process than kindly firmness on the part of teachers engaged in truly exemplifying in character and conduct the external moral law. Forcing and threatening are brutal and tices pertaining to an utterly uncivilized degree of human consciousness. The modern child is usually far from submissive to authority, and it is very rarely in these days that parents or teachers can compel submission by the rod as in less enlightened days gone by. A bully brandishing a stick may well be mistaken for an ape, and will certainly call forth neither respect or love from children. Harsh punish-ments are brutalizing and all threats of hell and damnation in a future life are but portions of the stock-in-trade of ignorant zealots who imagine that Deity is as mean and petty as their own paltry misconceptions of the order of the Universe. But though brutal measures must not be tolerated nor brutal doctrines, allowed to assail the ears of the young, the stern equity of the true moral law, which is manifested universally, must be explained

and honored. Penalties must be all corrective discipline must be entirely benevolent, but effects follow causes inevitably, and no child in any school is too young to take primary lessons in a course of action conformable with uncompromising equity. If damage is done to school property no thrashing of a curprit can ever repair the waste. but work must be exacted from the offender who is righteously called up-on to contribute time and effort toward the replacement of what his indiscretion has destroyed. Principles must be shown to be earnable, not conferred partially on favorites. Cooperation must be demonstrated as the law of life, and as prizes are given and degrees conferred solely on account of merit, never until honestly earned, children will soon learn that life is not a lottery and that the villainy of gambling consists in its tendency to induce reliance upon mythi-

cal instead of upon intelligent indus-No raffles should be tolerated in public schools, no methods of getting something apparently by chance or he allowed, and it is our most posttive duty to insist that public institutions supported by public money shall be so conducted that fitness for noble citizenship shall be the aim of every educational establishment. Nothing can be more unjust that to give special privileges to any class in a com-munity. All must stand on an equal footing before the law and as universal experience abundantly demonstrates the necessity of fair play and honorable dealing in every relation-ship of life, that social well-being be established and maintained, ethical training must be placed in the forefront in every school, and whatever savors of special privilege resolutely resisted till the very attempt to introduce it shall be utterly abandoned. It rests with the people at large in every nation to decide whether they will uphold their rights and liberties. or permit unjust discriminations to corrupt administration of public affairs. France has been roundly absolved by shaking off the yoke clerical opposition, and during a reac-tionary wave of sentiment some unduly extreme measures against established Religious Orders have been enset an excellent example in the main. for other lands to copy, in strictly insisting upon the completest possible separation between Church and The future will surely justify this attitude.

## A BIG SOCIETY.

About two months ago I wrote an article in The Progressive Thinker on the subject of 'How to have one big harmonious society in every city. The ideas and suggestions that I wrote about have borne fruit, and een acted upon in this city of Grand Rapids.

The two societies have united under new name, the Psychical Research Society, and we will take out a charter from our state association. By organizing under the state and

N. S. A., we make all our customs and usages uniform and respected by the public and by our opponents. Mr. John Andre, who has been pres-

ident of one society for nearly three years, and who has done the most to bring about harmony and union, was unanimously elected vice-president; Mrs. Jennie Hosken, who shares like honors, was chosen president; Mrs. Lavinie Wardie was elected secretary.

In the election, some of the nomi-nees modestly declined in favor of oth-ers, thus showing an unselfish and fraternal feeling. By electing new officers, the old prejudices and criticisms are forgotten more easily. Better have a new officer who is willing to be told a little, than to have an old officer re-elected by a few votes year after year and who thinks he knows so much that he cannot receive a sugges tion, and runs things into the ground. Let the members know and feel that the society belongs to them and the public, and not to a few managers and

honor, and not to a rew managers and then the society will grow.

Now and then, for a conference subject or in a business meeting, have such a topic as "Good of this society."

Ask and urge every member to come prepared to propose something for the good ofithis society. Then during the week every one can be thinking of some good idea or plea to help the society to growlandsprosper. such proper time cany member fails or declines to offer anything for the good of the society, he should forever keep still and not criticise or find fault with the work of others. In this way, the officers can get a summary or consensus of the prevailing opinion among

the members.

Thus the Spiritualists of Grand Rapids, Mich., celebrated the anniversary of Modern Spiritualism by-organto addresses from Dr. Edson A. Titus and from Mrs. D. A. Morrill, two of our good home workers. H. EUGENE MARTIN.

Grand Rapids, Mich.

CRIME AND THE CAUGH AND CURE. A Specific and Special Course of Education Is Commended.

In these days when everyone seems to perceive and acknowledge the prevalence of crime, or in other words, wrong action (bad morals) of individuals towards each other and to society in general, it would be well for every true Spiritualist to study this subject for himself and to give to the public for its benefit the result of that study, and by so doing add his quota to the general in order that an elucidation of the necessary means for the rectification or cure of the evils might be forthcoming. To be optimistic is good, to be Utonian, useless, from a Spiritualist's standpoint, as we know the principle or law of evolution rules in this and succeeding spheres of progression. Therefore, we might wish but cannot expect complete eradication in this first sphere of action of crime.

To get a perception of the necessary neans for its cure, partial or complete, we must search for and arrive it the causes and not only the causes, but THE cause.

At the present time and in years gone, all conceivable remedies have been suggested, a few amongst the number being Punishment, Religion (or as the cant phrase goes, "Get reigion instilled into the general public, especially the young), Education, Science, Physical Culture and so on. These have been advocated singly, each advocate having (and rightly)

his or her own particular view. Now, the writer in claiming that education would be (not is) the panacea for crime or evil desires to be heard or read to the finish in order that he may not be misunderstood or misquoted.

No educated man or woman will deny the value of scholastic or collegiate education. The writer, how-ever, humbly thinks and prefers that our present elaborate system is defective. It appears to him that the natural sciences of anatomy, physiology, astronomy, chemistry, botany, have been relegated to the rear to give prominence to the classics and mathematics (so very desirable).

Now to the practical application of this thought, as the writer, before said, education should be the cure for crime, and he believes would be were it complete.

The writer believes there is a prior and deeper cure for crime, viz.: the right or correct birth of the individu-The human race must be rightly born, or we need never expect any thing near an approximation to the cure of crime,

Now, the writer claims that direct and specific attention to the education of the young is the only hope for arriving at the desired goal, right or correct birth.

The science of anatomy properly taught to those old enough to grasp its practical application, is the first nail to be struck and driven home. This has been and is neglected through ignorance, oversight or possibly false modesty, which from time immemorial appears to have been one of the causes of its neglect. Anatomy should be taught thoroughly by competent anatomists, men for the course). It should be taught by aid arise doctrinal points, in which one of models and particularly by diagrams, plainly and vividly drawn so that the interest and undivided attention (for the time) might be given by the young. Most of our diseases, malformations, can, we believe, be traced to a lack of anatomical knowledge (or ignorance) upon his subect. Knowledge must be given to the young before evil or bad habits of any description have been formed or at least in their incipiency. Causes and their effects can be vividly shown along this line of education. This, in the writer's opinion, would eventually strike at the root or cause of wrong birth, and ultimately and approxinately eradicate crime or evil. and introduce a race of man and womanhood, intellectually, morally, and in other words, Harmonious man and womanhood.

The writer has not mentioned psychology, no doubt in the future, to be the right basic foundation for all aducation.

In conclusion, the writer would give as his opinion and preference along the educational line the sciences of chemistry, astronomy, and if possible, botany (practically). If the writer has any preference after anatomy, it certainly lies in the direction-of astronomy, on account of its sublimity and its natural tendency towards elevating and spiritualizing thought.

A. C. PRIEST. Oakland, Cal.

"AN HONEST QUESTION."

To the Reviewer. From the Corre spondent.

In No. 904 of The Progressive Thinker a review of one answer to An Honest Question," has just come to the notice of the correspondent. who, woman-like, would like to say a

few words more. The question asked: "If ancient faiths are false, when will the time come to discard them, if not now?" It must be proved, first, that they are false. We understand no person or ism except Spiritualism (Science of Life) has all the truth; that in every religion of to-day there is a germ of truth; this is the reason these relig-

ions exist. We lament our ignorance concerning the Bible. It had no place in our childhood's home except to record birth, deaths, marriages, etc. Would that we had the knowledge of our arisen Moses Hull on this subject. Our Yet scholars accord the Bible the highest place in literature, apart from its teachings. However doubtful its origin may be, it has been, and s, the guide to right living for thou-

Shakspeare's plays (some of them) ontain fictitious characters. Are they n consequence, contaminating or cor

The following quotations have been found to be most useful: 'Have more than thou showest; Speak less than thou knowest." And-

This above all; to thine own self be true: And it must follow, as the night the day, Thou caust not then be false to any

man."
That which we find, whether true or the reverse, do not our motives de-termine to a great extent the result of

The first amendment to the Constitution of the United States, is a national lesson in tolerance. History shows how the Puritans and Pilgrims were persecuted in England, and on coming to this country, they also, were at Oneonta, N. Y.

SPIRITUALISM IN KANSAS CITY.

A New Society and Its Spiritual Basis

A few years ago there were very few Spiritualists in this city, and there was no Spiritualist society. Now there four holding regular stated meetings which are well attended, and much interest is taken in them; and a number of resident mediums who have many attending their seances and the public press is much more tolerant than ever before.

Recently a new society has been or ganized—the Society of Spiritual Truth, with C. H. Moody, president; G. W. Anderson, secretary, and F. Jos selyn, treasurer, with a board of trus tees and a goodly number of vice-pres idents residing in this city and Kansa

The first meeting of this society after its organization, was in commemoration of the fifty-ninth anniversary of the advent of Modern Spiritualism the lecture was delivered by Mrs Smith-Baker, an able and veteran lec turer; and among the audience were many of the most prominent Spiritual ists of the two cities. The Jarge hall was filled to overflowing and the meet ing proved to be a very interesting oc-

This society has an independent charter and aims at a higher standard of Spiritualism than it has hitherto attained. It has already demonstrated the fact of continued existence beyond the grave—a most essential and important fact; it has revealed the fact of spirit return and commun ous revelation and it has been the means of emancipating many from the thralldom of ecclesiastical despotism to rejoice in the light of mental free never before taken in the world. But is Spiritualism to stop here? Has it no other purpose?
Spiritualists are a rule are satisfied

with these results, and contemplate nothing more. But in a knowledge of immortality there is neither morality nor power per se; in communion with the loved ones gone before there is no essential virtue; nor is there a guarantee of good conduct in the emancipation from church thralldom; for it is in the experience of every observer that there are men well established in all these steps that are as mean as the meanest of mankind.

If Spiritualists are satisfied with what they have, since there is no guarantee per se of anything higher, evident that without the aid of physical demonstration of those essential teps, Spiritualism will become a creed giving rise to an impulse for the dissemination of doctrines after the manner of the priesthood, and its living, vitalizing power will be lost to the

Spiritualism is far more than these three steps. They are only the a b c of the grand destiny that man may achieve in mortal life. The element of that destiny and the means of its achievement are in him, prevented only by the error and superstition that prevail in the world. If it stons in its. present stage of advancement, its believers in the course of time will become the subjects of a class not unlike they will arrogate to themselves; and even among themselves there will part of the people will believe this, and another part, that. Spiritualism thus arrested in its progress, will be instrumental in evil instead of good.

