

Is the Dog Immortal?

An Earnest and Comprehensive Plea in Behalf of this Animal.

"The recent agitation that has been stirred up by anti-vivisectionists in Chicago and elsewhere [says the Inter Ocean] when publicists given to some experiments conducted here with rats which seemed unnecessarily cruel, has started anew the discussion as to whether animals, particularly dogs, possess souls. E. D. Buckner, A. M., M. D., Ph. D., of Chicago in a logical, well-written article declares his belief in the immortality of the dog and contends that traces of such a belief can be found in the earliest history of mankind.

"The question, Are animals immortal? is as old as the question, Is man immortal?" says Dr. E. D. Buckner. "Traces of a belief in both can be found in the very earliest history of mankind. Man being especially interested in the perpetuation of his own existence, has almost lost sight of the fact that lower animals have the same assurance of immortality and is supported by the same logical reasons.

"When we deal in historical and scientific facts it is not a question of what our previous opinions may be, or what we may prefer to believe, but what is the evidence for such belief?

"Does natural and revealed theology afford sufficient evidence to warrant the belief that the destruction of the body is the destruction of the vital essence that gives it life?"

"Since the dawn of civilization man has believed himself to be immortal, and we will concede that he is without an argument.

"What I contend for is that the same analogy of logic that can be adduced to prove the immortality of man will apply equally to lower animals.

Possess Dual Beings.
"That man and lower animals are dual beings, possessing a double organization, the one structure being corporeal, visible, tangible, the other immaterial, invisible, intangible, is an assumption that cannot be disproved. Man, besides being man, in a zoological sense, is an animal. Matter and mind exist in both, and though there may be a difference in degree, there is no difference in kind. In proportion the functions or relations are more or less perfect, man and lower animals ascend and descend in the scale of existence, but mind and matter exist in all alike. Modern scientists advocate the theory that all the germs of the moral and mental faculties advanced are contained in the lower animals, and that the vital force, which theologians call soul, is as much a part of lower animals as of man. All were created from the same chemical elements, received the same amount of breath of life, and are governed by the same physical and mental laws. When the gross matter, called body, is freed from the life essence the laws of chemistry, hitherto held in subjection by the superior consciousness, are free to corrupt and decay. This is the final result of all living beings. But what becomes of that life essence?"

"Modern theology teaches that in the case of man, the life principle does not decay with the body, but finding that the body is no longer a suitable residence, it assumes new functions that are governed by the immaterial universe, and is conveyed to some future place of perpetual existence. Now, if this is the destiny of man, what becomes of that mysterious life potency of an animal at the dissolution of the body? There is that same visible difference between mind and matter in lower animals as there is in man. Scientists agree that there is an immaterial principle, a substantial entity which is indestructible. Everything which is immaterial forms an attribute of God, and must be immortal. Force is an immaterial principle, and, consequently, vital force, mental force, and all other faculties belong to animals, and are immortal and force to animal life. Force is the propelling power of the soul life. It is manifested by the divine will, consequently, no living being without the aid of some vital force superior to chemical and physical forces can live. The force constitutes the phenomena of life, and is entirely distinct from the lifeless matter which is devoid of any motion or force, except as applied to it from external causes. The life essence which moves and animates the body is the essential properties of what theologians call the soul, and is that God-given principle to all living beings, and includes the capacity for an endless duration of existence. Nothing, therefore, can possibly preclude the soul from continuing in the perpetual state to come but a fundamental destruction, for they must continue through all revolutions of future ages, unless the Creator who made them shall see fit to doom them to an eternal annihilation of their souls.

"It is true he could annihilate any or all of his creatures just as easily as he created them. Certainly, to reduce any substance into nothing requires the same power as to convert nothing into something.

"Man and lower animals are not immortal from choice, or any knowledge they may have of the fact, but because the beneficent Being who created them has willed to uphold them in an eternal existence.

"The greatest philosopher and the most dedicated teacher of the brightest intellect and the most repulsive idol, the most intelligent animal of the highest species, and the most inert of the lowest species, have an equal chance for eternal life. Theology teaches that beasts, birds, and children are saved by reason of the fact that in them the purposes of God have never been fulfilled, and the responsibility for action never reached. This will apply equally as well to lower animals.

"In either case, if the mind ever becomes sufficiently developed to enjoy a future existence, it must undergo a spiritual growth in the future life. In the highest attainments of man there is still an undeveloped capacity that would make him an infant as compared with the heavenly hierarchy.

"Therefore, it is reasonable to conclude that all beings are in an embryonic condition and require another life to complete their permanent existence. As there is no waste in nature, and all beings are endowed with certain abilities and capacities for life and happiness, if by any cause such endowment cannot be realized in this life, then there must be a future state in order that the purposes of God may be fulfilled.

"When God created lower animals and man and pronounced them 'very good,' it is obvious he was looking through and beyond the intermediate state, to the ultimate purposes of creation in the final redemption of all created beings. Is it in accordance with what we see and know of the work of God, that he would give eternal life and doom others to an eternal annihilation when, as Solomon says, 'They have all one breath,' so that a man hath no pre-eminence above a beast?"

"We perceive the diversified operations of the soul life in man and in lower animals and call this energy by different names, according to different manifestations. When inferring truth from truth, it is called understanding; when tracing a cause to an effect, it is reason; when contemplating the future, imagination; when reviewing the past, memory; when choosing or refusing, will; and when spontaneous, instinct. As all refer to the phenomena of vital action, it must be true that the mind, of body, or soul, has many faculties, and equally true that there is not a living being deprived of them all. While the intellectual faculties of man are superior to lower animals in most respects, yet that portion of the nervous system distributed to the organs of sense is superior in lower animals. They surpass man in acuteness of sight, sound, and scent—three out of the five senses. The faculty called instinct is far stronger in lower animals than man, and forms one of the chief agencies for their immortality. It is knowledge from God, directly imparted to animals, not once, but continually; and we do not know where it begins nor where it ends. The Creator deals more directly with the creature under the law of instinct than any knowledge known in the great cosmos. It is so closely interwoven with all the phenomena we see and know around us that it is not an immortal attribute of God, we know of nothing that is.

"It is the very highest attribute of the soul life, and man who would deny that it is immortal could, with the same consistency, deny that the omniscience, omnipotence, or any other attribute of God, is immortal. The word is not found in the Bible, and was invented by man to explain the intelligent acts of animals, but the manifestations of mind and instinct cannot be divided by some unknown and uncertain mystical line. If an animal moves itself, it does so for some reason, and with respect to some object, and we are learning to know reason, but by reason imparted by signs or words from others. A lifeless body, or matter alone, could not do this. It is the immortal essence, or soul life, which interprets the sense of such signs and words. An animal that gives its own identity as it can think, hear, see, and will.

Conception of the Senses.
"Without consciousness the outward world would have no meaning and an animal could have no conception of the senses.

"Mind and matter would be one and the same. Animals could not be domesticated and educated without a will to direct them in matters of right and wrong. To be governed by reason or abstract ideas, in some degree, is a general law imposed by the Creator upon all animals.

"The faculties of man may be considered as manifesting itself through a series of material organs, yet it is totally unlike any of those principles or functions that are termed material, and in fundamental contrast to them. When a man communicates his ideas to another, there is not a passage by a spiritual medium, for a material substance, such as the body would be without this soul-life, could not hold communication.

"Comparative psychology is opening up a wonderful field for scientific research, and we are learning to know God's purposes through nature as well as revelations. As all animal life is formed upon one common general law, it shows conclusively that if man is a dual being, composed of matter and mind, or body and soul, so are all other created beings.

"Natural theology fully sustains the theory of universal brotherhood of all God's creatures, and revealed theology makes it the more certain. When the Bible is properly translated and interpreted, there is not a passage but which shows lower animals as much assured of immortality as man. In every passage of scripture where the Hebrew word for soul, nephesh, and the Greek word, psyche, are used in reference to animals, it gives them some of the same rights as man. I could give a long list of great theologians who frankly admit the correctness of such interpretation. It is no longer a secret that the translators of the Bible, through indifference and prejudice, failed to give poor faithful animals the benefit of a true rendering of many words. But enough is properly translated to show that 'The tender mercy of God is over all his works.' . . . In whose hand is the soul of everything. . . . He preserveth man and beast."

