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

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Spiritualism Defended.

Even In Far-Off India It Has Noble Defenders.

To the Editor of the "Englishman," Calcutta, India:
Sir—As a Spiritualist I would like to answer C. M. G.'s letter appearing in your issue of the 24th inst. regarding the statement of the theory of man's inherent immortality. It is itself anti-Christian. I would refer this modern Sadducee to Christ's answer to the Sadducees of his day, Mark XII, Chapter, 26th and 27th verses. "For as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him saying I am the God of Abraham and the God of Isaac and the God of Jacob. He is not the God of the dead but of the living." Regarding it being wrong to hold communication with the so-called dead? or as "C. M. G." puts it, "one is forbidden to deal with familiar spirits," which by the way admits that spirits or rather the so-called dead are conscious, I would refer him to the 9th Chapter of St. Mark in which, what would now call "a spiritualistic séance," was held by Christ and his disciples, and that according to the 4th verse of that Chapter "There appeared unto them Elias with Moses," and also Christ after his death appeared to his disciples when they were in a room with all the doors closed or in other words he "materialized." So that Christ both when he was alive held communication with the so-called dead? and when he was dead? or as spiritualists say "passed on to a higher life," he communicated with his disciples and that he "still bears a kingly form." His features "Early Writings," page 241 are still noble, that brow which was once so noble I particularly noticed. His eyes were cunning, shy, and showed great penetration. His frame was large, but the flesh was loosely about his face and hands. As I beheld him, his chin was resting upon his left hand, he appeared to be in deep thought. A smile was upon his countenance which made me tremble, and so forth.

In line with this he further says, "Satan was seeking a dispute with Jesus, concerning his being the Son of God, and Satan, to manifest his power, (page 27) carried Jesus (he does not say just how he carried him) to Jerusalem and set him upon the pinnacle of the temple and thus tempted him. Now mark! This Seventh Day Adventist devil sometimes "smiles," has a kingly form, a noble brow, a receding forehead, cunning eyes, and a "large frame with the flesh hanging loosely about his hands," and yet strange—strange, to tell "seven" of him—seven of these monsters "were cast out of Mary Magdalene." These are Luke's words "Out of whom (Mary) went seven devils." Adventists insist that we must take the Bible just as it reads. And we must take the 20th Chapter of Isaiah that "The Lord commanded his servant Isaiah to walk naked and barefoot three years for a sign," and so forth, they think there must have been a mistranslation. This writer in quoting from that old and a direct attack is made upon Spiritualism by one "C. M. G." whose full name and address should have been given. I am sure that your combined liberalism and hospitality will allow me a reply.

This writer who vigorously attacks Spiritualism has all the religious earmarks of the Seventh Day Adventists, a small sect with its original head-center in Battle Creek, Michigan, where I have lived much of the time for fifty years. I personally knew Elder and Eldress White, the latter was a violent foe of Spiritualism, to have visions from God stating that the world was about to end and Jesus Christ was to immediately come in His Glory, destroying the wicked and saving the elect. These prophecies have all along proved complete failures. This "C. M. G." is an Adventist, believes that there is nothing naturally immortal in man—that he dies as does the mosquito or the grasshopper—that Plato and Socrates, Tennyson and Abraham Lincoln with the countless millions of the great and the good of the past are dead—unconsciously dead and will remain dead till some future resurrection, which will take place no one knows when. It is recorded, that Jesus said: "Now that the dead are raised, as Moses said, 'I will appear unto you in a vision,' and Moses and Elias 'appeared on the Mount of Transfiguration,' appeared and 'talked.' Other passages of the Scriptures teach a similar doctrine. However, this matter of the immortality of the soul, this Adventist must explain with all Christian denominations, for they all believe the conscious soul to be immortal. Personally, I never use the phrase "Immortal soul" considering the phrase the "immortal spirit," a much stronger and more potent word to express the continuity of conscious life. God is called the "Father of the Spirits of all flesh." Jesus upon the Cross cried out into "Into Thy hands I commend My Spirit." In Job we read thus: "In whose hand (nephew) is the soul of every man, and the (nephew) spirit of all flesh that is human." I quote from memory but I am sure I give the correct idea.

The central truth of Spiritualism is that the dead are conscious," says this "C. M. G." This remark of his is but half of the truth. The central truth of Spiritualism is, that the conscious spirit the "atma" in man, is immortal and has the power after death, under proper conditions, to communicate with human beings. This writer also says that it is "forbidden" in the Bible to have communication with familiar spirits. But surely, the Bible would not condemn what did not exist. This central of Bible texts clearly prove so far as they are authoritative that Spiritualism was a fact in Jewish times. The Shastres abound in the facts and phenomena of spiritual manifestations. The most learned men of the world today such as Sir William Crookes, Sir Oliver Lodge the distinguished Alfred R. Wallace, the late Charles Darwin, the distinguished W. T. Stead, editor of the London "Review of Reviews," Professor Hyslop of the New York University and I might quote

scores of similar illustrious men who after years of investigation have become pronounced Spiritualists. "All heathen religions," writes this critic, "teach a conscious existence in the life after death, are susceptible to the influence of Spiritualism." "Heathen religions" in so far as they teach "the conscious existence of the spirit in an after death, prove themselves to be infinitely superior to the out-sleeping doctrine of the Adventists, or the endless hell torments of Calvinistic sectarians.

"That Spiritualism is a doctrine of the devil is admitted by some of its own advocates." This is a shameful false statement; for Spiritualists do not believe there is a personal semi-omnipotent devil roaming up and down the earth deluding people. There is quite enough deception and lying and slander and moral wickedness afloat in the world without any personal devil to incite these enormities.

By the way, who made the Seventh Day Adventist devil? When did he pronounce his works "all good"? Did he include the devil? What intelligent, rational man ever saw the devil? If the devil through mediums proves a future existence to atheists and materialists and exhorts people to be good and spiritually minded is he not to be honored both for his industry and his high moral teachings? I never knew of but one person that ever actually saw this person devil and that was Eldress E. G. White, the corner-stone visionist of the Seventh Day Adventists. She declared that she saw him and that he "still bears a kingly form." His features "Early Writings," page 241 are still noble, that brow which was once so noble I particularly noticed. His eyes were cunning, shy, and showed great penetration. His frame was large, but the flesh was loosely about his face and hands. As I beheld him, his chin was resting upon his left hand, he appeared to be in deep thought. A smile was upon his countenance which made me tremble, and so forth.

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Dr. Hidden and Spiritualism.

Some Mistakes and Corrections Noted by Harrison D. Barrett.

Editor Daily News.—My attention has been called to your review of an address given by Dr. C. W. Hidden of your city, in the Dudley street Baptist Church, Boston, Feb. 17. As Editor-at-Large of our movement, and president of the National Spiritualists' Association of the United States of America and Dominion of Canada, I respectfully request space in your columns to reply to certain statements that the speaker made on the occasion in question. There are more than 300,000 advocates of Spiritualism in America, who are actively supporting the movement as their souls' religion. There are at least 1,500,000 unattached believers and investigators, who accord Spiritualism a quasi support, as it seems to them, at times, to be the truth they need.