Having this tendency in view, and to aid in checking it, this society was It began with a goodly organized. number of members and it is support ed by those Spiritualists who sympathize with its purposes, and are able and willing to aid in its E. J. SCHELLHOUS. Kansas City, Mo.

guilty of persecuting Baptists, Quak-As our lyceum cards say: "A lie is sure to be found out or die at last," peaceful methods of teaching seem to us wiser than the turning away from us by harsh terms. From our rostrums we have heard much that was uncalled for, and we are glad to know

The Progressive Thinker doesn't em-

ploy the "logic" of vituperation. Round us are persons stooping to all sorts of meanness. What good would it do to upbraid them? They must learn, as others do: there must be a desire from within, a daily aspiration to be wiser, kinder, cleaner. Progression is the law and to quote Professor Lockwood, "Eternity is long and

kind." We are as desirous of truth as our reviewer, but what was thought to be truth in some things a few years ago, is not considered so now, and many facts, apparently, of to-day may be

found errors to-morrow.

It is always well to replace what is destroyed by something better, and it looks as though we Spiritualists have our hands full sifting wheat from chaff in our own ranks.

E. K. EAGER.

Celebration at Lake Pleasant. The Independent Order of Scalpers are to have a great time at Lake Pleasant this summer. Some 75 of the gentlemen who are at this popular camp ground during each summer

season compose its membership. Its rights and ceremonies are a reproduction of those in use by the American Indians.

Three years ago they purchased reservations about one quarter of a mile west of the camp ground. Upon their five acres of land is a "Long House, with twenty sleeping rooms, a dining room that will seat one hundred people, a large barn, used as an automo bile garage, ice house, etc. This prop reviewer says: "It (the Old Testanent) has no rightful place in this lars. In August the 15th anuiversage of culture and scientific knowl- ry of the founding of the order will be celebrated, also a special day of rejoicing will be held, over the fact of the true coming into full ownership of the property, free from debt. The officers: High chief, Charles

Bickford; scribe, Francis B. woodbury; keeper of wampum, Louis Peffeele, are receiving many compliments for their successful labors, especially in being able to own this property free from debt.

A prominent member of the Lake Pleasant Summer Colony, was instantly killed while operating a new automobile, which had been delivered

to her yesterday. In attempting to turn around on Chestnut street, Mrs. Loveland unintentionally turned on full power and the car shot across the sidewalk and plunged over a stone wall that crowns 20-foot embankment.

Mrs. Loveland was a highly respected woman. She was a summer resident at Lake Pleasant, where she owned the largest summer formerly known as the White Cottage. A woman possessed of wealth, of quiet and unassuming ways that endeared her to all her many friends. Funeral

# Remarkable Invention.

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This instrument, which the inventor has atented, is called "Actina"-a trade-mark In the treatment of eye diseases the invent-

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They issue a book-a Treatise on Diseasewhich tells all about "Actina," the diseases it will remove, what others think of it, what marvelous results it has effected, and all about the responsibility of its owners-all will be sent absolutely free upon request. This book should be in the home of every family. Address Actina Appliance Company, Dept. 342R, 811 Walnut Street, Kansas City, Mo.

WITH SOOTHING, BALMY OILS. DR. BYE, Bor. 9th & Kansas City, Mo.

# 907

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Price \$2. For sale at th. office.

Science and a Future Life

By Prof. James H. Hyslop. Price \$1.50; Postage 10 cents.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truthwhatevar it may be and wnerever it

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# General Survey.

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

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.

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

The Song Cards for sale at this office at \$4 per hundred, by mail \$4.50, are the help you need in society work.

J. C. F. Grumbine will again ad-State Convention which meets at Hart-ing of a letter from the public platford. Conn., May 4 and 5, in Unity form by me, written by President Church. This makes the fourth sea- Barrett, in which he stated as facts son he has served the State society. some things said to have occurred in While in Hartford he will hold class- Michigan, which Hagaman the exes and help the local society in its medium did not consider complimenpropaganda work. On May 9, he tary to him, Allow me to say. Brother speaks for the Occultists of Washing-francis, you have been misinformed, ton, D. C., in the spacious parlors of I had a letter from President Barrett Mr. and Mrs. Hooker, well known but I never read it from any platform. Spiritualists, and continues the class I simply said what I thought of Kingswork May 10, 13, 14, and lecturing ley and him before I had received the in Goode's hall on F and 14th sts., letter." May 12 at 11 a. m. and 8 p. m. There is every indication that there will be a large outpouring of the people at all of these meetings. Subjects are ready in a printed circular and will he mailed to anyone who wishes one. Address 24 Strathmore Rd. Brookline,

Rebecca Still writes: "If all persons were as interested as myself they would never be without The Progresslve Thinker in the home. You give both sides of all parties without fear or favor. We have some of the lectures of our hest writers; and every week it is full of food for thinkers. My sincere wish is that your life will be long spared for the good work. I receive the Occult Life of Christ I will have all your premium

The Spiritual Society Students of Nature, had a good attendance. Mrs. Schumacher lectured on this subject: "Was Christ in a trance when taken down from the cross?" Spirit communications were given by Sister Smith and Sister Bundrock; they were well received. Flower readings by

Wm. Hassman writes: "Brother Winters, who is conducting the Sunday evening service in the Hall of the North Star Spiritual Union, 1546 Milwaukee avenue, during the illness of Sister C. Mueller, gave a very imgave many messages to weary hearts, and all were well received. Sister C. Mueller, who has been sick for the past 8 weeks, will be with us again Sunday evening, April 14, All are invited to be present to welcome her." Mrs. S. V. Booth writes: "The First

Hardwick, Vt., met at S. V. Hall, March 31, to celebrate the birth of Modern Spiritualism. Webster Chapman of Cambridge, Vt., was the speaker. She lectured in the afternoon on the "Fatherhood of God, and the Brotherhood of Man," and in the evening on the "Growth of Mod-These addresses their best thoughts to us."

sical organization the society antici-

Hall, 762 West 13th st., corner S. Ashland avenue. The proceeds are for the benefit of the Old People's Home. The first picnic of the season will be given in Jestram's Grove, on May 19. Take the Aurora & Elgin electric car to Bellwood; there to the The grove is opened by the First German Spiritual Society, and known as Jestram's Grove. It will be opened free to all Spiritual societies and gatherings for the coming summer. For further information call or write to Mrs. Gartleman, 762 W. 13th

street. Ferd C. Suhrer writes: "Mediums day at the Fraternal Order of Spiritualists, Sunday, April 7, was productive of much good. New faces were seen in the congregation; and our me diums faced a select audience that gave them inspiration for their work which they performed with telling effect, as was evidenced by the different ones acknowledging the definite descriptions, etc., as transmitted by the reader. Quite a number arrived just In time for the circles at 4 o'clock, and it was a pleasant sight to see the many mutual surprises as different ones greeted each other. We attribute our large and increasing attendance mostly to the wide circulation of The Progressive Thinker, which contalks notices of every meeting in the Through this same medium we have also had applications for membership from other states, until now our foreign membership is almost as great as that in Chicago, including almost will be, as expected, some little time is fully appreciated, when the response will meet with our expectations, as we are led to believe now, by its ready acceptance by prominent people of liberal thought in Chicago and other cit- by Mr. Temple. On the evening of Our platform mediums are being in neighboring cities, and their re-engagement is the best recommendation of their services. We would like enroll enough names this month to exceed those of March. \$1.00 pays between 15 and 20 more. Will rou O'Donnell's College Hall, 43 South help us? Be with us next Sunday. help us? Be with us next Sunday, Paulina, between Washington bouleand stay for our famous "bean sup- yard and Park avenue."

BEAR IN MIND that the editor of MENT IS ONLY INTENDED TO The Progressive Thinker is in no wise CHRONICLE THE ENGAGEMENTS contributors. He may, or may not, agree with their respective views.

> per." Don't forget the address, 406 Ogden avenue, corner Robey street; top floor, in Hygeia Hall."

The Meadville, Pa., Independent Spiritual Society—meeting in the Odd Fellow's Temple, at one time the First Baptist Church, and now the largest hall in the city—is having the services of Mrs. Helen Stuart-Richings, with good and increasing audiences.

Mrs. Martha Woolsey writes: "After eading an article in your paper saying that Hagaman took the extreme the Connecticut Spiritualist step he did in retaliation for the read-

Dr.B.S.Eskelson writes from Sabula, Iowa: "I have engaged in doing literary work for several months past, and that I might do my work more effectually I almost isolated myself from the world in general for the time heing: but we can always find oppor tunity to do something for that which we love best. This is a small place of about 1200 inhabitants, of which only one single person was a pro nounced Spiritualist when I arrived I soon-began to devote my Sunday evenings to giving lectures on Spirit ualism, and now I am happy to say cessful winter's work for the cause of truth. And thus the cause of the angels is going on. Truly what would it profit a man if he gained the whole world, if there was no wisdom and love to get, no light to shed into dark places?

Mrs. Bertha Morris writes: "The Earnest Workers, of Detroit, Mich., have had a very successful year financially and spiritually, and great cred it is due to the officers and members mediums the last Sunday evening of of said organization. Especial mention should be made of the grand work by our loved and esteemed Pastor, Rev. Mary Stein, who by her unselfish devotion to our noble cause, has placed the Earnest Workers in the front rank of the Spiritual societies of Detroit. At the last regular meetpressive lecture on Mediumship and ing, as her year as pastor has expired, the Golden Rule, Sister Winters she tendered her resignation, believing that in the general field she could accomplish much more for the good of humanity, but the society appreciating her grand work were loth to release her and unanimously elected her as their pastor for the second term with the privilege to accept calls from the Spiritualist and Liberal Union of outside at her discretion. She is open. to engagements in the surrounding states, and no society can fail to be the birth of benefited, and the cause at large up-mbridge vt lifted by engaging her services. This is an unsolicited tribute to a noble and true hearted worker for the cause of truth and justice."

S. S. King-writes from Hamilton, ont.: "The First Spiritual Society of Ont.: were followed by tests by her control, Hamilton is in a prosperous condition. "Sunbeam." She is indeed rightly Mrs. C. Fannie Allyn of Boston, was named, for she brings sunshine to our pastor during the month of March, many sitting in darkness. Her tests and any person who ever had the were without exception, recognized. Our society, though small, is stand- tures and beautiful poems know that ing firmly for the beautiful truth of her services must be appreciated.
Spiritualism and we ask the readers While here she started a Lyceum. It as we labor away up here among the granite Hills of Old Vermont, to send children took in so short a time. Mrs. Ripley of Toronto assisted at a social Mrs. A. J. Pettingill of Malden, entertainment last week, which Mass., will follow with spirit mesages proved to be a success, both socially the address of Rev. A. P. Blinn, at and financially. She will be with us the address of Rev. A. P. Blinn, at and financially. She will be with us the First Spiritual Union, Norwich, during April and May. We have en-Ct., Sunday morning and evening, gaged Mrs. Spalding to follow her. April 21. The Imperial Quartette, I have received a letter from Mrs. L. the regular quartette of the Y. M. C. A. Griffin of Lancaster, Eng. stating A., has volunteered to give the Union that she will again visit Hamilton on a benefit concert the last week of this her way to Australia, and New Zeamonth, and as it is an excellent mu-land. She being a very talented lady sensitive medium and eloquent speakpates a big success financially and er, I would recommend any society in need of a medium to secure her ser-First German Spiritual Society will vices. I will be pleased to furnish give a concert on Sunday afternoon, anyone with her address when possi-April 21, and dance in the evening, at ble to do so."