Isaiah's Future Paradise.
"The inspired writer Isaiah portrays a future paradise for animals analogous to the Garden of Eden before the fall.

"St. John, in Revelations, gives us to understand that there are thousands of animals with St. Peter shall be a 'restoration of all things.' St. Paul in the eighth chapter of Romans makes a statement which has been interpreted by some of the best theologians of the world as ever lived, and which is confirmed equally with man in the fall and will be restored through the redemption made by Christ. A grand thought, that 'In the fullness of time God might gather together in one all things in Christ, both which are in heaven and which are on earth.' . . . For the earnest expectation of the creature (animals) waiteth for the manifestation of the sons of God. . . . For as in Adam all die, even so in Christ shall all be made alive."

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

Just How to Take the Solar Plexus.
By Elizabeth Towne. Valuable, for health. Price, 25 cents.

An Autobiography

Of One of the Most Remarkable Women of the Present Age, Victoria Claffin Woodhull.

Sitting here to-day in this north room of 17, Hyde Park Gate, London—dreary, smoky, foggy, insulated by iron in customs and prejudices of centuries—I am thinking, with all the bitterness of woman's nature, how my life has been warped and twisted out of shape in this environment, until, as I catch a glimpse of my haggard face in the mirror opposite to me, I wonder what I shall be able to pen the history of this turbulent existence.

When I first saw the light of day on this planet, it seemed as if I had been sleepily awakened from a death-like slumber. How well I remember the confusion of the moment, as I came to my father as he handed me over to the nurse. I remember looking back at my mother's face at that moment, the look of pain and anguish on her face, and I saw in her eyes the look of a woman who was being torn apart by the forces of a life which she could not understand.

One day a little girl who lived near us, in fact her house was by the river bank—swallowed a kernel of corn, and it got into her windpipe and choked her to death. She had been playing in our garden that day. I remember the woful feeling of sadness that came over me, as I stood on the bridge looking down into the room where this child lay dead, when I felt the presence of a hand, and there at my side stood a woman, dressed in white, who said, "Come, I shall lead me round the house, I know instinctively it was the dead child's mother, and when I came running home, one of my sisters said, 'Who was the lady whom you went with to see the dead child?' I said, 'Her mamma.'" When my mother saw the look of astonishment on my sister's face, she said to her, "I, too, saw who it was."

Just before the fatal illness of my sister Odessa, was sitting where she lay, and I saw a woman, dressed in white, coming flying towards her. She looked up and commenced crying and smiling. She died within a fortnight.

Palms.—When I was five years old, my father used to come and see my father occasionally. He called me to him, and said, "One day you will be a public speaker, and your first effort will be made at Washington. When you are forty years old your name will have been published in every newspaper in the world. You will cross the ocean and spend a number of years abroad. When you return to your native country, you will become ruler of your people."

When I was in my tenth year, two younger sisters were both stricken down with cholera. One day I was left alone with them kneeling by their cradle rocking them. I was watching their faces which were scarlet with fever, suddenly I was gently pushed over, and two angels hovered over the cradle, and with their hands on my mother's head, she said, "When my mother came to the room she found me in a deep trance, and both sisters were healed; the fever had vanished. I told my mother what had happened. In truth I was never quite alone, I always felt the presence of a force. The force of God, which I call the spirit, which I call my father's intense pleasure, and when he would wish to aid me, I would say, 'No, dear father, I have those teaching me who are invisible to you,' and then he would scourge me with his invisible rod, and tell me his hopes or fears of the future, and that case, always counselling me. When he was returning home after some law business, I was always the first to meet him, and find out the result of his day's work. One evening when we were all gathered around the old fireplace, where the crane was always ready to hang the kettle. It was our evening prayer. My mother was commencing to read the divine scriptures, and I was always on my feet, and on looking up, there standing in the midst of us was a tall man with a red silk handkerchief over his face. I looked at his feet, and there it was, the same as I had seen in my father's hand. I could not open my lips it vanished. Everyone felt something horrible, but I alone said what or who it was.

My mother was taking me with her one evening to class meeting when I said, "Mamma, stop to hear voices." She said, "What do you mean? You must not make a noise. When a few steps further on we distinctly heard two men talking. I was compelled to listen. Then my mother and I heard a plot to enter our house on that very night to rob my father, and, if necessary, to kill him. Had I not had attention to the voices of the air, certainly he would have suffered. These men came about two o'clock at night, but finding the house all right, did not dare to come further.

I was spending a short time in Indianapolis, Indiana, but after my infant son's recovery. When sitting in the parlor of the house which we occupied, I had this baby boy on my lap; every person had gone, and I was entirely alone. My thoughts were on this child's miraculous restoration, and I was saying to myself, 'I will be in Highgate, silent as the dead alone are, uttered them, 'O merciful Father, send relief or we perish.' At that moment I heard a sound as if someone was throwing logs of wood down, and going to the door, I saw a man, in answer to a prayer, a man was loading. My mother asked how he came, for the roads were impassable, but he only said, 'I was ordered to do so,' and whilst we were looking at him, horses, wagon, man all vanished, leaving the road to tell the over story.

I remember one night when all was silent, the great old-fashioned, fireplace was sending out over the room in which we, my sisters and I, were sleeping, a shadowy light, suddenly I saw a concourse of angels, and a white dog entered the room and walking to the fireplace, disappeared, whilst I lay there wondering what it all meant. I was conscious of the presence of some living being near me. In a moment a tall, dark man said, 'Come with me.' We seemed to walk out into the open air. When I looked up at his face it was radiant with divine wisdom. He told me I should play a part in ushering in the new order of things, which would be understood and acted upon before the close of the nineteenth century. At that moment I saw people ascending and descending, apparently walking with all the ease with which we now walk on this earth. He told me this could and would be accomplished through the concentration of will power through a scientific truth, which through the understanding and applying would act on, and they in turn would stimulate those minds into activity, who, wishing to solve the problem of life, would only to know it. He said, 'I am he, and he said that was the dog which, when once opened, could never be closed again, spoken of in the book called the Bible. He told me that when this power was understood

by the very few, the forces at work throughout nature to develop her hidden secrets would become a fascinating study, and when once a page at the book of life was read, the book could never be closed or discarded until the whole mystery were elucidated, and, said he, this is a part of your work in which you will be guided and instructed, and you shall demonstrate to the world what was meant by the statement we should then see God face to face, when the veil of ignorance is rent asunder, and desire has sprung into life within our hearts as a living fire which nothing can quench until the veil hides the future from our view, disappears.

Paul McArthur, Dear Sir: I have just received your letter, and Judge Taylor has handed down his decision in the matter of the Society of Scientific and Religious Truthseekers, in which he denies their petition for pro forma decree. This settles the matters, and there is no appeal.

Yours very truly,
MARTIN A. SEWARD,
Attorney.

For the benefit of your readers, and also for the benefit of some Spiritualists who have not yet woken up, and who still believe that Josie K. and C. W. Stewart are a much abused pair, I will review briefly some of the most important features of the evidence brought out at the rehearing. I want to especially call the attention of the Society to the declaration of Josie K. Folsom-Stewart on Spiritualists and Spiritualism UNDER OATH ON THE WITNESS STAND.

I want also to call attention to the fact, that although the State Association had witnesses present to testify, yet at the conclusion of the examination of the Stewart-Folsom crowd with THEIR evidence, our process will become apparent as we proceed.

When Miss Elizabeth Wolf, treasurer of the Society, was placed on the stand, she was handed during the cross-examination by Judge Taylor two cards on which were good writing, and asked if she recognized the writing. She said she did, and identified the handwriting as that of one of Mrs. Folsom's spirit hand, the one who produced the independent card writing manifestations.

The Judge asked her if she was positive that she was correct in her identification? She said she was. The Judge then told her that the cards identified the two written by Ella Preston (the former confessed accomplice of Mrs. Folsom) before the N. S. A. Committee, and asked how she accounted for the apparent fact that instead of one card, she was endeavoring to forge the handwriting of one of Mrs. Folsom's spirit hand, the spirit was trying to imitate hers?