Dr. Hidden said many kind things of Spiritualism and its followers with which neither he nor the writer have any exceptions to take. Some of his statements are not clear, while others are quite misleading. Let me place Spiritualism's central claim in its true light before your readers. It claims to be a religion, pure and undefiled, impressing its followers to be doers of good deeds, and inspiring them to maintain pure moral character, as laid down by the Apostle James, means something to them. With this statement from the only New Testament writer who wrote to the Spiritualists of religion, the Spiritualists link the recognition of God.

The following is our "Declaration of Principles," adopted at our National Convention held in Chicago in October, 1898.

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and psychical, are expressions of Infinite Intelligence.

3. We affirm that a correct understanding of such phenomena and living in harmony therewith, constitute the true religion.

4. We affirm that the process of life is not interrupted by the change called death, but that man lives on, a conscious being beyond the material.

5. We affirm that communication between the seen and unseen worlds is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

The foregoing is offered in evidence of the claim that to all intelligent Spiritualists, Spiritualism is a religion. Let me make this point further correct. Dr. Hidden, no intelligent Spiritualist, presumes to claim that psychic phenomena, or demonstrations, prove the immortality of the soul. They assert, with truth, that such phenomena only prove that men and women, as intelligent entities, survive. Spiritualism, however, does affirm the immortality of the soul, and that man is the child of God, hence is as old and will continue to live as long as his parent lives. In this sense only does Spiritualism have aught to say of a demonstrated immortality. When the existence of Infinite Intelligence is accepted, then by inference and logical reasoning, man's eternal duration may be declared.

With Dr. Hidden's denunciations of fraud, of counterfeiting, of the dark commercial seance, and other deceptions practiced by tricksters in the name of Spiritualism, every true Spiritualist is in full accord with this advantage on the side of the believer—he is trying to clean out the Spiritualistic temple, and has no time to mind other people's business. Had Dr. Hidden, as a Spiritualist, "worked" hard and hand with the Spiritualists, as commercial elements in our own ranks, it would have been more to his credit than it was to openly consort with some of them for the sake of office position, and possible leadership. He who has a hand in the Spiritualist movement, and must say here that he has always been an open opponent of the shams practiced under the cloak of materialism, trumpet and other dark seance nonsense. When he was a Spiritualist, it is known that he did little or nothing to remove the evils of which he complains.

Against the true teachings of Jesus, the honest Spiritualist has not one word to say. That Primitive Christianity and Modern Spiritualism are branches of the same great tree of Truth, no intelligent person among us will deny. The Spiritualist, as a power for good in the world, is on the wane, any intelligent person can see is a mistake. It is moving scientists, philosophers, and even the theologians who they never have moved before. The intelligent ministers of the present day are turning to its sacred truths for bread with which to feed the despairing members of their flocks. It is softening pulpits utterances as never before in the history of the ministry, and is comforting untold millions as they stand in the shadow of their beloved dead, with the uplifting assurance that the departed live beyond the grave. It has put scientific Atheism and its twin brother, Materialism, to flight, and glorified the grave as the open door to a brighter world. Its motto is: "Equal rights for all, special privileges to none," while its watchword on earth and in spirit spheres is "Progression."

It has been called upon to aid Science, and has shown the children of men that sulphur can be put to far better uses than to be wasted in burning those non-material things—human souls—throughout all time. It has proved itself the strong ally, the genuine friend of philosophy by giving it a true basis, far removed from the one offered by Materialism. It has become the expounder of ethics, and led the way to a higher civilization for all mankind over the broad road of duty, on each side of which every traveler will find the beautiful flowers of love

and sympathy to inspire him to press forward. It has revealed clearly to the sight of all who have eyes to see, the perfect law of consequences, and demonstrated that such mortal must reap as he sows. It has laid every traveler upon the highway of life, that there never was and is not now any forgiveness for sin, save that obtained by each individual through his personal efforts to perfect his character. In fine, Spiritualism is the religion of life, here and hereafter. It has every right to the label of "God," and there in the rare alchemy of purity, wrought the lessons of life eternal. It has rolled the stone away from the sepulchers of millions of human souls, and hidden the smiling angels of the universe, and even the angels of life, that there never was and is not now any forgiveness for sin, save that obtained by each individual through his personal efforts to perfect his character. In fine, Spiritualism is the religion of life, here and hereafter. 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law; they are the most docile and obedient creatures in the world on matters of business.—Voltaire.

We present below a thrilling history of the woman who for many years mystified scientists and occultists all over the world.

FAIR MORE THAN THAT, SHE
COULD ALWAYS EXTRACT THE
GREATEST AMOUNT OF JOYOUS
AND ROBUST EXCITEMENT OUT
OF THE ASTONISHMENT OF HER
SPECTATORS, IF HER ATTEMPT

between the real and her ideal, descending to New Orleans and studying the occult, and then to the world of arts, and continuing through Texas to Mexico. About this time she received a large legacy from a godmother, which she dissipated in a short time. She was then in a state of poverty, and she was often in the wayside when she had any, and to the winds with both hands." She thought that she had bought some large tracts of land in America, and that when they were located, and thought no more of them, as the project of going to India to study the Oriental mystic science took possession of her. "The Arabian Nights she read, and longed, and thence to Mexico." It is to be remembered that all this took place in 1852, when globe trotting was not the domestic pastime it has since become. The first time she was on this expedition, she joined forces with others and went with two companions, an English occultist and a Hindu

THUS THIS WOMAN PERFORMED HER PSYCHIC MARVELS, AND FORMED FROM HER OWN PERSONALITY THE NUCLEUS OF A GREAT SECT, WITHOUT HER PSYCHIC POWERS THAT COULD NOT HAVE BEEN ACCOMPLISHED, AND THE RESULT FURNISHES ANOTHER ILLUSTRATION OF THE IMPORTANT FACT THAT THEOSOPHY HAS FOR ITS BASIC STRUCTURE SPIRIT RETURN, THE SAME AS SPIRITUALISM HAS, FOR WITHOUT THE ASSISTANCE OF THOSE ON THE OTHER SIDE, MADAM BLAVATSKY WOULD HAVE BEEN POWERLESS TO PERFORM THOSE WONDERFUL FEATS. THUS IT IS THAT SPIRIT RETURN IS THE SUPERSTRUCTURE NOT ONLY OF SPIRITUALISM, BUT THEOSOPHY—RIVALS IN MANY RESPECTS.

After a time, this lover of change felt the need of making more than a few people shake in agitated shivers. He was a man of a high order of intellect, upon a new sea, as tumultuous and gratefully productive of tempests as any she had known. The next twenty years, the last of her life, are a veritable sea of change, in which the calm and unimaginable variety of spice. She allied herself with the Spiritualists when they were throwing all America into convulsions of wonder. She was one of the few who were not discredited by the series of detected impostures.

She made one of the most remarkable conversions in the history of religion in religious history, in attaching Colonel Olcott to her. She was at that time a monstrous fat, middle aged woman, excessively ugly, with a tasteless dress and a tasteless manner. She smoked incessantly, she swore like a trooper, she was subject to un-

Again we see the powerful - and enigmatic figure of its founder, placed where she faint would be and was all the days of her life, in a whirling stream of excitement. She wrote books—"revelations of divine truth unexampled," or "coarse and stupid plagiarisms," according to the point of view. She made triumphant circuits in India, was received with great pomp by native sovereigns, with a circus like array of elephants and processions of white horses, fit to make a small boy's mouth water. She ran a sort of Hindu retreat in India

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MRS. M. B. ANDERSON,
Clarksville, Mo. Secretary.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable books in 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 cents.