Mrs. L. Rech writes from Toledo, Ohio: "Editor Progressive Thinker, Will you kindly find space in the columns of your dear little paper for the enclosed item and oblige, yours for the good cause. Mrs. Minnie Sherdow of Detroit, Mich., has closed her engagement with the Independent Association of Spiritualists of Toledo, Ohio. We feel that she is worthy of the highest commendation, both as a woman and a medium. Her lectures and messages are always appreciated, and her cheery words kindly smile carry the sunshine wher-ever she goes. She has the hearty good wishes of the Spiritualists of Toledo, among whom she has made many friends, and in whose ranks she

has worked faithfully and well." Simon Barrett writes from White Hall, N. Y., expressing his great astonishment that some good medium does not locate the children who have been stolen by brutes, inasmuch as the bodies of persons who have been drowned have often been located by

those who are controlled by spirits. Correspondent writes: "The Golden Rule Spiritualist Society is still holding large meetings. On Sunday evening, March 31, our speaker was detained at the bedside of his sick wife. and our pastor, Mrs. Nora E. Hill, country and the coming and going of filed the place of that worthy speak-every Spiritualist doing public work. tr, Hon. Charles Hughes. After the address and some vocal selections by Mrs. Frankie Cole, and Mrs. Hill, the friends listened to a beautiful vocal solo entitled "My Dream," by Miss Alice Johnson, our sweet singer of every State in the Union. Large lifteen summers, After this Mrs. bodies move slowly, 'tis said, and it Frankie Cole sang "Flowers in Heavwill be, as expected, some little time en," followed by the christening of a before our idea of a Fraternal Order sweet little girl of four years, Miss Edna Traquitz, and if ever angel hands or spirits controlled the mortal, this child was governed by the unseen on this occasion. Messages followed April 7, our speaker was Dr. Frest, sought and engaged by other societies and his address was soul-stirring; in neighboring cities, and their re-en-Randáll, was our speaker. On April 21. the pastor, Mrs. Nora E. Hill, will ecture; on April 28, Mrs 3. L. Fravel of Austin. On that evening there will

TANZ POTION Consequences of the requested when addition by Colonger to use either a typewriter or a per, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The First Spiritualist Ladies' Ai Society meets in Appleton Hall,9 Ap pleton street, Boston, Mass., every

The Ladies'-Lyceum Union meets in Dwight Hall, 514 Tremont street, Bos ton , Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street,

Seventh Annual Convention of the Wisconsin State Spiritualist Association, at Milwaukee, Wis., Tuesday Wednesday, Thursday, April 16, 17 18, 1907, at Ethical Hall, 558 Jeffers son street. The following well-known persons will participate in the exerises: Rev. Geo. H. Brooks, Mrs. Geor gia Giadys Cooley, Mrs. Alfa H. Niver Mrs. Louise Hinckel, Mrs, Annie Huebner, Rev. F. L. Witt, Mr. A P Roberts, Mrs Cora L. V. Richmond Mrs. C. McFarlin, Mr. S. T. Helgason Mrs. M. Holmes, Mrs. J. Smead, Prof. A. J. Weaver, Dr. F. L. Mehrtens Rev. Anna Mehrtens, and others. Mr. Brooks, the president of the State Association, will have charge of the various sessions, and he is exceptionally efficient in work of that kind. S. A. Huntington writes from Mal

den, Mass.: "The Rev. F. A. Wiggin commenced his second course of lectures and ballot reading on Thursday evening, April 4. He chose for his "Tricks of Spiritualism," Tricks Practiced by so-called Spirit After exposing the tricks of so-called Spiritualists he main tained that Spiritualism is not super naturalism, but natural law, which is God's Law. After his able address concluded he occupied half an hour in giving many fine ballot readings. He spoke for us again on the 11th inst. At the 3 p. m. circle-Sunday April 1, Prof. Macurda, of Lynn, Mrs Duren of Boston, and Mrs. Barry of Everett, took part. 'At the evening session Prof. R. A. Macurda, was the speaker and message bearer. He prefaced his work by reading a fine poem entitled, 'Eternal Goodness,' by John G. Whittier, 'He chose for his theme, 'Some of the Conditions Surrounding Spiritualism; giving a fine address, also at its close giving many fine messages, Mrs. R. A. Swift, of Haverhill, was the speaker on the 14th, and Mrs. Carrie H. Tainter, Derry, N. H., on the 21st."
John W. Ring, who is at presen lecturing in San Diego, Cal., is de

lighted with sunny California. Frank T. Ripley, speaker and test nedium, has the Sundays of May and June open for lectures and messages lerms will be reasonable. Address all letters to Mr. Ripley at 112 N Beech street, Oxford, Ohio.

Mrs. McMenamin writes from Buffalo, N. Y., announcing the death of Samuel Forbes, a devout Spiritualist at the age of 83. She says: "Not only Spiritualists, but those who are bitterly opposed to our cause, will miss him, for many times he has fought in law and out of law for us, and always came out victorious. He leaves many friends to mourn his passing Spiritualism is gaining ground in Buffalo. Many of our best citizens are holding circles in their own homes. This is a city of Inspiration, and could be made a great spiritual center.'

Mrs. A. Sharp, secretary, from Billings, Mont.: "I wish to tell you about our celebration on Easter lunday, our anniversary. We had forty children at the Lyceum, and fourteen grown people. The children had a lovely program, consisting of recitations, a song by three of the in attendance or you.' One of the girls played the vioeight children. Mr. D. A. How conducted it. All the other children took part in the drill following the Wand Drill. All of them had flags which our conductor, Mrs. Eva Mc-Coy, had presented to the Lyceum. Mr. How also presented to the Sunlight Lyceum wands for use in the Wand Drill. After the drill, the children marched up to the conductor, and sang 'America,' and waved their flags. It was a very pretty sight. They also took the same part at the evening meeting, and had a good many out to see them. When we first started the Sunlight Lyceum we had only four children. We have now about fifty. We are all delighted with our Lyceum, and our conductor and pastor, Mrs. Eva McCoy; everyone loves her dearly. She has built up a fine church here, as she gives some excellent lectures and test read-I was at the Ladies' Aid Society on Friday afternoon, April 5, at Mrs. Martin's, 319 31st street; there were about thirty who attend-

M. B. Herrick writes: "The Progressive Spiritualist Society of Augusta, Maine, have just closed a very successful month's meetings with Mrs. Nettie Holt Harding, of E. Somerville, as speaker and message bearer. Mrs. Harding's work is of the highest order and not alone among Spiritualists is she appreciated, but among strangers. She has awakened a lively interest, and many who had never given a thought to the grand truth of the continuity of life and spirit return, were interested listeners among her large, and constantly increasing audi-Anniversary Sunday was fittingly observed with especial music, decorations; etc., and the service was one long to be remembered by those who had the pleasure of listening to

E. R. Fielding writes from Washington, D. C.: "Mrs. Mary T. Longley is speaking for the First Association of Spiritualists for April. A memorial services will be held for the late Theodore J. Mayer. The George Washington University fund is growing. This is the University which our late lamented Theodore J. Mayer con-tributed several thousand dollars for a suitable site for the erection of a

National University." The Progressive Spiritual Church held its regular Sunday public meeting at the old, well-known place, northwest corner of North avenue and Burling street, and was well attended. Mr. & Mrs. A. W. Bloom assisted our paster Rev. B. Hilbert. Mr. Bloom's guide gave us an interesting vision in the life and condition of the lower spheres, which was a good lesson for everyone of us. Pleasing and convincing tests were given by our pastor and Mrs. A. W. Bloom. Next Sunday, April 14, Mrs. Dr. Caird will kindly honor us with her presence, and we expect quite a crowd of people to hear her.

Mrs. Loie F. Prior, who has be lecturing in various parts of the Old World, has returned to this country and is now in Logansport, Ind. She has done a most excellent work.

This will be one of the most interesting Spiritual Meetings of the season. Bring your friends along Program of the Regular Monthly Meeting of the Chicago Spiritualists' League, K. & K. Hall, 106 Randolph street, two flights up. Thursday, April 18, 1907, 8 o'clock b. m. sharp. A cordial invitation is extended to all. Opening hymn invocation, Dr. J. H. Randall; music, William W. Kirtland Orchestra; congregational singing; recitation donated by Mrs. O. B. Wilson; song, Mr. Hooper; Message bearers, Mrs. A. W. Bloom, Mrs. Mary Weaver and Mrs. Isa Cleveland; music, W. W. Kirtland; debate—"What Qualifications Do Spirit Intelligences Seek in Those Whom They Choose to Be Their Medium on Earth?". De-bate opened by Dr. J. H. Randall and Dr. Gustafson; admission 15 cents.

The Sunflower Club will give the last of its series of dance parties on the evening of April 22nd. Come one and all, and bring your friends.

Prof. W. M. Lockwood made it so decidedly hot for the late sensational revivalists in Buffalo, that they ap-pointed a committee to wait on the press and advise the editors not to publish any extracts from his lectures that were averse to their meetings The Professor's lecture upon "Periodical Religious Brain Storms, are They Induced by Sun-spots, Sin-spots, or the Almighty Dollar," created great interest—in fact a decided sensation. His lecture on the "Sin of Hereditary Insanity, Scientifically Illustrated, contained a veritable mine of valuable information. -

Prof. G. L. Work, a lecturer on subjects pertaining to Spiritualism, arrived in the city last week, accompa-nied with his wife. He intends to locate at an early day in Los Angeles,

Fannie Allyn writes; Our Canadian cousins in the pretty city of Hamilton, Ont., are working faithfully to build philosophy and phenomena of Spiritualism. I worked with the First Society during March and brought away pleasant memories. I organized a lyceum, and the blessed children assited in the anniversary) exercises. Their sunny faces and desire to do their work right, made us feel proud of them. All speakers enjoy the encouraging words of the President, Mr. S. S. King, who is the right man in the right place. The sunny face and kindly words of his wife are a present help in time of need. The Ladies' Aid is an auxiliary of earnest ladies, whom it is a pleasure to meet. Mrs. Jane Goodwin, faithful and true, is their valued President. I am now in the thriving city of Watertown, N. Y., for April, and in Philadelphia, Pa., for May. Watertown friends have a good temple. Mrs. Jackson and Mrs. Web. ster, local mediums, have done good work. Long live the Progressive Thinker, that is not afraid of Trathpopular or not.

. Harrison D. Barrett, of President of the N. S. A., passed through Chicago last week, on his way to Washington. Letters will reach him if addressed in care of the N. SilA. J.

Dr. Geo. B. Warne is now in Wash ington, D. C., attending a meeting of the N. S. A. officials.

Mr. and Mrs. F. Schmidt have opened a meeting at Garfield Hall, corner Hamlin and Chicago Avenues; Sunday servies at, 7; 30 p. m.

Harry J. Moore informs us he will have to cancel life engagements for April in consequence of ill health He is now in Portland, Ore. We hope he will soon recover. His services are needed in our ranks.