She couldn't account for it, but finally suggested that the cards were those written by Ella Preston before the N. S. A. Committee, but some prepared for the occasion by enemies who were jealous of Mrs. Folsom.

Our lawyer submitted then the written confession of Miss Preston, sworn to by her before a well known lawyer and justice of the peace. The handwriting was identical with that on the cards, and Miss Wolf admitted, but could not account for it. Our lawyer offered to bring the justice of the peace into court to identify the confession, but his offer was not taken up.

Gustave Yegorov, another witness, told the truth, and was considered himself an expert in legdominal, as he frequently in his business went behind the scenes in theaters while magicians were doing their stunts, and was on to the tricks of the profession. He told how and when he had tested the mediumship of Mrs. Folsom. He attended her meeting one Sunday night, having first procured cards from a stationary store similar to those used by Josie K. When a request was made for a person from the audience to hold the cards on which the spirit messages were to be produced, he responded. A pack of cards were handed him to examine. When called upon to return them, he switched packs (so he stated) and gave his own cards. The messages were received (so he claimed) on these cards.

On cross-examination he was asked: "If you could switch a pack of cards on the medium and the audience, what would prevent her from doing likewise, and how do you know that she did not?" He would not have it that way; that was impossible.

One of the strong points the Stewart's endeavored to make, but failed most dismally, was, that the alleged spirit cards produced as evidence of fraud at the former rehearing and the N. S. A. trial, were the work of witnesses who were transfers from well known medical aids, were never produced at the Folsom meetings, but were prepared by evil and jealous minded people in a conspiracy to down the greatest of all mediums, Josie K. Folsom.

In order to show the court the difference between the genuine article and the spurious, two witnesses were brought forth with the real (?) thing. But, alas, "the best laid plans of mice and men." A Mr. Wilson, optician, was placed on the stand, and asked to identify a gorgeous bunch of yellow flowers painted on a card. He did so, and declared it had been produced through the mediumship of Josie K. Folsom before a large audience one Sunday night.

Judge Taylor took the card and examined it closely. In the cross-examination he asked Mr. Wilson if since he had received the card he had examined it closely, and was thoroughly satisfied as to its genuineness? He said he had, and was perfectly convinced. The Judge then called his attention to the faint impression of another flower on the back of the card, and asked him if he had ever noticed it? He said he had not, and after

I was not to be disturbed and did as directed, and when I was quite ready, wondering what was going to happen, I suddenly felt a drowsy feeling, and I seemed to be under some spell. I could not move or speak. I know that three men had entered the room and stood looking at me, when suddenly I felt a desire to look at my body. The three doctors were taking my legs apart; I saw them take piece after piece and lay them down and saw distinctly that they were scraping the bone; when they seemed satisfied with my leg and what they had done they went to it all together again, and one of them said, 'I have not seen you suffer again from that limb, and then I saw them looking at me with faces beaming with love, and knew they were going away—when I awakened from that stupor I felt as well as ever I did in my life, and never since, during all these years, have I had a recurrence of pain in that part of my body.

The Folsom-Stewart Defeat.

Josie K. Folsom in her pamphlet says: "Down your Bible! your prayers! your creeds! Away with your Gods!"—How the poor lady was turned down by the Judge—An explanatory letter from Paul McArthur, President of the Missouri State Association of Spiritualists.

To the Editor: I have just received the following letter from our lawyer which explains itself:

Paul McArthur, Dear Sir: I have just received your letter, and Judge Taylor has handed down his decision in the matter of the Society of Scientific and Religious Truthseekers, in which he denies their petition for pro forma decree. This settles the matters, and there is no appeal.

Yours very truly,
MARTIN A. SEWARD,
Attorney.

examining it, he declared it to be the impression through the card of the flower in front. But Judge Taylor dispelled this illusion for him by having him stick a pin through the flower in front which did not come out. Anywhere near the flower on the back, it is evidently not the impression of the flower in front," said the Judge, and the witness reluctantly admitted it.

"Does it not seem to you as an optician, taking up the card, that your impression was caused by the card being carelessly laid upon another which had been painted before this one by some unknown person? Mr. Wilson admitted that it did look that way, and left the stand looking quite crestfallen.

The other card was the transfer (apparently) of a female face touched up with colored crayons, to which the Judge called their attention. Both cards were drawn from a pack of spirit power along artistic lines; but the finale was the most important feature to organized Spiritualism as tending to show how while whimpering for sympathy among some of the credulous in our ranks and crying persecution, Josie K. and C. W. Stewart really regard our belief.

All the way through the examination of both, they played strongly for orthodox sympathy. Josie K. GET ORLHARD.

WHAT SHE WANTED TO GET AWAY FROM SPIRITUALISTS AND SPIRITUALISM, BECAUSE THEY REJECTED THE BIBLE AND WERE A LOT OF ATHEISTS AND MATERIALISTS.

She said at one place where she had been engaged as a medium, she had taken the bible with her onto the rostrum, that they had wanted her to throw it out of the window, which she refused to do. She said these things had grieved her much, and she wanted to get away from people of that kind. She declared that her teaching was founded on the bible. The Judge asked her how she recalled that statement with the one she advanced in her pamphlet called, "GODS," in which the declaration is made:

"DOWN WITH YOUR BIBLE, YOUR PRAYERS, YOUR CREEDS! AWAY WITH YOUR GODS!"

This question was a solar plexus. She finally said that the book was written automatically by her while under spirit influence. "ADMITTING THIS TO BE TRUE," replied the Judge, "YOU WERE NOT UNDER SPIRIT INFLUENCE WHEN YOU HAD THE PAMPHLET PRINTED AND SCATTERED BROADCAST."

"It is possible," Mr. Folsom, he said, after a painful silence, "that you have experienced a change of heart since the writing of that pamphlet?" Josie clutched at the suggestion like a drowning man at a straw, and one of her spirit (?) band aids, like the Savior of old, was denoted as he said, "PAUL McARTHUR."

HELEN STUART-RICHINGS.
Her Work at Meadville, Pa.

Madam Helen Stuart-Richings delivered her closing lecture on Spiritualism Sunday evening, April 21, in Odd Fellows' temple, Meadville, Pa., when her subject was "THE CONVENT, THE STAGE AND THE PLATFORM."

There was a large audience present, [as set forth in the Republican] and the lecture was largely a relation of the speaker's personal experiences, as a girl in a convent, where she received her first Spiritualistic manifestation; later, as an actress on the stage, where those manifestations continued, and still later in her life as a public lecturer in the cause of Spiritualism, to which she was finally converted.

All of Madam Richings' stories were very interesting, and in many parts of her lecture she stood distinctly on the ground of the orthodox church, her one pronounced departure being in her claim of the truth of spiritual communication, and the fact of her possession of evidence of the life beyond.

She spoke at some length on hypnotism as a fact in science, and cited having seen as large instruments as hat pins driven through a person's chest or tongue, under the influence, without drawing blood. She followed by saying that some spirits have the power to hypnotize mortals.

Following a description of some of the manifestations which came to her in her convent life, the speaker related experiences which came in her theatrical experiences which, though determining not to do so, she completely forgot herself in playing a part and imagined herself the character she was acting, playing it with her earnestness, when she was completely exhausted at the close.

While playing in Boston she went one evening to hear W. J. Colville speak on Spiritualism. She was deeply impressed, and shortly afterwards he, speaking under spirit control, told her that within a year she would give up the stage to go on the platform for Spiritualism. She said she did not believe it; that the stage paid her dollars where the platform would only bring her pennies—but the spirit knew, and within one year she had done, just as she was told she would do.

Referring to independence of action, Madam Richings declared there is no such thing in life. No atom but is dependent on every other atom. There are spirits everywhere, and we are part of the great infinite whole from which no one part can become separated. There is no such thing as accident; everything happens exactly in accordance with the infinite law, and step by step, hour by hour we are moving on towards that perfection which is the finality.

Following her lecture Mrs. Richings gave some interesting and very remarkable psychic readings, nearly all of which were promptly recognized by some one or more of those present.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the modern scientific and theological literature will surely come with great interest. Price, cloth, 50 cents.