"Worry, Hurry, Scurry, Flurry Cured." By the Bible Text Prophet and Wm. E. Towne. TV is how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

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

"Continuity of Life a Cosmic Truth." By E. L. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, 50 cents.

afternoon, a feast of music, a feast of

After the messages, Dr. Althea Briggs was called to the rostrum and stated that her call was merely to present the award and to say a few words and chain which she held in her hand. It is a very plain and unpretentious one, she said, which doubtless would not attract the attention of the casual observer, but as I scan closely it appears the most beautiful watch I have ever seen. For it is studded full of priceless jewels, jewels of every form and fitting size. In many precious stones are set the words of great men. Beautiful thought jewels which the alchemy of love and lasting gratitude have created deep in the heart and memories of all who had given these jewels or conceived the symbolism of their setting. May the brilliant

of these priceless gems ever illumined the pathway of her to whom they all came. Her life was a life of giving and warmer glow than the past her life had given; proving themselves to be of far more value than gold for which a many strive and more lasting than Time which this, trinket measure. Before Mrs. Whitney had fairly read the first page of the book she had so recently sold before the audience she was "chained" with the golden thread and dragged to the front.

"May its rhythmic 'ticks' measure for you the cycle of many happy years—years in which you have always felt that the time given to the Sunday morning circle at Burnside Hall was time well spent, to you as well as to the many members who have been so greatly benefited by them." With a bow and happy adieu she left the room.

There were numerous other speakers, musicians and helpers in the various sessions of the convention who rendered their unreserved support. There will not here be space to list the tributes merited. Among these were Mrs. Brooks, who sang so beautifully the songs and music which were inspired as they came from the heart of the unseen singer; Miss Freda Geltzer, one of the youngest mediums who have ever appeared before the public bringing test messages, and last of all, the very charming and beautiful daughter of Mrs. Nettie Howell, whose never ending faithfulness and devotion to the cause, planned and directed the convention through its more laborious phases, just as she has so long and so many other helpful or philanthropic undertakings in the interests of Spiritualism and the interests of humanity.

ALICE E. BRIGGS
Los Angeles, Cal.

after which I described the spirits a
they appeared before me, which
hope brought sunshine into the lives
of the recipients. I must not fail to
mention the singing by babe Penna-
so sweet and yet so comforting. She
is simply a musical prodigy that will
be heard from later! Thus closed
another anniversary which was one of
the best ever held in this city.

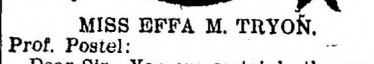
REV. NELLIE S. BAADE,
Detroit, Mich.

RHEUMATISM

MINN.

Ongeles St. Joseph Sanitarium and Hospital

In his office in New York City, surrounded by charts and dials of strange design, Prof. Albert H. Postel studies daily over the lives of men and women who have written him for advice on affairs of business, love, speculation, travel, marriage, health and the important events of life. The following letter gives an idea of Mr. Postel's ability.



Readers of this paper can obtain reading free of charge by addressing a letter to Prof. Postal, Dept. 487, N. 126 West 34th street, New York. Simply say you wish a reading of your life, stating your birth date, sex and whether married or single. If you wish to do so you may inclose 10 cents (silver or stamps) to pay postage and clerical work; however, the reading will be promptly sent, whether you inclose the 10 cents or not.

RADIANT ENERGY and Its Application to Modern Astrophysics, by Edgar L. Larkins, Director Lowe Observatory, Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and to the student or even an admirer of the modern astronomical literature will surely come with great interest. Price, cloth, \$1.75.

BY MOSES HULL.

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Is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author claims faithfully to prepare the Bible with modern phenomena and philosophy, to see accomplished the adaptation of Spiritualism to the wants of humanity; its moral tendency; the Bible Doctrine of angels and ministry; the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly.

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By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

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Seventh Annual Convention Of the Wisconsin State Spiritualists' As- sociation.

[From Our Special Correspondent.]

The Seventh Annual Convention of the Wisconsin State Spiritualists' Association is bringing together a large number of delegates and friends from all parts of the State. The St. Charles Hotel, one of the finest and most home-like in the city, is the headquarters for the officers, delegates and visitors at the convention.

The reception tendered to visitors and delegates by the Association Monday evening was well attended, notwithstanding the day had been most unpleasant.

The President, Geo. H. Brooks, genial as ever, showed the results of his recent illness, but all were glad to see him well again.

Mrs. McFarlin, the vice-president, had also arrived and was looking well and beaming as usual.

Miss Louise Loebel, the active and efficient secretary, being a resident of Milwaukee, was most charmingly active in receiving and introducing the guests to each other. All the speakers and delegates who had arrived in the city and a goodly number of local workers and prominent Spiritualists of the city, were present. Several students from the Morris Pratt Institute were present, having been granted their spring vacation in order to attend the convention.

Mr. Brooks, in brief, and appropriate introduction called upon the officers of the State Association for remarks. After a most beautiful musical selection by Mrs. Dr. Ray, of Milwaukee, Mrs. Abbott and Miss Spaulding gave recitations (students of the Morris Pratt Institute). Mrs. Smead (local worker), Mrs. McFarlin, Miss Loebel and Mrs. Cora L. V. Richmond, all made brief addresses, concluding with a poem by Oulna.

Refreshments were served and the delightful evening closed with promises to meet early on the morrow for the work of the convention.

Tuesday, April 16.—10:30 A. M.

Invocation by Mrs. Richmond. The convention was called to order by President Brooks, and two Committees appointed on Rules and Credentials.

Reading the reports of these committees an informal meeting was held. The chairman called on Mrs. Richmond, Mrs. Witte, Miss Spaulding, Mrs. Smead, and Mr. Jones, who made remarks and suggestions for the coming work.

Committee on Rules (chairman, Mrs. Smead), reported Roberts' Rules of Order.

Committee on Credentials (Mrs. McFarlin chairman), could only make partial report.

Afternoon Session.

Secretary (Miss Louise Loebel), read minutes of last convention and subsequent board meetings, which occupied all the time until 3 p. m., when Mrs. Catharine McFarlin, vice-president of the association, made an address, replete with interesting personal experiences, pathetic and humorous, and an earnest appeal to all workers here forward, the real work of the association.

Messages followed from two home workers, and remarks from Mrs. Smead, an earnest and beautiful spirit in the body.

Evening Session.

The evening session was delayed in opening (announced at 7:45) waiting for the promised presence of the Mayor, who was to welcome the convention to the city. But no Mayor or representative of that official came, and the convention welcomed, itself and went on with the program. A large audience was present.

A piano solo by Mrs. Dr. Ray, a song by the congregation, invocation and address by Mrs. Cora L. V. Richmond, who received a warm welcome, and whose guides reached the people with an address that was greatly appreciated.