Mrs. Hattle F. R. Peet writes: Members and friends of the Illinois Sunflower Club, do not forget the Teaparty to be held on Tuesday, April 23rd, at 2 p. m., at No. 70 Adams St., Lincoln Hall. Mrs. Druliner will preside at the urn; each cup of tea entitles to a reading. Good mediums

C. L. Hatch writes from No. 9 Ap-One of the girls played the vio-We also had a Wand Drill of First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. M. E. A. Allbe, in the chair. A good neeting was held in the evening, the following taking part after a service of song: Mrs. A. S. Waterhouse, Mrs. Carbee, Mrs. Hattle C. Mason, Mrs. Seers-Hill and Mrs. Shirley. Mrs. Lovering presided at the Mary F. piano. Next Fridayla Colonial Party will be held. The 19th of April is holiday in Massachusetts, and the Aid will observe it with a social and general good time. Supper served at 6

> Mrs. Carrie M. Hinsdale is still doing an excellent work with the so-

ciety at Galveston, Tex. Albert P. Blinn writes from Norwich, Conn.: This society celebrated the 59th Anniversary of Modern Spiritualism holding two services on Sunday, March 31st, both of which were argely attended and very interesting, and attracted a number from Willi mantic, New London and Stonington In the morning the writer gave an address upon "Spiritualism of Yesterday and Today," and Mrs. M. A. Gridley gave a very interesting talk upon her reminiscences of the Fox sisters, she having been one of the principal speakers at the transition service of Margaret Fox Kane. The musical program was especially good as prepared by Organist Charles A. Dowsett and rendered by our quartette, and by Mrs. Beebe as soloist, and Mrs. C. A. Dowsett as violinist. In the evening the speakers were W. DeLoss Wood of Danielson, Mrs. M. A. Gridley and the writer. Mr. Wood spoke at some length upon the dangers of psychism, illustrating his theme with incidents from his experiments in hypnotism. Mrs. Gridley spoke upon the value and good of the phenomena, and followed her remarks with psychometric readings, and the writer touched upon the general trend of the movement and its far reaching effects upon all departments of thought. Altogether the day was a pslendid success. The platform was beautifully decorated with potted plants, palms and flowers; one of our faithful workers, Mrs. Wales W. Clapp, having most successfully seen to it all winter long that the platform never lacked flowers at any of the services.

Mary B. Hill writes: The regular meeting of the Band of Harmony occurs April 18. Upon reconsidering, it has been decided to take the floral offerings to the hall at the Sunday morning service, April 21st, as that is the real date of Mrs. Richmond's (the peeter) birthday which was (the pastor) birthday, which was spoken of in the last issue of the Progressive Thinker.

Mrs. Mattie E. Hull will attend the Lily Dale Camp meeting the coming season. She is under engagement to lecture August 18, 21 and 26. She will remain in Los Angeles, Cal., until the latter part of this month or the first of May. Correspondents will address accordingly, at 1410 Kellam Ave., Los Angeles. Permanent address, Whitewater, Wis.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts

aunivopgaby at seattle, Is Is Celebrated With Appropriate Services.

The Seattle Spiritual Association, at Seattle, on March 31st, celebrated the Anniversary of Modern Spiritualism, at K. P. Hall, the hall being decorated for the occasion with flowers and palms and emblem colors. With a well filled hall, people being on time and at a little past 2 o'clock, the meet ing was called to order, by our presi dent, Mr. W. A. Hall.

Meeting opened with singing; al ang joyously, following which a good religiously Spiritualistic invocation was given by Mrs. Florence V. Hibner a speaker and co-worker of the socie Then our National President Harrison D. Barrett, gave us his address, "Why We Celebrate The Day." am sure we all felt grand upliftment of soul, as the eloquent speaker poured forth his beautiful thoughts, with inspiring convictions to our hearts. We all felt the great power he possesses. He is a great good man.

Following the address, Miss. Dice rendered a beautiful instrumenta solo, which was enjoyed by all Mrs. Pomeroy gave a short address on Spiritualism, which was very good, well chosen words, and deep feeling. She reached our hearts. She was followed by Mrs. Lapworth, "What we should do the coming year." With good remarks and sincerity of soul, she inspired us to work, and to do better work. Also Mrs. Willis, a very promising worker, gave us a short address, "The Need of the short address, "The Need of the Hour." We all enjoyed her thoughts for we all know she is earnest in her work. We all sent her our best thoughts.

Mrs. Rogers then gave us a beautiful vocal solo, which was enjoyed, by all. Then the messages were given by some of our workers; Mrs. Fair-field, Mrs. Hensen, and Mr. Cobb. They did good work, Mr. Cobb giving full names in every message to the astenishment of all skeptics. He is a good platform worker.

He was followed by a beautiful vo-

cal solo by little Miss Adair, "The Night Is Long". She has a beautiful voice, sweet and clear, and was encored on and on. She is a promising great singer.

Then closing remarks by our National President, Harrison D. Barrett, surprise of many, he presented to the president of our society, Mr. Walter A. Hall, a beautiful gold watch, given by the members of the society, and tendered with the love and esteem they feel for him, for his good work, al-ways on time at every meeting. looking out for the welfare of all, in all things, and we all felt as he rose to thank us, the deep feeling he felt for us all. Long may he live to do good for the cause. We then adjourned until the even-

ing meeting, but not until we had par taken of tempting refreshments, prepared by the ladies of the society, in which a sum was raised to put in the treasury. Thus concl gram of the afternoon. Thus concluding the pro

Evening Meeting. Opened at 8 o'clock, with congrega

tional singing.
Poem by Mrs. Dahnken: "Our Mesgood soul thoughts, uplifting and inspiring and received great applause; the poem being original Invocation by Mrs. Chassee one of our able speakers and co-workers, after which Mr. Harrison D. Barret gave his address with great feeling and his hearers imbibed the great truths he gave forth with marked attention and satisfaction. Followed by Mrs. Cobb, in memoriam of some of our lately arisen friends, speaking at length of each one, of their good with feeling of Moses Hull and Jennie Hagan Brown, Theo. J. Mayer, and many others whom we shall miss in the field of work. She said they had gone to their reward; to take up their a good speaker, we all enjoyed her.

Following this, a beautiful vocal solo was given by Mrs. Pomeroy in her rich clear voice, we could feel her soul force, pouring forth, which was a great treat to us all.

Then our platform work of the evening was given by Mrs. Jennings, Mrs. Emmett, Mrs. Ross. They did very good work; giving consolation and comfort, and proof to many: after which Mr. Barrett, with closing remarks made us all feel encouraged to work and to do better work in the future. Mrs. Cobb dismissing us with her

plessing, we dispersed feeling we had spent a good, profitable and uplifting day, long to be remembered MRS. FLORENCE E. HIBNER.

Corresponding Secretary, 311 Nob Hill Avenue, Seattle, Wash.

THE OHIO STATE ASSOCIATION The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D.

Dunakin, president of the Ohio State

Hull and W. F. Jamieson. Spiritualist Association, do instruct you. Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sher-wood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary. By order of

FRED D. DUNAKIN, President O. S. A. CARL A. SOLLINGER, Secretary, 4405 Clark Ave. S. W., Cleveland, O.

ELEVENTH ANNUAL CONVENTION. The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon June 8. All evening meetings and the day sessions of Sunday will be de voted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send dele-

gates, and all individual members are invited to come and take part. SARAH A. WOODRUFF, Colden, N. Y.

Secretary.

# The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth-Harlow, on the "Dangers of Psychism," a very valuable. attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in \$1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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dane and Super-Mundane Spiritism, by
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By Prof. W. M. Lockwood.

# A Strange, Weird Mystery.

How a Baby's Building Blocks Warn Against Evil and Give Good Advice.

Wanpinger Falls, N. Y., has pro- half afraid to touch the blocks. Next duced one of the strangest and weird- day, however, Wilton closed the deal est mysteries of the year [says the for the Hooper place. Mrs. Wilton Chicago Tribune] a mystery so unput the blocks on a shelf, and they usual, seemingly it has bewildered all remained there for three days. Then

months, and his set of building blocks. Whether the secret of the thing is contained in the person of the infant, or whether the blocks them-selves are bewitched, whether some outside influence is at work, or somebody playing a trick which has overwrought the nerves of all concerned, or whether, as one New York man claims, some one is hypnotizing the entire family and all those who have been present to witness the strange phenomenon of the blocks and caused them to imagine that these things happened, no one can tell. The deeper the case is investigated

the stranger and more uncanny it Theories and guesses count for

gard to the case. Magic Blocks Made in Usual Way. this mystery are enough to make from Mrs. the occultists and that kind of perfound it. sons smack their lips with glee. These

Wilton was presented with a box of with them, and they spelled words building blocks. His father, George that it seemed impossible he should N. Wilton, purchased the blocks at even have heard. the principal store in town, and that store bought them from a New York jobbing firm, which had them direct from the manufactory, and absolute proof discovered that they were manufactured in the ordinary course of business, out of white pine, stamped and colored by machine, sorted and

boxed by girls in the factory, and sent to the jobber in a fancy pine box.
There is no evidence that there exsted any difference between them most awed of all. Neighbors witand any other of the thousands of boxes of alphabet blocks sent out by the firm. Nor is there any evidence occultism or any other mysterious ask Mrs. Wilton what to have for soience ever touched them. They were carried to the Wilton home, just outside the terms of the control of the more than the blocks, and started. just outside the town of Wappingers Falls, placed with the other toys on "Ted's" first Christmas tree, and thrown, and scattered, and kicked

around by him in his play. The baby, of course, could not talk. He was creeping and just beginning stand alone. He apparently was no brighter than any other baby of that age, nor did he evince any abnormal mental or spiritual gifts. He simply is a healthy, pretty, and nor-

Baby Spells Words of Warning.

For two weeks after Christmas nothing peculiar was noticed. The first thing peculiar observed in con-nection with the child or the blocks was on Jan. 8. On that day Mrs. Wilcon, who is only 22 years old and extremely proud of baby, was going to er mother's to spend the afternoon. She was dressing, and Ted was sitting on the floor playing with his blocks. His mother purposely had postponed dressing him until the last minute diressing him until the last minute howing his predilection for getting dirty. She came into the room to get him, and noticed the blocks arranged in regular order—or something approaching regularity. She stood smilknowing his predilection for getting dirty. She came into the room to get in regular order—or something approaching regularity. She stood smiling and watching the baby until she noticed the letters on the blocks

"STAY." "O, Mollie," she called, "come quick and see what baby has written with his blocks!"

Mollie came. The two women stood and marveled. Mollie was sure it ing indoor air, hence the name "Oxwas only an accident, but Mrs. Wilden and the surface of th ton had her doubts. She continued dressing, but grew more and more

Mollie laughed, and assured her mistress that the idea was foolish.

the baby, and there on the floor were four Slacks, and she read: "HURT."

True the blocks were scattered a bit, but the word read right. Mrs. to her mother's she would be injured. In spite of Mollie's jests she teleshoned her mother that she could not

When Wilton came home he roared. He heehawed with glee over her story until she drew herself up in that was filled with reproach. Then he got down on his knees, held her close in his arms, and lied, like the loving young husband he is, swear ing he never doubted a word of it. but simply was overjoyed because the

boy was so bright. Two days later, as Mrs. Wilton was getting ready to go downtown to buy some outing flannel to make Ted some little night gowns, she bent to kiss and saw the blocks read:

'No, no, Ted," she laughed. "You

Two hours later she came drenched and soaked, having been caught in a heavy rain that broke almost without warning from a sky

that had threatened snow.
Secretly Mrs. Wilton began mystery of all came.

together by the fire. Ted was in bed, and had been asleep for hours. They were discussing the question of buy-ing a home of their own, and Wilton was telling her that he could get the

it for \$2,100, half cash. During the discussion the baby's blocks were scattered around the floor, apparently over half the room. Wilton, as she started to bed commenced picking up the blocks, and suddenly cried out to her husband: "Look!" and stood pointing at the

Plainly she was a bit frightened and nervous. On the carpet three thor of "History of the Christian Re-blocks were ranged together, and they ligion to the Year 200," etc. A con-

Wilton laughed. "Anyhow," he control of the government. An important work. Paper, 25 cents.
"Ted didn't do that," said Mrs. "The Spiritual Significance, or Death Wilton. "You kicked his blocks all as an Event in Life." By Lilian Whitaround. Those blocks got together ing. One of Miss Whiting's most sugwhile we were talking." - nervous and excited. She was ful spirituality. Price \$1.00.

who have striven to solve it.