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Every Living Creature. "The tender and humane Creator of the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we often indulge in."—From title-page. Price, 35 cents.

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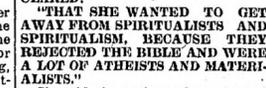
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36

CHICAGO, ILL., MAY 18, 1907

NO. 912

What Spiritualism Is.

And What It Is Not, as Comprehensively Set Forth by the Lamented Emma Hardinge Britten.

Spiritualism applies in general to the communion of spiritual beings with mortals, but when used in connection with the term "modern" Spiritualism signifies:

The discovery of a mode whereby spirits can and do communicate systematically with earth.

The consensus of the earliest manifestations affirms and proves not only by corroborative intelligence, but also by tests of personal identity, that the communicants are the spirits of the dead, women and children who once lived on earth, and are now in the continuity of life, personal identity, and all that made them individuals, in varied spheres of existence known as spirit land.

These communications, by a great variety of signals, such as sounds, lights, motions, and psychical influence, inform us of their conditions of life in the spirit spheres (the sum of all being), that they are in varied states of happiness or misery; in exact proportion to the amount of good or evil they have done on earth; that the young, from infants upward, are taught and trained by good spirits, who, as their fathers and mothers, adopt them, while the vicious and ignorant are unceasingly ministered to until all are stimulated onward to progress, the good to ascend higher, the evil to become good, and ultimately to attain to the highest known condition of angelhood.

Another branch of spiritual revelation has been to point out that the ancient seer, prophet, or magician, and modern medium, are one and the same in organic nature, and though separated by study, isolation, and special devotion to spiritual powers, may have acquired a wider and more practical knowledge of spiritual potencies than we have, they, like the modern medium, possessed their special gifts as the result only of certain logical and natural organic qualities, and not by virtue of any special morality, goodness or the favor of the Creator.

Spiritualism teaches that as all human beings are spirits, and the body is only an external mould, in which spirit grows, forms, and becomes individualized, so that the equal rights of spirits appertain as much to the human spirit now as they ever will do in the hereafter, and if all mortals cannot and do not exercise these powers it is only on account of their ignorance, the darkness concerning spiritual things in which the world has been kept, and the consequent neglect and experimental state of the communion between spirits and mortals.

While it is admitted that bad and undeveloped spirits can communicate as readily as the good and true, it is taught by spirits, as well as by reason, that the good spirits are equally mortal to do wrong any more than a bad human companion can do so, and that, as the wrongdoer is himself the real actor, so it is subterfuge and an unnatural pretense to allege that evil spirits can influence good men to do wrong, although, of course, equally sure that the good spirits can, and constantly do compel men to forsake their errors and become good.

It is claimed by reasonable mortals as well as taught by spirits, that it is just as natural, as in divine order, for fathers, mothers, children, and friends to communicate with each other, when the one party is on earth and the other in the spirit world, as it was when both parties were on earth; also that the spirits of mortals who have lived a good life, or even simply done their best, are impelled by affection towards those they have left behind, to communicate with them. Furthermore, that as they are in a higher and better life, and in most cases have wider vistas of knowledge and wisdom than when on earth, so such communion is not only good, instructive, and natural, but it tends to prove immortality—the existence of a nature of spirit, and therefore, inferentially, of GOD THE SPIRIT, besides offering the strongest possible motor power for living a righteous life, and avoiding evil, by proving that heaven and hell are both states resulting inevitably from the good or evil within the soul itself.

The evidence that human spirit-control is true is to be found in its spontaneity, having originated without expectation of, or participation in, its demonstrations by man. Next, in its world-wide appeal to all grades, classes, and countries of earth during the last forty years, in the conviction of a personal, human, spiritual agency, which its manifestations have forced upon millions of minds, including multitudes of the learned, wise, scientific—persons accustomed to take judicial evidence—common-sense people, and even simple children.

The phenomena by which this immense and unprecedented sum of conviction have been wrought have in quite two-thirds of their action been accompanied by such intelligence as could only have originated with the individual spirits claiming to be communicants. These names, ages, dates, events, and many secret things known only to the communicating spirits and their friends, have been spelled out by raps or signal motions, written or spoken sometimes automatically by mediums, sometimes by the spirits themselves, and in some cases by portraits of deceased persons have been drawn, painted, or photographed, sometimes under magnetic impressions, by mediums, sometimes by spirits. Millions of spirits have been seen and described by stranger mediums and recognized by their friends. The unlearned have been inspired to speak with new tongues, or abnormal powers of eloquence. Healers have been inspired and directed. Spirits have guided, instructed and not infrequently saved their beloved one on earth from danger and mischief by their counsels and advice. They have appeared in wise and wonderful visions, and in thousands of ways blessed, benefited, and assisted the friends they have left behind.

Though spirits can only directly communicate through any of the modes above named when they can

find mediumistic persons who stand related to them as a battery to an operator, it is claimed that every living being, even the lower animals as well as man, are susceptible to spiritual impressions; hence that spirits, whether mortals known or not, whether repudiated or acknowledged, stand related in their spheres of influence as a soul world to this natural world and therefore that the knowledge of their existence, their communion with earth, the palpable demonstrations by their own intelligence, the supremacy of good, the failure of evil, and the existence of God the spirit constitute the essence of true religion, whilst the subtle laws and forces by which spirits communicate with earth constitute a new, wonderful, and highly momentous, though as yet not understood, phase of science.

From the above statement it may readily be determined what Spiritualism IS NOT. Being a direct revelation from the spiritual spheres of existence, it does NOT originate in any human theories or opinions; nor do its facts lend to any such, unless these theories and opinions correspond to its facts. As its communications and descriptions of the life hereafter proceed wholly from those who are in the actual experience of what they teach, those teachings derive NO authority from books written by men, whether ancient or modern, nor from any "sacred" or "profane." As a movement founded on facts, corroborated by such testimony as is admitted the world over to represent truth, Spiritualism does NOT need endorsement from, or affiliation with, any sect, society, body of believers, or any dogmatic class of thinkers. Spiritualism is not a religion—it is religion per se. Spiritualism is not a sect. It has no fixed creed, and is NOT binding upon any human soul that is not convinced of its truth by sufficient evidence, or by the harmonious words of one or more religions, sects, or writings, but it derives no authority from them, being an existing independent fact of itself. It may be in harmony with the known laws of science, but it derives no authority from them, claiming to proceed by virtue of spiritual laws, absolute and true, which man understands them or not.

THE DEVIL FISHING.

Illustrating the Different Kinds of Bait Required to Accomplish Certain Results.

The Devil sat by the river side,
By the stream of Time, where you'll
always find him,
Casting his line in the rushing tide,
And landing the fish on the bank
behind him.

He sat at ease in a cozy nook,
And was filling his basket very fast,
While you might have seen that his
dearly hook
Was differently baited at every cast.

He caught 'em fast as a man could
count;
Little or big, it was all the same.
One bait was a check for a round
amount—
An assemblyman nabbed it and out
he came.

He took a gem that as Saturn shone;
It sank in the water without a
sound,
And caught a woman who long was
known
As the best and purest for miles
around.

Sometimes he would laugh, and some-
times sing;
For better luck no one could wish,
And he seemed to know to a dead sure
thing
The bait that was suited to every
fish.

Quoth Satan: "The fishing is rare and
fine."
And he took a drink, somewhat en-
thusiastic,
And yet a parson swam 'round the line
That 'e'n the most tempting baits
refused.

He tried with his gold and flashing
gems,
Hung fame and fortune upon the
line;
Dressing gowns with embroidered
sleeves,
But still the Dominie made no sign.

A woman next went on the hook.
"I have him now," quoth the Devil,
brightening.
Then Satan's sides with laughter
shook
And he landed the preacher as
quick as lightning!

—Aeon.

AT-ONE-MENT.

Alone with my soul, I am waiting—
Alone in the stillness of night,
Yet I feel that the Allness is with me,
And fills all my pathway with light.
The peace of my soul is surpassing,
The joys of the pleasures of earth,
And I know by the blessings that thrill
me,
That my life has passed the new
birth.