At the close of Mrs. Richmond's address she presented the following preamble and resolutions which were read by the chairman and were passed by a rising vote of the audience:

[See Report of Committee on Resolutions, in which those of Mrs. Richmond were incorporated.]

(The vote was preceded by a brief and glowing tribute to Mr. W. T. Stead for his courage in announcing his belief in the knowledge of the truth of Spiritualism, and his great work in the Christianization.)

Mrs. Nivers, teacher of oratory at the Morris Pratt Institute, daughter of Moses Hull, was introduced, and more than delighted the audience with two recitations. Her work is indeed surpassingly fine.

Mrs. Georgia Gladys Cooley gave excellent satisfaction in the messages she gave, although she is weary from a long journey and watching by the bedside of her mother, recently arisen.

The meeting then closed with benediction by Mrs. Richmond.

Wednesday Morning—10:30 A. M.

Convention called to order. Mrs. Brooks called for reports of committees and appointed other committees.

The morning session was occupied with the reading of the President's Report, and that of the Secretary. Your correspondent can truly say that these reports are a most valuable contribution to the work of the association, and that they amply justify the selection of those two officers to serve the Wisconsin Association.

A remarkable feature is that in both instances they are the first reports of the kind that the President (Mr. Brooks), and the Secretary (Miss Loebel) ever made. Your correspondent would mention some of the salient points, but feels certain that the entire reports will be published in the Progressive Thinker for the benefit of the societies throughout the State of Wisconsin, and encourage them to workers in other States.

The most encouraging financial feature of the year's work will be the amounting to several hundred dollars of the association, which was in existence before the present official board took up the work.

At 2 p. m. pending reports of committees, the meeting took up the subject of the Morris Pratt School, and the various speakers made enthusiastic remarks concerning it.

At 3 p. m., Professor Weaver gave the regular address of the afternoon, on "Natural Laws." It was a masterly address and adapted to students of all ages and conditions. Professor Weaver was most enthusiastically applauded.

Evening Session.

The evening session was taken up with the regular program. Music by Mrs. Ray; invocation by Mrs. Richmond; congregational singing; answers to several questions sent up from the audience; by Mrs. Richmond, one of which, "Spirit Life," was only answered by the audience to be the subject of the address. All who have heard or read the addresses by Mrs. Richmond's guides know what it would be in depth, analysis and scope. Mrs. Nivers again followed with two recitations, and Mrs. Cooley's messages, clear, and all acknowledged, closed the exercises of the evening.

Thursday Morning—9 A. M.

Convention called to order promptly at 9 o'clock. Reports of all committees, not previously received, were made, the last of which was the report of the committee on resolutions, a copy of which is appended herewith.

All the business having been finished, the election of officers and trustees for the ensuing year took place. Re-elected President, Geo. H. Brooks; Milwaukee; re-elected first vice-president, Mrs. C. McFarlin; Milwaukee; re-elected second vice-president, Mrs. E. R. Abbott, Milwaukee; re-elected secretary, Miss Louise G. Loebel, Milwaukee; re-elected treasurer, Mr. W. E. Bristol, Oakfield, Wis.; trustees: Mrs. A. V. Snyder (re-elected); elected, Dr. E. W. Sander, La Crosse; Mrs. E. D. Front, Almond; Mrs. Alice Barrett, Baraboo. This board of officers and trustees is pretty evenly distributed throughout the state, according to representation at the convention, and is a most satisfactory and efficient board.

Only one other item of business remained: the report of the committee on ways and means.

Afternoon Session.

Report of Committee on Ways and Means closed the business session of the present convention.

At 3 p. m. the meeting, mostly in the hands of the German societies and workers in the city and delegates from other parts of the state. No more earnest or intelligent workers are found than these Germans.

Afternoon Session.

Invocation, Mrs. Ray, Miss Smith. Musical selection by Mrs. Dr. Ray, of Milwaukee, Mrs. Abbott and Miss Spaulding gave recitations (students of the Morris Pratt Institute). Mrs. Smead (local worker), Mrs. McFarlin, Miss Loebel and Mrs. Cora L. V. Richmond, all made brief addresses, concluding with a poem by Oulna.

Refreshments were served and the delightful evening closed with promises to meet early on the morrow for the work of the convention.

Secretary (Miss Louise Loebel), read minutes of last convention and subsequent board meetings, which occupied all the time until 3 p. m., when Mrs. Catharine McFarlin, vice-president of the association, made an address, replete with interesting personal experiences, pathetic and humorous, and an earnest appeal to all workers here forward, the real work of the association.

Messages followed from two home workers, and remarks from Mrs. Smead, an earnest and beautiful spirit in the body.

Evening Session.

The evening session was delayed in opening (announced at 7:45) waiting for the promised presence of the Mayor, who was to welcome the convention to the city. But no Mayor or representative of that official came, and the convention welcomed, itself and went on with the program. A large audience was present.

A piano solo by Mrs. Dr. Ray, a song by the congregation, invocation and address by Mrs. Cora L. V. Richmond, who received a warm welcome, and whose guides reached the people with an address that was greatly appreciated.

At the close of Mrs. Richmond's address she presented the following preamble and resolutions which were read by the chairman and were passed by a rising vote of the audience:

[See Report of Committee on Resolutions, in which those of Mrs. Richmond were incorporated.]

(The vote was preceded by a brief and glowing tribute to Mr. W. T. Stead for his courage in announcing his belief in the knowledge of the truth of Spiritualism, and his great work in the Christianization.)

Mrs. Nivers, teacher of oratory at the Morris Pratt Institute, daughter of Moses Hull, was introduced, and more than delighted the audience with two recitations. Her work is indeed surpassingly fine.

Mrs. Georgia Gladys Cooley gave excellent satisfaction in the messages she gave, although she is weary from a long journey and watching by the bedside of her mother, recently arisen.

The meeting then closed with benediction by Mrs. Richmond.

Wednesday Morning—10:30 A. M.

Convention called to order. Mrs. Brooks called for reports of committees and appointed other committees.

The morning session was occupied with the reading of the President's Report, and that of the Secretary. Your correspondent can truly say that these reports are a most valuable contribution to the work of the association, and that they amply justify the selection of those two officers to serve the Wisconsin Association.

A remarkable feature is that in both instances they are the first reports of the kind that the President (Mr. Brooks), and the Secretary (Miss Loebel) ever made. Your correspondent would mention some of the salient points, but feels certain that the entire reports will be published in the Progressive Thinker for the benefit of the societies throughout the State of Wisconsin, and encourage them to workers in other States.

The most encouraging financial feature of the year's work will be the amounting to several hundred dollars of the association, which was in existence before the present official board took up the work.

At 2 p. m. pending reports of committees, the meeting took up the subject of the Morris Pratt School, and the various speakers made enthusiastic remarks concerning it.

At 3 p. m., Professor Weaver gave the regular address of the afternoon, on "Natural Laws." It was a masterly address and adapted to students of all ages and conditions. Professor Weaver was most enthusiastically applauded.

Evening Session.

The evening session was taken up with the regular program. Music by Mrs. Ray; invocation by Mrs. Richmond; congregational singing; answers to several questions sent up from the audience; by Mrs. Richmond, one of which, "Spirit Life," was only answered by the audience to be the subject of the address. All who have heard or read the addresses by Mrs. Richmond's guides know what it would be in depth, analysis and scope. Mrs. Nivers again followed with two recitations, and Mrs. Cooley's messages, clear, and all acknowledged, closed the exercises of the evening.