The was fretful, and, as she had beThe mystery revolves entirely gun to laugh at her fears, she took
around little Ted Wilton, aged 11
Ted was fretful, and, as she had begun to laugh at her fears, she took
them down to give him.

Warnings of Fire and Loss.

Nothing happened for four days. Then one night a coal fell out of the When Wilton smelled smoke the fire was eating into the floor. He put out the blaze and the loss was trifling, The next morning the blocks were found scattered in a corner of the living room—and the only four that were together spelled "FIRE." Wilton suspected his wife of doing

it—and she accused him. Both denied. "All right, then," said Mr. Wil-ton. "But I piled the blocks in a corner myself."

A couple of days later Mrs. Wilton. who, in her supersitious dread of the Theories and guesses count for blocks had begun to watch them connothing. No one has explained or stantly, in spite of herself read: sard to the case.

Two days later, while driving through town, she lost her new mink The plain, bald facts in regard to collarette that she got for Christmas from Mrs. Sadie Fleming, and never

The blocks continued to utter warnare the known facts:

On a Christmas Edward Halliday performed only when Ted was playing Wilton was presented with a box of with them, and they spelled words

Nobody Can Solve the Mystery. Once, on Feb. 11, the blocks were

found scattered on the floor, and Mrs. Wilton read "SICK" on four which were ranged in almost an exact line, the rest being thrown all around. She took medicine and gave Ted a dose, but in spite of that, he got a terrible cold and had croup during the night. The fame of the "haunted blocks" spread, Mollie, who had been the nessed some of the strangest freaks

of the blocks. Once while two neighbors were calling, Mollie came in to Then she pointed. The blocks read: "PIE."

Some of the most learned men of the town have examined the blocks and the baby—and have given varying opinions. Charles N. Slater-Zinc, a New York friend of the family, who has made a deep study of hypnotism and kindred arts, and who has delved into the occult for years, vows that hypnotism is back of it all sof the neighbors declare it is chance, and yet admit that the dozens of coincidences are strange, to say

the least. DRUGLESS MEDICATION.

Performs Healing That Is Credited to Various Other Sources.

To the Editor:--H. C. F., a veteran Spiritualist and constant reader of The Progressive Thinker, writes from Cusseta, Texas, asking my medical opinion concerning "Oxydoner", a new, widely advertised, alleged cure-

fore send you copy.

The "Oxydoner" is simply a small mechanical device, three inches long and with wire cord attached. This wire cord, with mechanical device, immersed in water, has to be circled up over the ankles as an alleged conductor of Oxygen from the surround-

dus operandi and make-up seems to me a toy, a harmless romantic, medi-Do you think he meant to warn cal toy or plaything, invented for the express purpose of playing upon the plastic imagination. Apart from this, I see no further merits in "Oxydoner" Still Mrs. Wilton worried. Five nevertheless, "Oxydoner," is doing minutes later she went back to get good, has many friends and I do not

condemn it. Like Christian Science Healing," "Oxydoner" is intended ostensibly as a substitute for drug healing, and like "Christian Science," too, while its modus operandi amuses the patient, Nature, in the absence of drugs,

cures the disease.
When the sick or invalid are induced to adopt either or any such and go without drugs, they usually get well, but when they do they usually, too, ascribe the cure to one or the new dignity and relapsed into silence other of these imaginary causes, instead of to the real cause itself-the cessation from drugs.
This, positively, is the sole secret

of "Oxydoner," and of "Christian Science" healing, and, here, too, in drug cessation lies the secret of health and longevity among Spiritualists, Latter-Day-Saints, Dowieites and others who repudiate drug healing. To you this solution may be new but from my long observation and experience in the use and disuse of drugs, as medicaments. The solution

to me is absolute certainty. can't fool me this time. It's too cold in healing, and which Christian Scientists so proudly ascribe to miracle or "Divine healing" is no miracle,

nor divine healing, when logically understood. Since the advent of Modern Spiritualism, wise spirits have ever warned against crude drug medication, destand in awe of her baby. Her hus- against crude drug medication, de-band still, believed that his wife was claring that crude drug medication imagining things, but a couple of and drastic drug medication, as well days later the greatest surprise and as poison drug medication, were often directly responsible for many prema-Mr. and Mrs. Wilton were sitting ture deaths, declaring, also, that gether by the fire. Ted was in bed, while such were among the remedies of the past, their cessation would now, be first among the remedies of the future.

And so any drugless healing, wheth-Hooper place cheap. Hooper wanted er by "Christian Science" or "Oxy-\$2,250, but he thought he could buy doner", electric or magnetic, watercure or mud cure, is safer than by any crude drug healing. But by far the best healing and without which there can be no healing, is correct Maywood, Ill.

> "A Conspiracy Against the Repub By Chorles B. Waite, A. M., auther of "History of the Christian Redensed statement of facts concerning the efforts of church leaders to get

lidn't do that," said Mrs. "The Spiritual Significance, or Death "You kicked his blocks all as an Event in Life." By Lilian Whithile we were talking." gestive, intensely interesting, spiritual Wilton laughed again, but his wife books. It is laden with rich, thought-

THE CAUSE IN CALIFORNIA.

Mrs. R. S. Lillie Gives a Glowing Account of California and the Anniversary Exercises at Summerland, and Santa Barbara-She Allades to an Obnoxious Law Passed by the City Council of Los Angeles, Imposing a License of \$50 per Month on All Mediums.

Again the hands on the dial of time ave turned past the 31st of March, the "New Year of the New Spiritua Era:" and all Spiritualists, according held special services in honor and commemoration of the time when intelligent communication was estab-lished between the two states of being, the Spiritual world and this our earthland.

And here by the blue waters of the Pacific, in beautiful flower-crowned California, there is no exception to the crowned" at this time with peculiar fitness, for the winter raids have been so abundant that every tree and bush which ever has a blossom, is loaded now, and from every direction, peeping through the grasses and trailing everywhere are flowers of every hue. The Lilies are in the height of their beauty and perfection just in time for the eastertide, and roses are as abunnot forget you, and how happy we ter days. should have been to have placed a great bouquet of them upon your edaltars of the many societies over the

Mr. Lillie and I have been employed since my return from the east last fall with the two societies near our home, Santa Barbara and Summerland. A present time; in the organization of lecture is given at Summerland each labor, and in the liberalizing and Sunday at 2:30, and in Santa Barbara Spiritualizing of religious thought in the evening. These societies are and life. everyone knows when the call is sent-

out, that it means a good time.

The president of this society is Mr A. L. Bourquin, an excellent man, one who possesses in a marked degree inspiration and mediumistic gifts. The auxiliary or Mite Society is an excentional band of self-sacrificing workers their worthy president is Mrs. Laure Darling.

The Santa Barbara Society holds meetings in the Grand Army Hall, which is in a comparatively new buildong, is a pleasant, home-like place, Their president is J. H. Black, whose

On this Anniversary occasion they far as possible. So all who could, went to Summerland for the day and Santa Barbara for the evening. Col. J. L. Dryden of Los Angeles, secretary of the California State Spiritualist Association, an excellent speak er, and one who never fails to deliver a message of unqualified truth, was sent for to take part in both places.

the morning in Summerland, and Col. Dryden spoke in the afternoon. An excellent dinner was served between the two services

answer the same is unusual, and it is prophecies given through her instrudone without osteptation or anything | mentality. like sensationalism. She followed

The Success Club, an auxiliary to the Santa Barbara Society, held a Fair, with supper and dance, Saturday evening the 30th. They are doing an excellent work, their entertainment proving them to be in all respects worthy of their name. Col Dryden gave in the evening at Santa Barbara a lecture on present conditions of the world, of the unrest, the dishonesty and the need of true mon and of wise heads. His thoughts were grand. My guides spoke of the day we cele brated, and the music was conducted by J. T. Lillie. Much credit was due to the committees who decorated our

halls, as they could be decorated only And What else does California do? Los Angeles has for several years imposed a license fee of \$15 a month upon mediums who used their gifts in the city for a fee. We felt this was unjust, but yesterday's Examiner contained the notice that hereafter all Spiriualistic mediums will be compelled to pay \$50 a month in orto carry on their business. The

ordinance as first presented provided for a fee of \$100, but was cut in half. We thought we needed the influence of the N. S. A. in California when we asked it last fall. Where are we now, and what will be done with our mediums? This ordinance was passed April 3rd. We have heard nothing We do not know whether the Spiritualists were aware of what was going on, or whether it was sprung without warning.

A test case should be made immediately now to know whether we have any benefit or strength from organization as a religious body, or whether such mediums as are under the authority and sanction, and possessing the papers of the N. S. A. or its associate bodies, shall suffer such indigni-ties. We shall want now to see what it means to be a medium, and to have worked for organization in a land where we are supposed to have religious liberty. R. S. LILLIE.

# The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editorin. Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions. supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible cautious, level-héaded piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, \$1.00.

SPIRITUAL INTERPRETATION.

Is the World Comping to An End?

There appeared recently in a leading New York Sunday paper, an article from a scientist who claimed that after thirty years' study ind investigation, he had arrived at the conclusion that the world would be visited again by a glacial deluge, and that the only place in all North America that would offer a refuse for the people would be the leftly taple lands of Mexico.

He further emphasized the sincerity of his statements, by stating that a company had been formed to secure those portions of land that would remain above the level of the waters, and hold them for such people as desafety during the terrible calamity.

Another article from the pen of one having already made some prophecles that came true, claims that New

York City will be destroyed in 1908. Such statements as these, coming from men of seeming credibility-together with the many calamities that have occurred in recent years of floods, famines, earthquakes, volcanic eruptions, wars, etc., would make it seems as if the "signs" that were promised as foreshadowing the socalled "end of the world" were really here, and that we are truly living in dant as in your June time. We do what may be properly styled the "lat-

But with these signs that have all great bouquet of them upon your ed-itorial table, Brother Francis, and on tual dissolution of the globe itself, go others hand in hand that make for reform, reconstruction, restitution and spiritual enlightenment.

These were recognized in the great social and political reforms of the

composed of earnest, faithful men and women who have a good many obstacles to overcome, and who are to be the breaking up of the old state of commended for what they have act things social, political and religious; complished. The Summerland societand that instead of hastening on to ty owns its hall, a fine plano, and an our destruction by a second deluge, organ; a dining-room and kitchen we are passing through a crucial seawell furnished, where they frequent- son of travail wherein old conditions ly gather for the social element and are giving way before new ideas, and to assist in the financial part; and the old dispensation receding before

the oncoming of the new.

With the coming of this time of such momentous import to Christian believers it was also promised that Christ would come again in judgment, and that the graves would give up their dead.

Just as they must give up their idea of a literal end of the world, so must they come to realize and accept a more reasonable and spiritual interpretation of these two latter events than the one now held. We who are Spiritualists know that "the graves have given up their dead," and that the great "day of resurrection is already here: because spiritireturn and arranged to hold services in union as communion is an established fact to

us. We also know that many forerunners have appeared upon the scene in late years, crying, Lo! Here!;Lo! There; I am the Christ," as was long ago promised there would be; and some of these are still active in the work of keeping alive the idea of a final practical realization of Christ's My guides, delivered an address in second coming to complete and perfect the work begun so long ago.