The pleasure of sense cannot blind me,
They pall on my heart like a blight,
But the oneness with love and with
duty
Brings blessings surpassingly
bright.

Oh, yes, I will walk in this brightness,
This glorious oneness with God,
And scatter on all rays of gladness,
As all who this pathway have trod.
For over the earth's scattered path-
ways
Where millions of people have trod,
There are ever through tangle and
upland,
Bright pathways that lead unto God.
SARAH STONE ROCKHILL,
Alliance, O.

Communicating With Spirits.

A Trenchant Reply to Violent Attacks Against Spiritualism.

To the Editor, St. Louis Globe Democrat: My attention has been called to an article from the pen of Edward M. Warman, in the column, in the issue of April 14, 1907, in which the author, posing as a scientist, presumes to settle the question as to the possibility of communicating with the spirits of the departed. The greater Arago once said, outside of mathematics, science can never speak the word impossible." Prof. Warman evidently is not a scientist in the true sense of the word, or he would never have asserted that spirit communication is an impossibility. It takes an omniscient mind to fathom the dividing line between the impossible and the possible. Does Mr. Warman possess it? If he can make one, three, and three one, at one and the same time, it may safely be admitted that he is in possession of some sort of power, supernatural or omniscient, with which he cannot boast. But he does not possess this power, the unit remains one and the same forever, absolutely indestructible and indivisible.

Natural law does govern and control everything. The supernatural does not exist. Does Prof. Warman claim that the supernatural does not exist? Are there not phenomena, both physical and psychical, that transcend his personal experiences? Witness the marvels wrought by liquid air and radium as evidences of conditions that went far beyond his normal range of vision and knowledge, and until he made himself familiar with them by means of thoughtful study and painstaking analysis.

Do not psychic phenomena come under the same law? Are they any more marvelous and more "supernatural" than the discoveries made through the medium of the microscope, or any other of the instruments of science? They differ in degree—not in kind—for all phenomena are traceable to one and the same source in the last analysis. Intelligence lies behind them all as the causative energy that ushered them into being.

Humanity is in contact with accounts of psychic phenomena that were no doubt well substantiated at the time they were produced. The Bible from Genesis to Revelation is replete with stories of psychic manifestations. Take them out of the Bible and its value as a text, which religion is destroyed forever, both to Christians and to Spiritualists. The Bible declares in scores of places, that exorcise spirits spoke with their mortal friends. Why should Prof. Warman stretch the parable of the rich man and Lazarus to cover all psychic phenomena, and then conclude, if he has kept pace with the Higher Criticism of the Bible, that the resurrection wonder part of that story originated with the imaginative writer of John's Gospel, and had no place in the teachings of the Lord Christ? If the angels came and talked to him, as he did to both Edmund and communicate with him? If they did, has there not been one instance of genuine communication with the so-called dead? If there has been one genuine message received, does it not prove that there is a natural law through which mediumship or genuine evidences may be received?

"Telepathy" has not this hypothesis of Prof. Thomson Jay Hudson been greatly overworked? If the subjective mind exerted such a powerful influence over the objective mind, does it not destroy the potency of the will, and thereby throw into dire disorder the mental machinery of every mortal? Does it not require a fearful stretch of one's reasoning powers to believe that subconsciousness is a greater, a more powerful consciousness than the actual conscious mind, as it is? Telepathy may explain some psychic phenomena, but it does not explain them all. It fails to account for intelligence and for the influence exerted by an intelligent use of the will.

Dr. Hudson proved too much for the sane mind when he declared, as he did upon "The Law of Psychic Phenomena." The interference of exorcise beings with the affairs of men in the way of intelligent communications is much more rational, far more scientific, more in harmony with the rules of logic, than his harebrained, complex, far-fetched explanations, the phenomena he discusses. Prof. Warman in following Hudson, has closed his eyes to the light of fact, and deliberately forsaken the legitimate methods employed in all scientific research. The lopsided and unbalanced, far-fetched explanations, the phenomena he discusses, Prof. Warman in following Hudson, has closed his eyes to the light of fact, and deliberately forsaken the legitimate methods employed in all scientific research. The lopsided and unbalanced, far-fetched explanations, the phenomena he discusses, Prof. Warman in following Hudson, has closed his eyes to the light of fact, and deliberately forsaken the legitimate methods employed in all scientific research.

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I wish also to express my appreciation of the testimony given forth by the president of the National Spiritualist Association regarding the necessity of cleansing the temple of Spiritualism of the influences that are seeking to corrupt its life. Those brave ones who are determined to make the house clean will succeed, because the higher spiritual powers are on their side and the truth will prevail.

poisoning of the body with narcotics, whiskey, drugs, and vile food, has more than any and all spiritual influences, taken together, can produce.

I admit the fraudulent character of the work of some pretended mediums. I admit the puerile and inconsequential statements often made by some mediums who possess no gifts, and who have developed, in a perfectly "fogland state" in which some communicating intelligences seem to be wandering. I admit expectant attention, unconscious muscular action, and nerve excitation. Let us rule them all out, and let us try to get on with which to deal. That real consists of a rich residuum of psychic truth, in search of which the true scientist is or should be, ever striving. In that field of endeavor, he will receive, not only one, but many intelligent messages, and these will be as valuable to him as the gold he has taken leave of earth, even as did the prophets, seers, sages and teachers of the far away past. What Joseph, Moses, Samel, Isahel, Ezekiel, Jeremiah, Jesus, John, Peter, James, Paul, Polycarp, and others received from the unseen world, the writer of Ecclesiastes declares that what is, hath already been; and what hath been is now," for the law is the same forever.

Religion, science, the Bible, human experience, poet, seer, and sage, all unite in testifying to the fact of spirit communion, and Prof. Warman will awaken some day in the rear of the grand army of human progress, clinging to ideas that were exploded in the long ago, and so, blinded by his own prejudice, he will be unable to see the way to the table land of spiritual illumination, where the doors to the storehouse of wisdom will be opened unto him.

Very truly yours,
HARRISON D. BARRETT,
Editor-at-Large,
National Sp. Association.

Immortality for ALL.

We wish to acknowledge through your paper our appreciation of the privilege of being one of the observers of the very interesting and instructive debate that has for the last few weeks occupied the pages of The Progressive Thinker concerning the merits and demerits of "The Great Work." The best of all the kindly spirit manifested by the contestants toward those who take a different view of the subject. It is impossible for us all to see alike on all questions because as separate individuals we are standing at different angles, viewing the great central truth regarding human destiny.

If it is true that any one soul could be destroyed, then all can be. But it cannot be destroyed, for immortality is a truth, and no matter how low in the scale the individual life may be, how far it has strayed from the path of duty, the light will eventually return. According to our earthly calculations the time may be a long one, occupying ages; but it will be accomplished, for the law of progress is not merely for a few but for all. The lowest grade of savage work, the best of all that exists on this planet or that does exist will sometime be advanced out of that low estate and placed on a higher plane of being. If it were not so, there would be truth in what the colored preacher said:

his discourse he strove to impress upon his hearers the fact that there were two roads through this world; one was the broad and the narrow road that led to perdition, and the other was the narrow and broad road that led to destruction. One of his congregation arose and declared, "If I am to die, then this darky takes to the woods." But we will not, any of us, of whatever race, have to flee to the wilderness, for the great law of soul progression is leading us out of the lower planes of life and placing us on more exalted ones, and the law will operate on with every one, none will be left out.

I wish also to express my appreciation of the testimony given forth by the president of the National Spiritualist Association regarding the necessity of cleansing the temple of Spiritualism of the influences that are seeking to corrupt its life. Those brave ones who are determined to make the house clean will succeed, because the higher spiritual powers are on their side and the truth will prevail.

HAMILTON, DEGRAU,
Watervliet, N. Y.

CAN YOU DO IT.

He Wants Some Medium to Locate a Lost Son.