Thursday Morning—9 A. M.

Convention called to order promptly at 9 o'clock. Reports of all committees, not previously received, were made, the last of which was the report of the committee on resolutions, a copy of which is appended herewith.

raising a fund in aid of this Convention. And also to those who have donated articles to be sold for the benefit of the Association.

Resolved: That too much praise cannot be given to our Sisters, Mrs. Schneider, two daughters and Mrs. Waite, Mrs. Hattie Smith, Mrs. Smead and Miss Richards for the wonderful work they have accomplished under difficulties in creating and serving meals during this Convention.

Resolved: That we thank the friends in this city who have so freely extended the hospitality of their homes to delegates and members of this convention—this spirit and action is most sincerely appreciated.

Resolved: That the service all who have assisted in the work of this convention (without hope of reward or fear of punishment) who were not members, and many of them not residents of the State.

Resolved: In furnishing delightful music, Mr. Dr. Ray, Miss Golden and Miss Grace Smith were our sincere thanks.

Resolved: That this Convention acknowledge with thanks and appreciation the courtesies of the Press of this city for their friendly attitude toward this Convention and the Cause in general, and the Manager of the St. Charles Hotel for rates and favors to officers and visitors.

The Arisen Ones.

Whereas, As in the course of the year, the harvest of arisen ones has been quite large and many of our prominent workers have been called home:

Resolved: That this Convention extend its sympathy to the friends of Mrs. King of Milwaukee, Geo. B. McKnight of Oldfield, Mrs. Winter of Milwaukee, Mrs. Robert Schilling of Milwaukee, Miss Jennie Botker of Milwaukee, Master Oscar O. Vilg, for the loss in mortal form of these arisen ones, but we rejoice in the knowledge that their continued life and activity.

Whereas, These in the passing of our Brother Moses Hull, lifelong worker for humanity, teacher, leader, friend, President of the Morris Pratt School, the cause in this State and throughout the world has lost in the mortal side one of the grandest, noblest and most devoted spirits of the most intellectual and spiritual minds and one most devoted to the highest interests of humanity;

Resolved: That we extend to the wife, Mrs. Mattie E. Hull, noble woman and worthy companion of Moses Hull, and to his daughters and household, our sincere and heartfelt sympathy and to the members of the Morris Pratt Institute, its faculty and pupils our most fervent love and sympathy. But we know that not being dead, "He yet speaks," and that his noble spirit worketh ever for our grand cause.

Whereas, In the transition of Theodore J. Mayer, the treasurer of the N. S. A., the National Association has met with a loss that is not to be mourned in vain, as an earnest and devoted Spiritualist, a sympathetic friend, a promoter of valuable and beneficent institutions, a financial bulwark.

Resolved: That we extend to the officers and trustees of the N. S. A. and the members throughout the United States our sympathy and appreciation of this great vacancy that has gone, but ever realizing that he will still watch over and aid as far as possible the work of the N. S. A. so as to "do his best." We trust and know that in his arisen state, he will more than ever be a helper and friend.

Resolved: That in the passing on of Jennie Hagan Brown the cause has been deprived of one of its most interesting, wise and devoted friends, whose lectures and improvisations have charmed thousands. We extend our sympathy to the bereaved husband, and share the mortal loss with all Spiritualists who have known her. Yet, she also has joined the hosts of the "arisen." Respectfully submitted.

CORA L. V. RICHMOND, CATHERINE MCFARLIN, Committee.

Milwaukee, April 18, 1907.

Unanimously adopted by the Convention.

Personnel of the Convention.

The long and short of it is that Brother Brooks (long) and Sister McFarlin (short) make a good most average president and vice-president.

It is no lie on others to say that Miss Louise Loebel should have a label marked "First Prize" as secretary.

Brother W. E. Bristol has never, never, never decorated with the surplus in the treasury of the W. S. S. A. Why? First, because he is honest, and second, there is money in the treasury.

Professor A. J. Weaver of the Morris Pratt Institute is delegate from that society to the Convention, but he can't get away from his pupils, and he is too busy to attend.

They idolize him. Yet, we are told the M. P. I. does not uphold idolatry.

Mrs. Abbott of the Morris Pratt Institute is assistant secretary of the Convention, and no wonder, for because being genial and sociable, she has a most prodigious memory, and that recitation she gave Monday evening at the reception proves, if all the minutes (and hours, too), of the Convention were lost, she would find them in her memory.

Delegates and members all remarkably good looking. A number of young people.

The 59th Anniversary at Ashtabula, Ohio.

The 59th anniversary of modern Spiritualism was fittingly celebrated by the Ashtabula Psychic Research Society at G. A. R. Hall, March 31st. At the evening session the hall was crowded beyond its capacity. Friends from Geveva and Conneaut assisted with their presence and helped to make our day one of immense value, both socially and spiritually.

The hall was lovely decorated with bunting and flags. Beautiful flowers were everywhere in evidence. The sweet harmonious conditions seemed to baptize us all anew, and invigorate us in our efforts to do honor to the occasion.

The readings by Mrs. Van Tassel of Ashtabula, and Mrs. Grant of Conneaut, were of a very high order, and strictly in keeping with the occasion, so beautifully rendered; they were a valuable feature of our program.

At the beginning of the afternoon session the President called upon Mrs. Lyman Ward, who chanced to be in the audience. She responded with some of the most beautiful and inspiring words ever heard.

Mrs. Sadie Herrick, whom we were fortunate enough to have with us, favored us most pleasingly with several solos. Messages were also given in the evening by Mrs. Herrick and were of a most inspiring nature.

Mrs. Wallace spoke both afternoon and evening. Her poetical remarks were forcible and did much to arouse the audience for the purpose of

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GLORIOUS CELEBRATION.

By the Oldest Association in the World.

The First Association of Spiritualists of Philadelphia, Pa., which is also the oldest society in the world, may well be proud of the celebration at its temple, 12th and Thompson sts., Philadelphia, on Sunday, April 7, in commemoration of the 59th anniversary of the advent of Modern Spiritualism, for it was serving of more than passing notice.

The venerable president, Captain Francis J. Koffer, "The Dear Old Captain," who lawfully loved by young and old, presided over the morning session, and the evening session.

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THE EASTER BELLS.

Hear the song of the Easter Bells, as joyfully they ring.

Their gladness notes in the morning breeze, in the hours of budding spring.

Hear them tell their merry notes, unchanged through changing years, Notes with love's message vibrant, as the nascent spring appears.

How comes it that your nimble tongue so early taught to sing, Your playful song in joyous notes, at opening of the spring?

How comes it that those tongues of sadder, graver tone, Until like mine they utter notes of gravity alone?

How comes it that, (they answer back with notes of laughing glee, How comes it that yourself's so changed since in life's budding Morn?

Then laughter's shout was, on your lips, your heart overflowed with bliss, And now, to your finger tips, you thrilled at mother's kiss.

And now, to-day, you're alive'd, gray, your voice rings not with joy; And whither fled the vaulting pride that stirred you when a boy?