Spiritualism being nearest to that early movement that laid the foundae two services.

tions of the Christian phurch and gave
We have been so fortunate in San-birth to Jesus of Nazareth, naturally ta Barbara for several Sunday even-representa the second coming of spirings as to have the services of Mrs itual truth and fact in a general Grace E Altken, formerly of Chicago, sense; and should ultimate in a cenin reading and answering questions, trail messianic impersonation of the giving spirit messages, etc., following Divine Will and Wisdom in a special which questions are written, and to Springs, Ark., contains three such

Thus, I have endeavored to show the afternoon lecture at Summerland, that while our Christian friends are and the evening work in Santa Barba- all wrong in the view they take of ra. Mr. Aitken assists in a part of how these great bible prophecies are her work under the head of mental to be fulfilled; yet the facts themtelepathy, acting in an intermediate selves are none the less true, when way between her and the audience. I viewed from a rational and spiritual standpoint. Thus "the great day of the Lord is here: the day of Resurrection; of judgment; of the Second Coming of Christ; and the so-called

"end of the world." W. J. CUSHING. Brooklyn, N. Y.

Compliments the Views of Harrison D. Barrett in His Article in The Progressive Thinker, of April 6 and 18.

teresting article in the late Progressive Thinker from Brother Barrett in lefense of his position before Spiritualists of America and the world, is brimfull of good things, and places him not only as a strong man morally, but an intellectual stalwart, strong in the integrity of purpose, and as the President of the N. S. A., the

right man in the right place. There has come a time in our Cause when to be a Spiritualist means more than the belief in spirit communion but the moral integrity of the individual as well, and the aim for all that true manhood and womanhood im-

plies. Commercial Spiritualism and mediumship must be disassociated from cordance with the request of Mr. Col-the true teachings and philosophy of line before he died. Mr. Blinn also Spiritualism before it can stand upon the high pedestal of moral and spiritual growth and be the light that lighteth the world. The Spiritualists owe you, Brother Frincis, a debt of gratitude for the publication of The Progressive Thinker, which makes for truth and progress

BISHOP A BEALS.

Summerland, Cali.

Summerland, Call. ig tiv

SPIRITUAL ACADEMY CONCERT. Large Number in Attendance Sunday Evening.

On Sunday, evening there was a large number in attendance at the concert given in the Spiritual Academy, and it was received with much pleasure. Each number was well-given as follows: Invocation, Rev. A. P. Blinn, pastor; hymn congregation; reading, Mrs., Charles E. Burdick; duet. Light at Evening. Time Miscas duet, Light at Evening Time, Misses Blackstone and Leopold; Intermezzo Cavalleria Rusticana, Mr. and Mrs. Dowsett and Mr. Crowell; alto solo, The Spirit Light, Mrs., George W. Beebe: Cantilene, for organ and pl ano, op. 17, Emil Hartmann; poem, The Builders, Rev. A. P. Blinn; address, Soul Builders, Rev. A. P. Blinn; The Sweetest Song, Ladies quartette; violin solo, selected, Mrs. Charles A. Dowsett; henediction, Rev. A. P. Blinn; postlude, Mr. Charles Dowsett, organist.—Norwich (Ct. Bulle-

"Handy Electrical Dictionary." practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

FINANCIAL AFFAIRS

And Matters of Interest from the Secretary of the N. S. A. /

To the Editor:-Perhaps the readers of your, valuable, journal would like to learn of the progress of matters at this office, especially in the receipt and expenditure of financial contribu-tions. The work is of course more or less of routine order, and it has been going steadily on during the months since our last annual convention. Each duty at this office has been discharged and we have had no friction or unpleasant experience of any sort in our correspondence and association with our auxiliaries and the world.

The illness and decease of our beloved treasurer, of necessity, for a time, brought additional and new responsibilities to the N. S. A. secretary, but these have been met in the best possible manner and as our board is o hold a semi-annual meeting at headquarters the middle of April, at which a-new treasurer will be elected, it is expected that these matters that belong to the office of treasurer will be diverted to their regular channel of adjustment. Endowment Fund: -At last conven-

tion, President Barrett in his annual report urged upon the delegates and the Spiritualistic world at large the necessity of creating an endowment fund for the N. S. A., that a regular income might be established by which the good work of the National body might be carried on without interrup tion or fear of such drainage on the capital of the Association as to cripple its usefulness if not founder its life.

At different periods our president has continued his appeals for such an established fund, through the press

and from the platform, but with what result? Up to this date we have collected just \$39.20—two dollars and twenty cents of which came in ten-cent donations of a chainless letter system started by Mrs. Florence Hewes of Maine. Mr. Frank T. Ripley and Mr. the matter of endowment as far as we have gone, and a few other friends have manifested their interest in the case, but mostly indifference is the sign on this important financial branch of our association.

The Mediums' Relief Fund has fared a little better, a few friends have contributed to that necessary branch of our finances. Rev. Frank T. Ripley has taken penny collections for the Relief Fund and Rev. H. C. Dorn of Newark, has sent in contributions from his appeals to the people; in February, Mrs. M. J. Stephens and Mrs. M. T. Longley of Washington held a seance for the Mediums' Relief Fund and raised Five dollars from their work. Since Nov. 1, we have received less than fifty dollars for the poor mediums, and yet our expense and fifty dollars, per month. The general fund has been somewhat blest by the payment of some of the pledges made at last convention, by a few generous contributions and by collections from a few or our societies. The First Spiritualist Church of Allegheny

sent in a good collection with promise to take one each month. All of this

help is highly appreciated and thank-fully credited to the donors' names Unless contributions are marked oth erwise we credit them to the general fund which must be maintained if we would continue the general and worthy work of the N. S. A. In view of the facts herein given, comment is unnecessary; the public seems to think that as the N. S. A. is possessed of property it needs no endowment fund, regardless of the fact that its expense from year to year is heavy and must be met. It is noticeable that almost every donation comes from those who are accustomed to give—and give largely according to their means—and are enrolled on our books. Mediums and workers at large-who benefit by our ordination rules and privileges and in other ways from the protection spicuous by their absence from our contributors' list; some promise give a scance now and then for the benefit of relief or general funds, but in nearly every instance they forget all

about their pledge after it is given. Mr. Editor, I am not writing this in a spirit of complaint but simply to place the facts before you, and at the same time to publicly thank every friend and helper of the N. S. A. for individual encouragement and aid to our cause.

Our love and good will go to al mankind. MARY T. LONGLEY.

N. S. A. Secretary. 600 Pennsylvania Avenue, Washington, D. C.

Mrs. Jared Chapman. The remains of Mrs. Jared Chap-

man arrived here from Yonkers Sat-urday afternoon and were taken charge of by Undertaker Gager. The ineral services were held in the Splanual Academy Sunday afternoon at 2 o'clock. Among those in attendance were old friends of the deceased and relatives from Yonkers, Schenectady and other places. Rev. Albert P. Blinn conducted the services. He read a scriptural lesson, offered prayer and read an Arabian poem entitled, "He Who Died at Azan." It was read at the funeral of Mayor P. A. Collins in Boston in acmade an address, his theme being life and death. He referred to Mrs. Chapman's membership in the Norwich Spiritual union and said she had no fear of the future life, as she had solved the mystery. No eulogy was pronounced as the speaker said her good life was her best eulogy. Mrs. Charles S. Twist sang "Where the Roses Never Fade" and "Lead Kindly Light." Charles A. Dowsett presided at the organ.

The remains were exposed to view after the services. Burial was in the

Chapman plot in the cemetery at Poquetanuck and Rev. Mr. Blinn read committal service at the grave. The bearers were Louis Chapman of Sche nectady and Elwood, F. T. and James Gilbert Maples of Yonkers. Easter lilies and floral forms were placed on the grave.-Norwich (Ct.) Daily Rec-

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for itself an enviable position among

that every Spiritualist seek, as never

splendid individuality to the end that

intellectually and spiritually, as to

be enabled to consciously co-operate

"World of Souls", thus becoming

more perfect instruments for the

and the Inner Man, we will endorse

Institute and other similar institu-

Resolved, "That as mediumship is

selection of the individuals who are

tween the material and spiritual

of reading and study especially suited

the impostors who are but barnacles

upon the ship of Spiritual Progress,

tion refuse absolutely to engage

Resolved, That as we cannot bestow

that Spiritualists everywhere assert

their every effort toward the elimina

tion of the use of everything which

has a tendency to destroy them phys-

progress are slowly but surely passing away, and the day dawns upon which

we will have need of younger teachers

to step into the breach, we urge the Spiritualists everywhere to organize

may become familiarized with the philosophical and spiritual aspects of

Spiritualism, thus becoming qualified

to take charge of the movement in

Resolved, That as the Angel-of Deliv-

dore J. Mayer, Jennie Hagan Brown

and many others, we rejoice with them that their physical pilgrimage is o'er and that they have been set

free; at the same time we deplore their absence in the physical—the

stilling of their voices, ever raised in

Spiritualists everywhere refuse to al-

lew the Banner of Spiritualism to be besmirched by being dragged into dis-

graceful controversy with opponents

whose only purpose is self-advertise-

ment; and to enter into discussion

with whom is merely to lower our-

Resolved, That Twe desire to put

ourselves on record as being entirely

efforts of Senator Bereridge of this State, in his efforts to further pro-

gressive legislation upon the child-

Resolved, That we recommend the

adoption of the following resolutions

which now appear in the Constitution

of the New York State Association, as

being peculiarly fitted to the needs

of our own StateAssociation:
1st. That we recognize in Spirit

ualism the science of life and the re-

in sympathy with; and endorsing the

selves to theimstandard.

labor question.

the days to come.

worlds, and to this end we urge the

Third Annual Gonzention

The reports of the President, Secre- the religions, sciences and philoso-

Harlow, whose work is always good, uals who have been the "mouthpieces" but on this occasion she seemed to of the higher Intelligences, we urge

that were in keeping with the conten- before, to cultivate his or her own

writings from the platform, some of cannot depend upon the schools

the table in full glare of the electric along the lines of the truths of Spirit-

light, and many persons holding the ualism, relative to the Soul Growth

On Monday, the 25th, occurred the and help to sustain the Morris Pratt

debate between J. Dwight Hagaman the channel through which the reali-

and Dr. Leslie R. Kingsley, "The zation of the continuity of life is Great", took place in Tomlinson Hall brought to humanity, and that as the

with an attendance of fully 2,000 peo- phenomenon is sometimes colored by

ness stand and asked a few questions in which their spiritual gatherings when they were discharged and all are to be held; and particularly in the

when there were dismissed, and Judge selection of the individuals who are Whallon recommended that hereafter to represent them as mediators be-

and not by some stranger who does State Association to devise a system

presented to the mediums and Spiritu- and will aid the law to the extent of

tion.

ple, and it was pronounced the great- the channel through which it passes

our meetings were a perfect success, tivate this commendable gift.

Spiritualism.

tary and Missionary showed that much phies of the world, therefore be it

135 N. Delaware St., Indianapolis, Resolutions for this Convind., Friday, Saturday and Sunday, to submit the following:
March 29, 30 and 31, 1907.

Whereas, Modern Spir

The Third Annual Convention of

the Indiana State Association of Spir-itualists was held in Orpheum Hall,

Laws, and some good resolutions.

cause during the past year.

good work had been done for our

attended. Sunday night every available seat was occupied and many were

compelled to stand, notwithstanding

it was Easter, with special services in all the churches of the city.