To the Editor: Being a constant reader of your most valuable and instructive paper, and a careful over-looker of its items of interest, I noticed the advertisement of Mr. and Mrs. Cecil A. Brittan of Walla Walla, Wash., stating the disappearance and loss of their little son, the incident occurring in July, 1906, and wondering that no Spiritualist had taken up the case, for the Son is the real power, and the body is but a medium used by the Soul to interpret itself to its fellows. It therefore follows that every intelligent being is a medium, whose powers may be undeveloped, or sufficiently unfolded to make possible the reception of intelligent messages from the unseen side of life. Some mortals prefer the dross of materialism to the gold of spirituality, and deliberately smother their spiritual natures until they even persuade themselves that they do not possess anything over and beyond their bodies.

Prof. Warman owes it to himself to read the twelfth chapter of Paul's first letter to the Corinthians. The great Apostle's advice to cultivate the best gifts, i. e., the spiritual, contrasts strangely with Prof. Warman's declaration that spiritual forces are antagonistic, and should be left alone. When the spiritual self dominates one's being, when man leads a truly spiritual life, there will be no danger of nervous derangement or disease. The

S. A. BRICKELL,
Conrad, Y. T. Canada.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

PROF. W. M. LOCKWOOD.

His Views on Spectrum Analysis—The Eminent Lecturer and Profound Thinker Declares that Men Ought to Rejoice that They Live in a Century of Progress.

Prof. Lockwood, the lecturer on psychology and scientific subjects, said last night in his address at the Prospect Avenue Spiritualist Temple, that the world to-day is doing more tall thinking than ever before in its history.

Sometimes, when I read of how we are manufacturing improved weapons of war in order to slay the more readily thousands of our fellow men, the day when there shall be universal peace seems farther off than ever," said the speaker. "And then when I see how many fellow men are grafting and all that my very soul sinks within me. Still, one ought not to let these things discourage him. On the contrary, he ought to feel glad that he lives in a century when the world is full of geniuses laboring for the good of humanity, and great thinkers are found on all sides studying and investigating that they may benefit others."

Prof. Lockwood's subject was "The Value of Spectrum Analysis in the Investigation of Spiritual Phenomena." The principles of the chemical spectrum were illustrated by a set of Geissler vacuum tubes illuminated with electricity. The experiments were very interesting and were witnessed by many of the city's leaders in education and scientific investigation.

Spectrum analysis has opened the eyes of the world to wonderful scientific facts. It is greater even than chemical analysis. The knowledge of the medical world where in certain diseases molecular death has set in, and the blood has lost its life. It has proven the falsity of the old belief that the solar system consists of seven primary colors by revealing an infinite number of colors.

The experiments of Brewster discovered an infinite variety of spectral lines and color motion, and the recent invention of the Bolometer confirms this fact. Spectrum analysis applied to modern astronomical discoveries gives us a comparative knowledge of the composition of the atmosphere enveloping the stars and suns veiled in billions upon billions of miles of infinite space, yielding us a view of the sublime and limitless tract of cosmic extension with its mile-stones of suns and stars.

At the juncture in the discourse some of the most beautiful colors imaginable were produced in these tubes by the action of the electricity. These, the professor said, came from the very lap, the womb of nature, and gave one a vision of life principles. Spectroscopic analysis has revealed the composition of the atmosphere enveloping the stars and suns veiled in billions upon billions of miles of infinite space, yielding us a view of the sublime and limitless tract of cosmic extension with its mile-stones of suns and stars.

The professor illustrated by the vacuum tubes imperfect action in spectrum change. This, he explained, was a state of depolarization similar to that which a man experiences when sick or insane.

The illustrations gave the audience a pretty clear idea of some of the great truths lying behind cosmic processes. They realized more fully the nature of chemical expression in man's life and understood as never before that it is the soul of things, of man, of the animals about him, even of the flowers, the plants and shrubs, and the trees in the forest, that nature is constantly working on.

The professor said that persons often ask him if he believes in solid materialization. He couldn't say he did. He has never seen a solid materialization, but has seen etherialization.

"When a man comes to me and says that he is a Spiritualist because he has seen ten or fifteen spirits materialize all at once, I just hold my judgment in abeyance, said the speaker. "But this I do know positively—spirits can and have been photographed. I have seen genuine spirit photographs. I also know that so-called independent slate-writing is no fraud for I have had ample evidence of this fact."

But the professor doesn't believe every phreatic medium is trustworthy. He declared too many of them assume to be what they are not qualified to be, and so step beyond the borderland of facts.

"Don't let the fact get away from you that the spirit life promises better conditions for soul unfoldment than we find here," said the lecturer.

"Real Spiritualism stands to-day upon the rostrum of demonstrated truths."

"Eternal progress is the birthright of every human soul."

"Don't be too incredulous, nor yet, too credulous. If you are you'll never be a good scholar."

"Be a thinker in the world. Then say what you've thought out if it's something that will set other people to thinking."

"But don't go about the world with a roll of damnation for those who don't think as you do. The world is better off without such mental demons. They should be reincarnated."

"We live too near to strife, too near to warfare in this world of ours and not near enough to the beautiful in life, the ethical side of human nature, to understand the value of spectrum analysis in the development of character."

In concluding his address the Professor declared that in his opinion, before the twentieth century closes, the world will demand "a religion founded on scientific facts."

An Angel On Earth.

I is indeed refreshing to find an Angel on Earth. Judging from the account given below, old Peter Heswitt must be one. Unselfishness, Honesty, and all the other cardinal virtues put into practice constitute one worthy of being called an Angel, whatever his earthly religion may be, and such is Mr. Heswitt, with his nine adopted waifs. He is rearing nine waifs; how many are you trying to rear.

"I'm the happiest man in the world!"

Old Peter Heswitt, of Chesaning, Mich., proudly boasts of this. And if you want to know his reason for it he will tell you.

"I'm not the father of a single youngster," he laughs, "but I've got nine of them just the same—dearest little things in all the world. I have a stake your last dollar on it that I love them all, every one—I've adopted the whole nine, one after the other."

It is really true. This aged patriarch, now passing the evening of his days in well-to-do comfort, has gathered about him one by one nine fine children. He has made it his legal parent; he is educating them and supporting them. To see him with the nine gathered round about would warm the heart of even the most callous person that ever lived.

Forty years ago Peter Heswitt was the happy possessor of a pretty young wife that he adored and the father of two little children that were the idols of his heart. Suddenly he was called upon to bear his cross. Wife and the two little ones were drowned together.

To his grief-stricken brain there could be no reason for it. He had never done anything to deserve such a punishment. But time, in all its pity, gradually healed the wounds; he turned to gentle mourning for relief. He had to resign the cruelty of Fate was put aside, and he was left to his grief.

And so, for twenty-five long years he mourned quietly, patiently.

Then suddenly there came into his lonely life an ambition. Why not have a little child, all his own? Why not adopt some poor wail and make it happy?

This is not an unusual occurrence anywhere. Thousands of childless ones have adopted some little boy or girl to be their very own. But with old man Heswitt it became the passion of his life. To-day eight little girls and one little boy are the result of his adopted father. And among the nine only two years separate the oldest from the youngest.

The desire came upon him suddenly. He had mourned his quarter of a century without an idea that he was ever to be blessed with a little one. Suddenly the thought—why not adopt some child that needs a home?

But he was poor then, and it was hard even to care for himself. He had been ruined in business by a new invention, and he realized that in order to live he must adapt himself to the new conditions.

"I just grabbed hold of the thing that had ruined me," to quote his own words, "and became a ready-mixed paint maker."

When he began life all over again Peter Heswitt had but two dollars in his pocket to collect together. But he had health and strength and a lot of knowledge about paint. He started a factory.

Even at the beginning they called him "Old Peter," and that's what they call him to-day. He was among the first to realize that the time had come before him. Year after year he did nothing but think, talk and work.

He was working not for fortune really, but for a child that he might adopt. Soon he succeeded.

"Now," said Peter, cheerfully, when he found his work was just doubled, "I can take a child."

And he did. He found a motherless, fatherless tot of two that he loved; he adopted her. He gave up his room, rented a tiny cottage, hired a woman to do the work and took the little thing home with him. For the first time since that day when they told him that the wife and the two little ones were gone forever he was happy.

With the child came the turn of the tide of fortune.

family is ten years old. The youngest is eight.