These notes, they said are changing loud, thy unaltered reply, Are echoes of the song which thrills through human destiny.

That song sometimes is sung in glee, surcharged with joyful note, But oftener far it but vibrates, the swelling in the throat.

Hindu Spiritualism

Its Aim and Scope Comprehensively Defined.

The Progressive Thinker is EDUCATIONAL along new lines of thought. For a long time Spiritualist papers absolutely refused to publish cases of obsession, or moral obliquity on the part of Vases and mediums, fearing the same would hurt the cause. This paper recognizing NOTHING BUT THE TRUTH as the fundamental basis of Spiritualism, it has, therefore, often presented conditions that existed in our Cause and which are exercising a baneful influence, retarding progress in the right direction.

The fact that DANGEROUS OBSESSIONS frequently occur, often resulting in insanity, should be known by all Spiritualists.

The one is cured rightly, and is educated along correct lines, who

wants to know SPIRIT RETURN as it is, in all of its KALIDOSCOPIO characteristics—its angelic bright side, its dark side, and the road that leads to a hell (and as some claim to annihilation), and the one that leads to a heaven surpassing in beauty, grandeur and loveliness the loftiest imagination of poet, philosopher or seer.

The readers of this paper are the best POSTED CLASS in the world on Occult and Spiritualistic subjects. They know the exact status of Spirit Return in all of its kalidoscopic characteristics, possessing knowledge that can not be obtained from any other source in this country. Read the following chapter from The Hindu Spiritual Magazine, published at Calcutta, India:

Roff's residence.

"From this time 'Rancy' Vennum did not know her parents, and took no interest in family affairs. In fact, it was not her, but Mary Roff dwelt in the house, and she hourly dwelt to go home.

"Mrs. Roff and her daughter, Mrs. Alter, hearing of these strange things, called to Mr. Vennum, when Mary Roff, in Lurancy's body rushed to meet them. She threw her arms around their necks, and wept for joy. On Feb. 11, 1878, the Vennums sent their daughter (her body possessed by Mary Roff) to Mr. Roff's residence, where she was perfectly happy. She knew where everything was about the house, and talked of hundreds of things that happened when she was a girl in her own body. She said the angels told her that she was to stay with them till some time in May, a happy, contented daughter, and a loving and affectionate body.

"While in Mr. Roff's house, she did not know the Vennums, nor would she recognize them. She declared that she frequently saw spirits, frequently went to heaven, naming those whom she there met. Some of her tests were remarkable. "On May 7, she told Mrs. Roff that Lurancy Vennum was coming back into her body again. It was a sad and fearful hour. Mary, after saying good-bye to her mother, was entranced, and Lurancy had control of her own body. She looked anxiously, wildly around, and asked, 'Where am I? I was never here before.'

"Mr. Roff replied, 'You are at Mr. Roff's, brought here by Mary to cure your body.'

"Lurancy wept and said, 'I want to go home.'

"In about five minutes the change came again, and Mary was once more in Lurancy's body. She was overjoyed, asking them to sing her girlhood song, 'We Are Coming, Sister Mary.' The case is known as Wasek's, though joyous, was exceedingly serious. She informed them that the good angels told her she could not remain long, as her work was about done; but she assured them that she should often return to them as a loving spirit and expressed the fear that they would not be able to recognize her. She had been the instrument under angel guidance of giving Lurancy's health restored, of giving almost unbounded joy to her parents, and of giving them a glimpse of the future, immortal existence."

"This case is certified as true by Prof. James, by Dr. Hodgson and Dr. Peabees. It occurred in Wasek and was seen by a large number of credible persons. The case is known as Wasek's, though joyous, was exceedingly serious. She informed them that the good angels told her she could not remain long, as her work was about done; but she assured them that she should often return to them as a loving spirit and expressed the fear that they would not be able to recognize her. She had been the instrument under angel guidance of giving Lurancy's health restored, of giving almost unbounded joy to her parents, and of giving them a glimpse of the future, immortal existence."

"When Dr. Peabees came to India before, he made enquiries about some of these hospitals. These institutions are more frequent in Southern India. Thus we find, in Dr. Peabees' work on 'Spirit Obsessions':

"There is a small temple at Dattatraya, on the confluence of the Krishna and Cunch Ganga.

"I saw several obsessed persons there. The place is very famous for curing people suffering from obsessions."

"And again:—

"There are various Salivite and Vishnavite temples which are famed for relieving persons from obsessing pleases (earth-bound souls). The informant of Dr. Peabees saw a score of times the phenomenon at the Hanumanta and Durga Temples."

"Regarding these obsession hospitals a friend writes that formerly he had no knowledge of their existence. But he went to Konkan in Southern India for the purpose of collecting facts for a History of Sivaji, which he was then contemplating and which he subsequently wrote. He was led to visit a beautiful place situated on the shores of the Arabian Sea. Besides the place being considered a sanitarium, there is a celebrated temple, so every morning a vessel leaves Bombay for it. 'My object was,' says he, 'to see the principal Fort of Sivaji at Raigarh, and while there I heard the fame of the Temple of Hari Hareshwar, for cure, and they were almost invariably relieved of their 'possession.' Hearing this I lost no time in paying a visit to the Temple. My curiosity was soon satisfied. After the worship of the image had been finished, the patients were brought forward. They were made to sit in a row, and the priest brought gaily dressed and sprinkled them on the forehead with a golden powder. The effect was instantaneous—some swooned away and some fell down as dead. Others shouted while still others began to show the anguish of their soul in various ways.

"But a woman among them attract-

ed my attention as also of other spectators. She was repeating the Vedas! First, a woman, prostrated from reading the Vedas. Secondly, she belonged to a very low caste and was, therefore, illiterate. The Vedas are, as you know, only accessible to the highest and most learned Brahmins. As I know Sanskrit, I could understand what she said, and was, I assure you, enthralled by the spectacle of a low-caste perfectly illiterate woman repeating the Vedas!

"But my attention was soon distracted by the howlings of another woman. It appeared to me that she was possessed by 'perhaps the most ferocious ghost in existence, whose object was evidently the destruction of the world. He was making himself disagreeable in every way and trying to frighten every one. The priest, accosted by this terrible soul and asked his name, but he refused point blank. Thereupon the priest left him to return to the image, and prayed awhile for help. Returning to the woman he commanded the ghost, who possessed her, to come out. This time the ghost perhaps found himself unable to disobey, for he came humbly to the post. The priest then ordered, some invisible spirits, who evidently attended upon the deity to tie the hands of the woman to the post. But though no chain was visible, nor any spirit, the possessed woman twined her hands round the post as if she was being tied by others. It looked as if the attendant priest had heard the command of the ghost, and tied the woman's hands to the post with an invisible chain. The priest next ordered the spirits to thrash the ghost soundly. And though nobody saw anything it appeared that some invisible hands were really applying an invisible thrash on the back of the ghost, and the woman was every stroke was being followed by a piercing shriek from the woman, that is, the evil spirit who possessed her, till at last the latter prayed for mercy. He was forgiven and the woman released of her tormentors."