On Friday and Saturday we had with us as lecturer Miss Elizabeth

excel herself, saying just the things

our best teachers. He talked to large

audiences both morning and night

At all the meetings Mrs. Anna

Throndsen and Mrs. Mattie Hayden

Mrs. Frances Ruddick ... gave slate-

wholesale arrest of the local mediums,

as this only served as an advertise-

if arrests are to be made they be

made through the City Controller,

these things for his own advertise-

Dr. George B. Warne endeared him-self to the mediums of Indianapolis

The benefits of organization were

at the instigation of Hagaman; and tions of learning. on the 26th and 27th the wonderful Resolved, That

and had their entire attention.

tion in the city.

and all meetings were largely

# The National Spiritualists' Association.

A List of Chartered Societies.

street.

land street,

By vote of the last N. S. A. Convention the National Secretary was instructed to have a list of chartered socleties printed and a copy of the same supplied to each auxiliary of the organization. The following list I do ot consider complete, as some of those named are in arrears for dues. and yet they are not sufficiently so to have their charters revoked before another annual convocation; some others have joined State associations but they have not so notified the National Becretary. This is the best that we can offer until the list is revised after the convention of 1907. The N. S. A. has issued during its existence, 358 charters, but many of the societies have subsequently withdrawn from the National and joined the State body: other local societies have dispanded and a very few have decided to affiliate with neither the National or State organizations and to continue their work as independent bodies.

MARY T. LONGLEY,

N. S. A. Secretary.

STATE ASSOCIATIONS. California-Arthur S. Howe, Los Connecticut-Mrs. J. E. B. Dillon. Hartford, Secretary.
Illinois—Dr. G. B. Warne, Chicago,

Indiana-Mrs. Carrie H. Mong, Muncie, Secretary.

Town—Hawkeye State Association W. A. Willing, Northwood, President, Kansas—A. Scott Bledsoe, Topeka, President.

Maine-Mrs. Viola A. B. Rand Hartland, Secretary,
Massachusetts—Mrs. C. L. Hatch Dorchester, Boston, Secretary, Michigan-Miss Genevra Spaulding Lansing, Secretary.
Minnesota—John S. Maxwell, Min-

neapolis. President. Missouri-H. R. Gates, St. Louis, Montana-Mrs. F. D. McCormick Billings, President.

Nebraska-G. S. Klock, Lincoln Secretary. New York-H. W. Richardson, East Aurora, President. Ohio-C. A. Sollinger, Cleveland

Oklahoma-R. E. Lee, Hedrick, Okla., Secretary. Oregon—H. W. Behnke, Portland

Secretary. Texas-Mrs. Carrie Hinsdale, Fort Worth, President.

Washington—F. W. McPheirson, Daily Times Office, Seattle, Secretary. Wisconsin—Miss Louise G. Loebel, Milwaukee, Secretary.

LOCAL SOCIETIES.

#### COLORADO.

Denver-Church of Spirit Communion, Geo. M. Bacon, Lawrence street; Psychical Research Society, W. L. Marshall, Sherman avenue.

Grand Junction-Progressive Spiritual Society, Mrs. Ida B. Chase, Grand avenue. Leadville-Occult Society, Mrs. Agnes Moulton. The Moulton.

CONNECTICUT. Compounce Camp-Mrs. J. E. B Dillon, Hartford. Niantic Camp-Miss Mary A. Hatch

## Society.

Norwich—First Spiritual Church, Mrs. M. P. Clapp, Roath street. DELAWARE.

Wilmington-Mrs. M. C. Hatrman, West street: DISTRICT OF COLUMBIA Washington-First Association, F.

A. Wood, A street S. E. FLORIDA. Jacksonville-Zuleika Society, Mrs.

Amy Buchanan, E. Eighth street. Tampa—Mrs. J. J. Lumsford, Beach IDAHO.

Pocatello-Mrs. E. Estoria, South

Third street.

ILLINOIS. Our Illinois local societies went into the State Association, as is the

case with all the locals of several oth INDIANA.

Americus-Newton Bower, Colburn Balbec, West Grove and Pennville Society, Eva Paxon, Balbec. Chesterfield Camp-Mrs. Flora H. Millspaugh. Chesterfield. Dunkirk-Barney Leitz. Economy-A. W. Swain. Harlan-Mrs. Jennie Keever. Hartford City—John Lennox. Fort Wayne—H. H. Haines, Colum-

bla avenue. Frankfort-Asa H. Boulden. Marion-Mrs. M. Bonerrortz. Mechanicsburg-C. R. Keesling. Muncie-Jan, Schemen. Noblesville—E. S. Palmer. Plymouth—S. B. Fanning. Portland—Ray Hammatt. Remington—John Jordan. Rensaleaer—James Welch. Rochester-Albert Bitters. Sedalia-J. H. Rockwood. Sullivan-P. D. Lowe. Sweetser-Cleo Harter. Thornton-James A. Ball.

Trafalga-W. H. Barnett. Williamsburg-Columbus Reynolds. IOWA. M. V. S. A. Camp, Mollie B. Ander-

#### son, Clarksville, Mo. KENTUCKY.

Louisville-Church of Divine Truth, Mrs. Emma Young, West Walnut street; Church of the Soul, Chas. Grimwald, Bank street; Light of Truth Church, D. F. Rectanus, Jefferson street. Newport-H. F. Schraeder, York

street. LOUISIANA. New Orleans-Miss K. Willig, 831

Sixth street. MAINE.

Kenduskeag Society-L. M. Hewes, valuable works dealing with every im-Main street, Bangor.
Portland—First Society—E. G. cultism, but I have searched in vain for Bragdon, Congress street.

Camps—Etna, H. D. Barrett, Ca— woopular price, which gives a brief and naan, Me.; Madison, Rev. F. A. Wig— lucid statement of the claims made in gin, Alaska street, Boston, Mass.; Ve— all ages and in all countries on behalf rona, A. F. Smith, Hodgdon street, of the mighty truth of communion be

MARYLAND. Baltimore-First Church, Chas. R.

Schirm, Builders' Exchange Building. problems and the eager, constant de-MASSACHUSETTS. Boston—Gospel Spirit Return So-gibble spiritual philosophy, has led me ciety, Minnie M. Soule, 17 Fayette to appear once again before the public street, Cambridge, Mass.; Ladles' In—with a book." Price \$1.00.

dustrial Union, Mrs. S. F. Beicher, Fall River—M. T. Bardsley, Fall Haverhill-Shepard Ham, Mills

Fourth street. Newburyport-Geo. W. Quimby, Purchase street. Salem-First Spiritualist Associa-

Malden-Rebecca Morton,

Lawrence—German Society, Wm.

New Bedford-Mrs. R. C. Reynolds,

Fischer, Hall street.

tion, Dora M. Webster, Winthrop street; Spiritual Research Society, E. E. Woodbury, Beverly, Mass. Springfield-Ladies' Aid, Mrs. E. B. Wood, Main street. Worcester-Geo. H. Woodis, Havi-

MISSOURI, Joplin-Mrs. J. L. Power, High

St. Louis-Spiritual Temple, Rev. Thos. Grimshaw, Pine Street Church; Spiritual Research Society, Mrs. D. B. Price, Coutois street. NEW HAMPSHIRE.

Manchester-Andrew Kay, R. F. D.

NEW JERSEY. Newark-H. C. Dorn. Columbia st Paterson-J. Thornley, Silk Mills. NEW YORK. Rochester-F. D. Cushman, Sawyer

Troy-F. P. Edgerton, Second street, Albany. Waverly-Mrs. C. F. Lyons, Clinton avenue. Yenkers—Prof. Alfred Andrews Hawthorne avenue.

Lima—Mrs. Kittle Lister. Van Wert—Miss Ora C. Rose, Wash

OREGON. New Era Camp-Geo. M. Lazelle Oregon City. Portland-First Association-C. H Goodman, East Twelfth street.

PENNSYLVANIA. Allegheny City-First Church, S. B. Fetzer, Ingram; Charter 852, Dr John Bhler, E. Ohio street.

Bradford-C. J. Heinzmann, Clif Eagles Mere-Mr. Avice Dunham. Erie—Charter 284, Dr. W. Green field, W. Fifth street; Charter 299, L

L. Bruder, E. Sixth street. Kanesville-I. F. Kirkwood. Lancaster-John B. Hartmann

McKeesport-Mrs. Nellie G. Sulli an. Fifth avenue.

Philadelphia-First Association, I H. Morrill, Ritchie street; Helping Hand Society, Mary Humphreys, N. Tenth street: Children's Lyceum and Sunshine Club, Mrs. M. E. Cadwallader, N. Thirteenth street; Woman's Union, Helen A. Milliman, Valeria street; Spiritualists' Society, Charter 32. Thomas M. Locke, N. Seventh street; Willing Workers, Ladies Society, Mrs. T. M. Locke, N. Seventh street: Second Society, James Wallace. Thompson street; German Society Mrs. S. Snyder, N. Seventh, street United Society, Mary E. Williams,

Quince street, Pittsburg-First Spiritual Church C. L. Stevens, Seventh street. Tidieoute-Mrs. S. P. Singleton.

Titusville-C. M. Haves. Washington-Mrs. Lucy Carroll, Franklin street.

TEXAS.

VERMONT.

Queen City Park Camp, Mrs. Effle

Richmond-F. L. Jobson, Beach

WEST VIRGINIA.

Wheeling-Rev. G. W. Way, Ver

WISCONSIN.

WYOMING.

NATIONAL IN SCOPE.

-Rev. G. W. Kates, Cheney, Pa.

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esh tands, an estating to show the per-sistent continuity of spiritual revela-tion. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chaptels at the end of

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Chapman, Cambridge.

E. Seventh street.

street.

alists of Inlanapolis in a more forcible manner than they ever could be same. To the end that this may be
otherwise. When Attorney Holmes facilitated, we urge that all local so-Williamsport-Chas. A. Keihl, West tion of the State Association, signed any but the most reliable and true and sealed by the Secretary of State, workers, and such as are recognized RHODE ISLAND. Pawtucket-Matthew Tatersall, Coto Hagaman, it was as if some one lumbia street. had dealt him a blow and he had Associations, or the National Associa-Providence-Louis D. Francis,

nothing further to say." Moore street. We feel that our convention came TENNESSEE. just at the right time and that Spiritualism has gained a great victory in to take life, therefore we are unalter-Memphis-Mrs. Mary Meder, Parker

mediumship.

The following officers were elected for the ensuing year: President, E. A. Schram, Peru,

First Vice-President, Byron W. Barge, Indianopolis, Ind. Second Vice-President, R. E. Brag-on Anderson find.

Resolved, That as the "Old Guard" don. Anderson, Ind. Secretary, Mrs. Carrie H. Mong, Muncie, Ind.

Treasurer, Mrs. Lou. Schwennesen, Trustees, Mrs. Marguerite L. Miller. nont avenue.
Parkersburg—Mrs. Ruth Stevenson, Rochester, Ind.; J. H. Campbell, Sher-

idan, Ind.; E. A. Gray, Balbec, Ind.; and sustain Lyceums for the education Mrs. Della Bragdon, Anderson, Ind. CARRIE'H. MONG. Secretary Indiana State Association,

Morris Pratt Institute-Rev. J. A Muncie, Ind. Weaver, Whitewater. Stevens Point—Mrs. Daisy Stewart

Report of the Committee on Amendments.