"What am I going to do with my girls when they grow up?" laughed old Mr. Heswitt. "Well, if I should die I've got enough to bring them comfortably into young womanhood—and if I don't die I'm going to make traveling men out of 'em! Yes, sir, every one of them is going to be a saleswoman. They're going to be successful business as well as brought us together, and they're going to live and die by business just as I have."

Perhaps it won't be long before this mellowhearted patriarch adopts another child to add to the nine. All he asks is that they be good, that when they are babies, he has taken all nine before they were two years old, and to all of them he is father in every sense of the word.

And he is the happiest man in the world when the whole nine are romping about him. This cheerful old gentleman is never happier than when he has the whole crew of them about him. What makes it hard, too, is that he can't have them all except at meal times. But what person in the world, single or married, could resist the romping youngsters at one and the same time if it wasn't for breakfast or dinner or supper?

Then, again, the nine of them must go to school; they are away a goodly part of the day. So each day finds old Mr. Heswitt looking forward to 3 o'clock, when the eight youngsters come home rollicking home again from school.

It's a pretty sight to see them trooping about him then. They climb on his knee, they tug at his patriarchal beard, they steal his pipe, they feel in his pockets for candy, they even apply, they play pranks on him without number—all to his delight.

There are plenty of families with nine children in this big land of ours, but whoever saw one where the whole nine were practically all of the same age? And the old man that delights the old man most of all.

"They wouldn't be any fun at all," he will tell you, "if they ran up and down like a flight of steps. I like them all of one size—wouldn't have them any other way."

HE KICKS VIOLENTLY.

The Devious Methods Adopted by the Church.

The general advanced independence, characteristic of the editorials in The Progressive Thinker, has prompted me (in my plain unvarnished manner) to offer my mite in the direction of steering our grand old spiritualistic craft clear of some of the rocks that have strewn the highway of history with a host of credulous devotees.

The particular rocks of which I wish to speak at present, and the one that to-day is disgusting the progressive intelligent, thinking majority of church methods—is the beggarly methods employed by most churches in securing finances with which to maintain their crumbling structures. I do not object to any honorable entertainment or attraction where the general public is at liberty to patronize or not as they choose, but where a method is employed, evidently intended to extort contribution from an unwilling victim, or where an embarrassing position in case of refusal, I call it blackmail pure and simple; and the minister or other leader who, hiding behind the farce of "the end justifies the means," is guilty of sanctioning any such hold-up method is not only unworthy, but is entrusted with the noble calling of reformer.

I will illustrate my point with the particular case that has been instrumental in suggesting the advisability of this article. The so-called Christian church of the city of Chicago, I understand, has recently extended a "call" to one of those enthusiastic young graduates imbued with the idea that his ordination has been the occasion of furnishing the sinners of his charge with the only real chance they have ever had to escape "the wrath to come." I believe that he would originally have been a really sensible young man had he not made the mistake of allowing himself to be ground out to order through the Christian church mill; but as it is, an otherwise brilliant mind has been diverted into a very narrow channel, and now the unfortunate one, who weeks there has not been a day but what some little girl has assailed me with a form holding twenty nickels, together with a plea that I please give a nickel to help pay the preacher's salary.

Talk about dignity of the cloth, will you? Talk about the moral example of the church, will you? Talk about Christianity being responsible for the advancement of the age, will you? and at the same time make common street beggars of your children, to furnish a snap for a young man who should blush at the fact that he is so short on common dignity as to make himself an object of charity through questionable means of support. In conclusion, let me say that I hope through this little tract to add my mite in preventing the Spiritualistic organizations of our land from doing other than exemplify the fact that our methods are all clean, dignified, and within the resources of our own membership.

A SUBSCRIBER.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the growth.—Moncure D. Conway

Things in General.

As Viewed from the Standpoint of Mrs. Clara Watson of Jamestown, N. Y.—A Brief Reply from the President of the N. S. A.

No, a thousand times no, "Sister Clara Watson" does not think, nor has she ever advocated, nor ever so much as hinted that base, low, vile, immoral, deceptive action was as sacred in Spiritualism or anywhere else, as is good, clean, pure, upright, honest, moral action.

His letter was a sad and terrible revelation to me, and Mr. Barrett's suggestions, or thought even, that I was a defender of such acts of wrong doing is hardly in accord with the good words he speaks for myself as an individual.

And here I wish to thank you, kind friend. Your kindly words are all I need, and will ever try to be worthy of the praise so generously bestowed.

In this writing I wish to reply to a few points in your letter of sad revelation. In my defense of what is termed commercialism in Spiritualism, I was speaking of true mediumship, and not of fakes, pretenders, fortune-tellers and deceivers, plying their trade for money.

My claim was and is that mediums who locate mines, oil wells and springs; that find lost or hidden treasures, or that give counsel in business, were benefiting humanity, and the denouncing of this work because it was not religious was a move toward divorcing Spiritualism from the practical or material needs of humanity.

But surely the making and losing of money through these finds did not constitute the all of the enterprise. The good to be gained by large outlays of a thousand fold the mere fact of large money to two or three individuals.

It may not be called religious to find lost articles for people, but it may be very helpful. Spiritual help, words of cheer and hope and comfort, benedictions of peace and love, of which mention is made, are practical, but they do not cover the whole of life's needs.

With all its faults Spiritualism has never reached so low a level as to be greatly disappointed, but as chance would have it a medium widely known who does give sittings, and who was a guest at our home at the time, accommodated the caller. It developed that important papers had been found or missing, the result of which possibly meant the saving of the humble home the husband had left her.

It is nonsense to claim that the church is teaching the principles of Spiritualism. The church is still preaching the old "believe or be damned" doctrine.

Revivalists are roaming the world over, scaring people into the church through fear of being eternally lost if they refuse.

The Last Word.

As Explicitly Set Forth by President Barrett.

It was with real pleasure that I read Mrs. Clara Watson's able and most kind review of my article that appeared in The Progressive Thinker of April 6-13 ult. I do not find that we differ at all regarding essentials, varying only in our choice, perhaps use of terms.

Truth is many-sided. It is always one at the center. Mrs. Watson is and ever has been a fearless truth seeker, an advocate of the principles of right and justice in all of her public and private utterances. She believes that error must be removed, even if it takes her to make a liberal that removal possible.

But I do believe that the laborer is worthy of his hire. I do contend that in inviting cultivated men and women upon our platform, we owe them at least a living. If they do not receive it, whose is the fault, if they return to the church or take to the woods of materialism? Like Sister Watson, I never make charges for funeral services outside of cost of travel.

My good brother, your expressions of confidence, esteem and respect in and for myself are reciprocated in full. I am, dear brother, as you are, a true friend of the poor, and I believe in closing, let me say that I believe Mr. Barrett has the good of our cause at heart, and no doubt thinks the exploiting of the short-comings of Spiritualists will benefit the same.

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The Brains Rev. W. R. Bennett.

GREAT PROGRESS.

It is Being Made in the Churches— Spirit Return is Coming to the Front there, and Statements Are Made that Startle the Listeners— Rev. William Rainey Bennett, Pastor of the Congregational Church at Marion, Ind., is Appropriating the Truths of Spiritualism, as Reported in a Secular Paper.

I have always wondered why the religious people were so set against proving immortality. They seem to abhor the thought of any communication from those long loved and lost awhile. But I, for one, shall welcome every scientific evidence that can be established as a proof of the life after death. And I firmly believe that science, particularly psychic science, will back up my faith in the resurrection of Jesus by communications from persons who have passed into the great silence. I believe the great divide will be crossed and that we will be able to see our friends on earth that our friends are in heaven.

You would be surprised if I told you that there were many who doubted the continued life, and many, many thousands who are longing for a certainty stronger than blind faith that their loved ones live. So strong has become the current of scientific thought, so dominant the temper in all circles of culture, that we can no longer allow our immortality to remain an unverified hypothesis, or content ourselves with a "larger hope." We must have an evidence that is more than a faith in the words of one man living 2,000 years ago, if we can get it.

Meyers, the great scientist, thinks that the human soul did not begin to exist with life of the body, and will not cease with the cessation of that body. The human soul does not depend for its existence upon the body, but only for its manifestations, as I believe. I believe that the soul and body are one, and that the soul is the instrument of the body, and the body is the instrument of the soul. "Nor," says Meyers, "is the soul dependent all the time for all its manifestations on the body."