"Now it appears that every such hospital is in charge of some guardian spirits, who evidently were, when on earth, votaries of the deity in the Temple. Their work lies in helping the priest to exercise his office. The exorcising means are the relief of the possessed patients, but also the liberation of the earth-bound souls who possess them. Their object then in obsessing persons generally is that by this means they might be brought to the Temple and released of their bondage."

The correspondent continues: "I saw the woman who repeated the Vedas at her lodgings when I heard that she had almost given up her food. Ordinarily she is a very self-reliant woman, but she had been repeatedly the Vedas through her. This Brahmin at last quitted her."

STRENUOUS WORK.

Account of Labors in Minnesota, and Some Practical Reflections.

During the early part of the winter I could not dare accept of the many calls for my services, but as my mother's health was such that I could not work after the holidays I engaged with the Minnesota State Spiritualist Association to serve them for two months, and began my labors the first Sunday in February, by speaking for the Band of Peace Society of Minneapolis, of which Mrs. Lowell is regular pastor.

The next three Sundays I served the St. Paul Spiritual Alliance, with large audiences and pleasant atmosphere to work under. Then came the St. Paul Mass Meeting, which I attended before retiring to the columns of the Thinker as a "Grand Success."

The first Sunday in March I spoke for the North Minneapolis Spiritualist Society of which Mr. Harry Hegdahl is regular speaker, and found a nice strong band of workers. I was also invited to speak at the St. Paul State Temple for a series of meetings assisted by Mr. Hegdahl and Mrs. Paul Buehler of Minneapolis. The meetings increased in number and interest until there was not even a room standing in the temple. We have already tried to explain why they are so plentiful in India. Among Hindus the opinion prevails that an earth-bound soul can liberate himself or herself by the help of men below. So, when dead, it tries to find medium to communicate with the living, and wishes to friends. If it has no such wishes, it makes itself disagreeable in every way, so that the victims try, for their own sake, to liberate the soul from bondage. Thus it is that cases of obsession are so frequent in India.

When Dr. Peabees came to India before, he made enquiries about some of these hospitals. These institutions are more frequent in Southern India. Thus we find, in Dr. Peabees' work on 'Spirit Obsessions':

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"But a woman among them attract-

PROGRESS IN PITTSFIELD, MASS.

Anniversary Celebration by a Young Society.

To the Editor: "A very busy woman has been trying for months to find time to write you a little about the work for Spiritualism which has been going on in Pittsfield for the past year."

A little more than a year ago the Massachusetts State Association was invited to come to Pittsfield and hold a meeting for the purpose of ascertaining whether there were any people in the place sufficiently interested to attend a meeting in the interest of Spiritualism. A hall was procured and the meeting advertised in the local papers. About one dozen people were interviewed as to whether they would like to attend such a meeting; further than this it was not known whether there would be any larger number in attendance, and it was thought that it would be a costly affair. The president of the Association, Dr. Fuller, who is as every one knows, a fine speaker, with Mr. Hatch, the treasurer, and Mrs. Hatch, his wife, the secretary, came. They also brought a good medium, Mrs. Maud Litch. The meeting was a grand success. Contrary to all expectations 100 people were present. Through the efforts of Dr. Fuller and Mrs. Hatch, a temporary society was formed called The Young Spiritualist Church of Pittsfield. Later a more permanent organization was completed and meetings have been held weekly ever since. As is the case with all beginnings, finances are slow to come, and we have only been able thus far to hold meetings with speaker but once a month. The attendance has been good all the time showing that effort should be made to have the cause represented here although it may be only in a small way.

Among those who have ministered to all of them good, are Mrs. A. J. Pettengill of Malden, Mass.; Mrs. Whiting of Springfield, Mass.; Oscar A. Edgerly, Mrs. Butler of Lynn, Mass.; Mrs. Reynolds of Troy, New York. On April 30th we are to have Mrs. Cunningham from Cambridge, Mass.

We have just held an anniversary meeting, with Helen Temple Brigham for speaker, who captivated the people. We are hoping to continue the work, and although our growth may be slow, we trust it will be healthy and sure.

The following paper was written and read by myself at our anniversary meeting:

Fifty-nine years have rolled by since the first Spiritualist Convention in America. It has been the custom on these anniversary occasions to have a somewhat detailed history given of the origin and onward march of this movement. Of the past I shall say, but little. Spiritualism came into a world fast and into materialism and in a simple way, through little children. The common people heard of it gladly, and were comforted, and assuredly its teachings and the facts given, proving the continuity of life.

Reverence and magnanimity of learning were also drawn into giving it attraction. Nearly all the reverends were not long in deciding to be the work of the Devil. The men of learning that there must be some other explanation of the phenomena found in the world, and that it was not the Devil. They have tried, each in his own way, these 59 years to put it down, to smother it, but like Banquo's ghost, it will not down. It has come to stay, and is fast taking its place in the world as a Science, a Philosophy and a Religion.

Another class of learned men have pronounced it unworthy of investigation, and have ignored it, except, maybe, to sneer at its claims. Among those who have after fair and honest investigation acknowledged its truth, we find the names of Flannery, Prof. Robert Hare, Cromwell F. Varley, Zollner, Rudolph Virchow, Carl Du Prel, Count Alexander Aksakof and many others. Prof. Thomson Jay Hudson, as our N. S. A. president has written, has acknowledged its truth, and has been the speaker of its special line of study, has gone so far as to declare that he who doubts psychic phenomena is not entitled to be called a skeptic, he is simply ignorant."

I am moved to speak particularly this evening of Alfred Russel Wallace, as I have recently read his Life, written by himself, in which he so candidly speaks of all his investigations of Spiritualism, and of his associations with Spiritualists. The latter do indeed owe him a great debt of gratitude. Now that so many men of science are looking into the matter and the Psychic Research Society is doing its work, Spiritualists need no longer be so much on the defensive, but can take the life more in the present of Spiritualism.

Although fifty-nine years is not very long when compared with the rise and progress of other forms of religion, yet we can see greater progress in the length of time in which we have traced it, and a glorious future for it. Many deny us the term religion. Well, this depends on ones definition of the term. If as one Great Book says, "Pure religion and undefiled is to visit the widow and fatherless in their affliction, and to keep the workers of the world," and in another place "What is required of thee but to deal justly, love mercy and walk humbly as ye would they should do unto you." I claim Spiritualism teaches all this. It glorifies in its deeds.

It would have gone a good ways toward lifting the burden of grief and sorrow from your officers are conscientious about their state and not the workers understand how you can feel the joy that the message of the spirit brings without a pang of fear or sorrow neglected duty.

Minnesota can raise hundreds of dollars to carry on missionary work in their state and not the workers understand how you can feel the joy that the message of the spirit brings without a pang of fear or sorrow neglected duty.

I do hope whoever, the coming of the incoming election will be, they will be sustained financially by the banner of Spiritualism in the state of Wisconsin. It is white as snow. Friends, you owe it to the cause and to your spirit friends, and to yourselves, if you are true Spiritualists, and we hope you are, to us Spiritualists is the grandest religion on earth.