To the Indiana State Association of Spiritualists, in Convention assemfree our Beloved Moses Hull, Theo-Spiritualists, in Convention assem-

We, your Committee on Amendments beg to report that we have carefully considered the several amendments proposed, and would recommend as follows:

First, That that portion of Sec. 1, Art. 6, of the Constitution of the the cause of right—and extend our State Spiritualists Association of Min- loying sympathy to all those whose nesota, which covers the matter of lives have been so directly altered by individual membership—with the additional clause suggested in the president's report and which covers the matter of lives have been so directly altered by Rimbark and Monroe avenues. Jackson Park cars pass the door. The best talidant's report and which covers the matter of lives have been so directly altered by Rimbark and Monroe avenues. Jackson Park cars pass the door. The best talidant's report and which covers the matter of lives have been so directly altered by Rimbark and Monroe avenues. Jackson Park cars pass the door. The best talidant's report and which covers the matter of lives have been so directly altered by the lives ident's report, and which reads as resolution be sent, by the secretary, follows: "provided that not more to the bereaved companions and than seven individuals in any one locality shall be received as personal a copy of these resolutions be sent to members—be adopted, and become all the Spiritualist papers.

Resolved, That we urge our Spiritualist papers. Laws.

Resolved, That we urge our Spirit-ualists, and Societies everywhere to Second, That Section 3 of Article stand firm to what they know to be 6 of the Constitution of the Minneso the truth; we be each them to take ta State Spiritualist Association, be adopted into our By-Laws, and be after notoriety, who go up and down come Section Five (5) of Article 2 like ravening wolves, seeking whom thereof.

thereof.
Third, That only those portions of Article 10 of the By-Laws of the State Spiritualist Association of Minnesota, which cover points upon the matter of Ordination, not already covered in our own Constitution and By-Laws, be adopted, and be insert 1 as an ad-ditional section to Article 6 of our By-Laws. Fourth, That the incoming Secre

tary be instructed to make typewrit-ten copies of all amendments, insert said copies in their project places in the Constitution and By-Laws of the Indiana State Association of Spiritunlists, and mail copies of such amended Constitutions, to the Secretaries of all Local Societes auxiliary to this Association. All of which is respectfully sub-

WILL J. ERWOOD, LYDIA A. CRANE. MARGUERITE L.MILLER SUSANNA A. GRAY. Committee on Amendments

tion shall be enacted that socks the union of Church and State. Report of Committee on Resolutions. 3rd. That while we favor the ci-To the Officers and Belegates of the tainment of the highest education pos-Indiana State Association of Spirit- sible for the youth of our land, that

we most earnestly protest against Spiritual Mission Chapel the use of public funds for the support 77 East Thirty-first street. of schools where sectarianism is taught in any form.

Believing that all days are Of the Indiana State Association of Spiritualists. of sects who worship on other days.

5th. We protest against all laws ualists, in Convention Assembled: tending to restrict the free exercise of Your Committee to which was subspiritual mediumship and of magnet mitted the preparation of a series of ic healing. Resolutions for this Convention, begs

6th. We commend to the public that they shall read the literature of Whereas, Modern Spiritualism has While there were not as many dele-gates present as we had hoped for, a half century, and has proved itself the reports showed that there were a most important factor in the pro-Spiritualism comprised in a vast array of books, periodicals, papers and pamphlets, thus deriving a better idea of the true value of philosophy two societies now in good standing, gress of the world; has removed much but all did not send delegates.

of the doubt-incidental to the contiand phenomena, both of which are so positively requisite to a true un-Much important business was trans- nuity of life, and brought such posiderstanding and enjoyment of Spirit acted, among which was the adop- tive proof of the fact that our arisen tion of some amendments to our By- friends still live; and has thus earned 7th. That we deprecate the wast

ing of our forces and our means in the present system of itineracy, so largely in vogue, as subversive of the Resolved, That it is our duty, and our privilege, to use every legitimate liest interest of societies and a serious barrier to true spiritual advance-From every viewpoint the conven- means to further the study of Spiritment, and we recommend the settle tion was a grand success; partest har-mony prevailed, the weather was beau-a higher intellectual and philosophiment of our speakers for a term of at messages. least one year, with the privilege of an cal plane, and to this end we urge occasional exchange of services with every society and individual to pursue other speakers that belong to the more scientific methods of study and clergy of the sectarian denominations. investigation of the phenomena of Resolved. That our thanks are due Resolved, That while we have the and are hereby tendered to our Presgreatest deference for the product of inspiration and the worthy individ-

efficient service of the past year. Resolved, That our thanks are due, and are hereby tendered to the several workers, in Indianapolis and elsewhere, who have, by their efforts contributed to the success of this conven tion,

On Sunday we had Will J. Erwood instead of simply being the passive as lecturer. He always pleases his instrument of arisen intelligences, audiences, and bids fair to be one of they may rise to such an exalted plane Resolved, That our thanks are due, and are hereby tendered to the Spiritual press for its courteous treatment of our people. with the advanced thinkers of the All of which is respectfully submit-

#### gave clear and concise messages, all transmission of truth and inspiration of which were acknowledged, and to the world. Spiritualist Meetings. Resolved. That, inasmuch as we the messages being written on top of the present day to furnish education

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

The Church of the Soul, Rev. Cors L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall . 809 Masonic Temple (corner State and Randolph streets). Sunlay-school at 10 a.m. All are in-

est farce that ever took place in the we deprecate the hap-hazard way in city. But notwithstanding all of this which some individuals seek to cul-Resolved. That we realize that the only way to have the best is to furnish the best possible conditions tion occurred the trial of these meof each month, at 3:30 to 10 p. m. Ladles bring lunch. Coffee served at diums, at which time Hagaman and we, therefore, urge every seclety proved his own undoing. Only two of the mediums were called to the witches and individual tolexercise the greatest care in the selection of time and place

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 Mass. and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages. The Progressive Spiritual Society, Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B

sociations were represented at the trial, ready to take the stand in defense of the mediums if necessary First German Spirituanat Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 18th street.
The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd hold all genuine phenomena and real self to the mediums of Indianapolis by his willingness to appear in their poset to all simulations and fraududefense, and they now understand lent prictices in all phases of life, his position as never before, and know and we-piedge ourselves to use every him to be the loyal friend of true legitimate means to rid the cause of mediumship. street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 8 p. m. Mrs. Jeffery Bur-land, pastor.

-Central Spiritual Church holds serv ices each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs.

The Church of the Payonic Forces any but the most reliable and true

Champlain avenue and 43d street, every

workers, and such as are recognized
as workers by this and other State

Associations, or the National Associa
Associations are recognized.

Associations are recognized to be a finite can assume. But it is dust my office and my method of fitting EYES as the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust my office and my method of fitting EYES as the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in matter can assume. But it is dust in your own home as if you were in the highest form that earth affords or perfectly at your own home as if you were in the highest form that ea

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 8539 Calumet avenue. Lecture and spirit messages. All are welcome, J. K. Hillis, Psychic. life, we have no legal or moral right ably opposed to capital punishment. Resolved, That as we are opposed to all forms of dissipation, we urge

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey stree cars, and the Logan Square and Hum-boldt Park Metropolitan elevated who have so long stood in the van of Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Pauling street, near Washington Boulevard. 'All welcome.

Temple Light and Truth, 870 Wabangia avenuo, near Robey street and ty men and women whose live thoughts North avenue. Sunday-school 10:30 a. Lectures and spirit messages given at 8 and 8 p. m., by Mrs. T. Loll, pastor, history."—Farm, Field and Fireside.
overy Sunday, in German and English.
"It is just such a book as one might The Hyde Park Occult Society holds regular Sunday evening services, 7:45 seventy-six years spent in tireless pur-crelock, at 819 E. 55th street, between suit of high ideals."—Rev. Jenkin

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

every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best iqually holy, we desire that no special ance. Prof. F. M. Stoller, conductor, Bunday laws shall restrict the rights The German-English Society, Bu

entrance first door north of Howard's Treasure, Block 352, Farmers Bank Building Pittsburg, Pa. erybody welcome.

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

Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, All welcome. Services at 3 and 8 p. m. Mrs. Mary Hill holds meetings ever Sunday and Wednesday evenings at \$20 Flournoy street. Good speakers and

Lake View Spiritual Union holds services Sunday afternoons o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wick land, assisted by others. All are corident, Secretary, Treasurer, and dially welcome. Residence, 616 Wells Board of officers for their faithful and street.

The Golden Center Spiritualist So ciety meets at Star Lodge Hall, No. 378 S. Western avenue, between Har-Conducted by rison and Polk streets. Prof. McLane and J. E. Coe.

First Society Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden avenue, corner Robey street. Every Sunday, afternoon 2:30; circles, 4; supper, 5; song service, 6:30; concert, 7; evening, 8.

The Brotherhood of Spiritual Truth neets Sunday at 2:30 and 8 p. m., in Temperance Hall, 330 West Sixtythird street. Services conducted by Prof. J. K. Hilles and wife.

The Church of Spiritual Revelation will hold services every Sunday even-Ing at 8 o'clock, at Butler Hall, 57th Court and State street. Conducted by Edward A. Dierkes and T. D. Jones.

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To God from whom I came I shall return. He is the Beginning and the End, the all in all. What matters, then transmigration back to Him who breathed me forth a living soul? For what can die? The ever-living God cannot, and his immortal presence fills immensity. Then what can die? Since all that live but live in Him who cannot cease to be? I have attained the highest form that earth affords or the deaths I die or forms I wear in pyramids which I have spanned, unto those circling isles of light which seem to blazon on the upper skies my title to Eternity. My spirit will triumphantly outlast the wreck of pyramids AN ASTONISHING OFFER and suns, I shall progressively pass through the varied forms of being's high gradations, evermore approaching Him whom I nevermore shall reach throughout the great and round Eternity. WINSLOW W. TUCKER.

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# SOMETHING'S HAPPENED! was something killed READERS LISTEN SHARP, DON'T MISS BEST THING EVER HAPPENED! Hundred years coming, here at last, full grown—so startling will say it's impossible—but walt, don't worry—Ladies, Your Prayer Answered.



The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYIHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, lass time—no rubbing, uno in jury—no drugger—that's pair. He could wash day in two more work than getting as simple meal, lass time—no rubbing, and in jury—no drugger—that's pair. He can be seen to clean clothes without rubbing—rulning health, looks—when they could wash get dinner, see friends, indulge in recreation without fatting—when women thought no more of washing mealth, looks—when they could wash get glainer, see friends, indulge in recreation without fatting—when women thought no more of washing reaching, its drugery, long hours, hard work—hocksche—a day no women makes washing day, named Easy Way made ells. Not called a machine—powers inside concealed—cartion the way it gets diff—has awful appetite for dirt—increases.

plotious dey has come. The world's full wash boards, so-called washing machines, yet wash day seme as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, its drudger, long hours, hard work—hackache—a day no woman forgets. Invention that killed wash day, named EASY WAY—name tells whole story—casy on clothes—easy to wash day, named EASY WAY—name tells whole story—casy on clothes—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has swill appetite for dirt—increases nore it gets—goes after all the dirt in all the clothes at same time. With the concealed—caution the way it gets dirt—has swill appetite for dirt—increases nore it gets—goes after all the dirt in all the clothes at same time—little, but implify—flow nore knob occasionally—that's all—cancely anything to do but wait between batches—child can do it. All from and steel—always ready—setts away on shell. Entirely unlike to do methods. Verily, wash day is dead—EASY WAY—new white industrial that washing which before took all day—cleans all from like to do methods. Verily, wash day is dead—EASY washing station. Less than an settled that—woman's joy and satisfaction. Less than an settled that—woman's joy and satisfaction to the settled that—woman's joy