And now I bring this already too long letter to a close by stating that I still have the month of June open to engagements and am engaged to serve the Clinton Camp for the first two weeks of the autumn. I will be glad to serve any other camp after that and am also open to engagements for the coming winter season. Will serve at funerals, weddings, etc. My address is:

CATHARINE MCFARLIN, Plainville, Minn.

followers do not practice all this, I say, let the followers of other religions who are without sin, cast the first stone. Spiritualists have to most bitterly acknowledge the shortcomings of many of its professed followers.

It would seem that this Truth came to the world simply for the purpose of establishing the fact that man can not die. I have sometimes felt to say: "Would that it had stopped there, because of the many things which have attached themselves to it—the things which have been done in its name. It has been well might assuaged by commercialism and fakism as well as by the unholiness of some of its professed followers. As I write these arises before my subjective vision a pure white banner with the word Spiritualism inscribed in letters of gold upon it, and these words come to me. Oh, Spiritualists, hold high above the debris with which ignorance and misunderstanding are seeking to cover it, this pure white banner, and it shall remain to you. So I would fain cast to the winds all that which is evil and malice would attach to it, and spread only its present best and of the eternal progression which it teaches.

Through students of Spiritualism seek to understand life by tracing through cause and effect its successive developments from the lowest forms of vegetable life on through all the forms of animal life up to man as we find him today, a dweller on this planet earth, everywhere subject to natural law. Recognizing an unseen power which in the vegetable may be termed motion, in the animal sensation; and in man, soul not stopping here they go on, and through the established scientific facts of the phenomena of Modern Spiritualism seek to learn of his future and of natural law in the spirit world. The natural expressions of religion have had some what to do with an unseen power which man have little understood but have named God, also with a life hereafter. So the followers of Spiritualism, who follow its teachings of this power and a life hereafter as more rational and natural than those of any other religion; so natural that I would from this time on we might call it as I am sure we one day shall, Naturalism; but not because of the ridicule and aniquity with which the word Spiritualism has been surrounded. It is fast outgrowing all that.

As a form and expression of religion it has fought its way until there is scarcely a city in the world where effort is not being made to have it represented, and many cities and towns maintain flourishing societies. We have our State Associations and a National Association working for the benefit of all smaller organizations. We have too, our practical institutions, the Morris Pratt Institute at Whitewater, Wisconsin. These institutions do not claim perfection, but aim to put Spiritualism before the world in its highest and best form. The workers in these associations are trying to help those who are trying to expound this unpopular cause, to be worthy of their work and to make it sacred.

I should be false to duty if I neglected this opportunity to say that Spiritualism as an organized movement has failed in part of its mission. If it does not stand and work for the three great reforms upon which all others hinge, that of the equality of men and women in all the walks of life, the emancipation of the industrial worker, and the abolition of slavery, and last but not least the emancipation reform. Oh! Spiritualists, pray without ceasing, but while you pray work, for what does to pray without ceasing mean but to work. Every obstacle in the way of the education and the spiritualization of humanity must be removed, until we have a people where through intoxicating liquors should flow through the streets as rivers to the ocean there would be none to drink it because none would desire it. J. M. KINGMAN, Pittsfield, Mass.

Passed to spirit life from his home in Alliance, Ohio, April 2, 1907, Mr. Harry C. Russell, aged 61 years. The disease was cancer of the stomach, from which he suffered terribly the last few weeks of his life.

The evening of April 2nd, the local fraternal orders, the K. O. T. M. and the Ben Hur, gave their impressive ritualistic services at the home and on the following day the fraternal order of Eagles gave their touching service at the Independent Church (Spiritualist) and under the leadership of Mr. Reese Jones, rendered sweetest music, and also served as pall bearers. This was followed by the funeral address by the writer, and was the fulfillment of a request made several years ago by Mr. Russell, in his address to the speaker a brief explanation of the teachings of Spiritualism, and said that Mr. P. S. had proved to his own satisfaction that they were true, and he gladly and fully accepted them. He also explained that the deceased wanted the listeners to know that he was a Spiritualist, and requested that the speaker explain its teachings on this occasion.

The speaker made it clear that Spiritualism was the true comfort at the time of death, and a good worker in the cause of Spiritualism. His earthly form will be greatly missed in the home, but his spiritual presence will comfort and cheer his good wife and children, his dear aged mother and sisters and brothers in their sorrow.

His wife, Mrs. Flora Russell, is well known, and has many friends among Spiritualists, as her sweet voice and Spiritualistic songs have charmed them at their camp meetings, state and national conventions for years. Their kindly thoughts and sympathy will bless her in this hour of sorrow.

Harry Russell was a good man, a true Spiritualist, a faithful member of the Alliance Society and a good worker in the cause of Spiritualism. His earthly form will be greatly missed in the home, but his spiritual presence will comfort and cheer his good wife and children, his dear aged mother and sisters and brothers in their sorrow.

E. W. SPRAGUE, Detroit, Mich.

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By that powerful law of attraction which attracts to itself the haughty the proud, the false and iniquitous, as was the case with the Pharisees, and the proud and self-righteous, and poor fellow, he is doomed to witness others gratifying themselves as he once did, and as all his desires impel him to do now, but which he cannot, he has lost the influence which is essential but which he has lost. It was made possible. Everything to him is cold, miserable, wretched, dark; the fires of ungratified desire burn within him fiercely and give him no rest. His life is uncontented; his life is full of difficulties, quite unbearable and undeveloped; his associates on the spirit side are people who are "gross," carnal, selfish, and evil-minded like himself. His footsteps are dogged by many of those to whom he has been a blessing, and who, perhaps as gross as he, can entertain no thought of pity or forgiveness, and bitterly reproach him with his wrong-doing. He finds to his alarm he cannot turn a deaf ear to the cry of those who are in such a kind and bitter thought and word directed at him is like the stab of a sharp knife.

The transition of Miss Anna A. Baker, Sturgis, Mich., occurred at Frost, Minn., April 6th, in the 78th year of her age. Miss Baker was one of the early settlers of Sturgis, a Hauranite Spiritualist, a member of the Hauranite Society for many years, and one of its officers to her death. The funeral services were held at the home of her nephew, Ed. B. Gray, with whom she lived in Sturgis, and was conducted by the writer, assisted by Hon. S. B. McManus, an old-time friend, April 9.

HENRIETTA L. LIGHTG.

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By such a course, Spiritualism could be by a united effort show the world that it is no whit behind, but a leader in this practical Christ principle of brotherly love, and hence be lifted to a higher plane of practical usefulness than it is even now.

The one important thing that is needed is a united effort to help to put the practical suggestions of President Barrett into effect, and I am quite sure this can best be done by organization. Let the uplifting process go on. Organize! Encourage your society to become a unit in this movement. This is doing far more than lift up and unite the people at their place, this beautiful altruistic cause.

DANIEL S. HAGER, M. D.
Chicago, Ill.

man to accuse that horrible scene of satisfaction and joy. Words of blood have been in common with the very instrument of murder. Better a child ignorant of anatomy rather than a woman whom all the bloom of sympathy and wonder has been crushed. Two little girls after witnessing experiments at schools went home and to the horror of their friends were found cutting open the carcass of a live duck to find where the "wack came from." A boy was caught nailing down a cat preparatory to cutting her up alive "since that was the way the teacher did." These two instances are not quoted as having taken place in our state, but at enough places have come to our ears to say the least against such brutal practices.

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