Quite a number of the psychologists of the present time claim that we can photograph thought. That the unconscious mind can project itself so that it can be seen, and Hudson accounts for ghosts on these grounds. The evidence that I shall use to-night is of men of authority. Now it is not all fair to take the words of all persons. I could have enough evidence here to-night to convince the world if I would believe everything that has been told me since I began this series of lectures. But when we consider the word and work of such men as William James of Harvard, James H. Hyson, Frank Podmore, Frederick H. W. Meyers and Dr. Hodgson, the evidence becomes vital and strong. We are certain that men of the scientific reputation such as these have the world over will not try to deceive, and that the fact they have rejected all the more common "facts" of Spiritualism and have limited their evidence largely to the work of one woman, Mrs. Piper.

In fact, only one man of any repute in science has made any observations in "materializations," and has given them any validity whatsoever. And this man is Sir William Crookes, the inventor of the "Crookes Tubes," used in connection with the X-ray machine. But the society of psychical research has not considered his observations along this line of any great value. But as I read Podmore, the keenest critic of the work of the Psychical Research Society, on his criticisms of Sir William Crookes, I must confess that he does not make out a strong case against him. Crookes made a series of experiments with a medium whose spirit was called "Katie," and he claims to have in all forty photographs both of her and the medium at once in his own home.

But I prefer to agree with Dr. Hyson in his articles on the work of the Psychical Research Society, when he says physical phenomena of Spiritualism are too easily and commonly connected with fraud to be of value. In fact, the society has exposed nearly, if not quite all, "materializations," so-called as frauds. The only thing that has appealed to them are those alleged facts which reveal the personal identity of the supposed spirit. Now, telepathy has become a scientific fact if we can believe the words of the most scientific men in America and England. Mind can talk to mind and distance does not enter in as a factor.

Too many of these experiences are occurring to make it a matter of coincidence. No doubt I could get evidence of mental communications right here to-night by the hundreds. But that does not prove the life after death. But it does suggest that if two minds can communicate with each other without any physical medium, at any distance, that mind has a quality more than has been understood. It also suggests the possibility of two sympathetic minds communicating through the thin veil that separates the next life from this, if there be any. It has given us the means and method for us to know that our friends live, if we can get the results.

Now, if we have been considered impossible heretofore to have any way to communicate with the departed spirits, and we had thought of the other world's being shut off by impervious space. It means much to have pointed out the possible means to an end, and I for one admit the possibility. I am only waiting for the application of the principle—the actual instances.

Now the intervention of a "medium" seems to have helped out this communication between earth and heaven. Let us not behave unseemly at this thought. It is in thorough accord with all the rest of the scientific phenomena, also, that our religion. For instance, we talk of Jesus Christ

Jean Ingelows' "Seven Times."

Staged at San Jose, California, Under the Direction of Rev. John W. Ring.

Jean Ingelows' "Seven Times" was very fittingly presented at the Y. M. C. A. Hall in San Jose, California, under the auspices of the First Spiritualist Union.

Rev. John W. Ring, assisted by local talent, presented the staging of this beautiful play. "Childhood" was innocently portrayed by Miss Helen Bock; the second tableau, "Romance," by Miss Grace Ware; Miss Merle Muntz, who is the conductor of the Sunset Lyceum, and her sister, a brother acted the third role, "Love"; "Maternity" was interpreted very appreciatively by Mrs. H. S. Bock; "Widowhood," Miss Merle Muntz; "Longing for Home," Mrs. L. N. LeMay.

The mock wedding ceremony in which Mrs. Sheale represented the lonely widow, giving away her daughter, was an attractive feature. Miss Linda Zink, whose services as musician for the First Spiritualist Union of San Jose are so highly appreciated, rendered the music during the intermissions and while the different parts of the poem were being presented. Dr. H. S. Bock interested the audience with stereopticon views and moving pictures. Misses Evelyn Hamby and Grace Ware were especially noted for the nature of a song. Helene, which carried away the house. Miss Hampland's "Coon" solo was generally applauded, and "Mademoiselle New York" a song and dance by Miss Ware, was received with great pleasure by the audience with great pleasure.

Rev. John W. Ring also officiated at a Christmas Sunday afternoon, March 17, at Hale's Hall, while filling his engagement with the First Spiritualist Union of San Jose. The beautiful concert given by the First Spiritualist Union of San Jose, was preceded by some very instructive remarks by Rev. Ring.

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SATURDAY, MAY 18, 1907.

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

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THE N. S. A. CONVENTION. Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

A Song Sparrow's Gratitude.

It is a rare occurrence for animals in a wild state to select man for a companion and friend, yet there are well authenticated instances where this has been done. The Louisville Courier-Journal lately published the following, which is vouchered for by a young woman, who it says, is a close and accurate observer:

"Last week, my brother, a lad of twelve years, killed a snake which was in the act of robbing a song sparrow's nest. Every since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on head and at other times on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate. George, as you know, is a quiet boy who loves animals, and this may account in a degree for the sparrow's extraordinary actions."

Were it not that man, because of his murderous propensities, is the terror of the animal world, probably pleasant relations would have existed between them and us through all the ages. Possibly in the immortal state harmony may be established between all life. Without the birds and flowers, with animate nature in every form which characterizes mundane existence, and add so largely to its pleasures, where the enjoyment in the Elysium of a continued life? If there is any state of being where "the lion and the lamb shall lie down together, and a little child shall lead them," it is "over there." The crawling vermin, and the serpent whom God cursed, we take it, will not be repeated in a realm where "hate" is unknown.

A Stolen Idea on American Coin. Previous to the death of Alexander the Great, all images impressed on coin were of deities. History but repeated itself when "In God We Trust" was impressed on American coin.

After Alexander's successes at Issus, Arbela and Tyre he invaded Egypt, visited the temple of Jupiter Ammon, in the desert, and bribed the priest to salute him as a god. After this he demanded divine honors be awarded him. Callisthenes, Alexander's preceptor and principal advisor, who refused to award the conqueror such worship, was put to death for his obstinacy. Did they who put into the mouth of Jesus, Luke 19: 27: "Those mine enemies which would not that I should reign over them, bring hither, and slay them before me," act upon this idea?

The passage quoted is the authority from Jesus' own words, who churchmen claim is the Eternal God, for all the bloody work of the Inquisitors, and for all the crimes against humanity which Christians have perpetrated during all the centuries in the propagation of their faith.

Why They Preach. Archbishop Whately, in giving the distinction between a good preacher and a bad preacher, said: "A good preacher preaches because he has something to say, and a bad preacher because he had to say something." Times have not greatly changed since the good Archbishop wrote. Do they not all preach, whether they have anything to say or not for the money there is in it? Withhold the reward and little preaching would be done.

POSTAGE TO CANADA. The Progressive Thinker to Canada in the future will be \$1.50 per year, the postage costing this office 52 cents. This is a new deal between the two governments, we regret to say. Herebefore the postage has been so little, it was hardly worth mentioning.

THE BILL DEFEATED!

THROUGH THE CONSTANT WATCHFULNESS AND EXERTIONS OF DR. GEO. B. WARNE, (PRESIDENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION) AND DR. BURGESS, THE BILL IN THE ILLINOIS LEGISLATURE TO SUPPRESS THE EXERCISE OF MEDIUMSHIP, WAS DEFEATED. PARTICULARS NEXT WEEK.

And Still There Are Critics.

A good patron does not like the idea of pointing out the defects in the Bible. He would like the good things made prominent, and pass over the objectionable things in silence. Bless his dear soul, that is just what the preachers have been doing for, lo, many centuries, until they seem to believe it, and are trying to make their parishioners believe the book is inspired of God; the consequence is, they are peopling our prisons with victims, and furnish more than any other profession of their own numbers to the penal institutions. Besides they dishonor our common Parent, by making him the inspirer of a book, publishing quotations from which in the public press are sending convicts to the penitentiary, and portions of it read before a mixed audience should bring the blush of shame to every cheek.

In the interest of decency, and in justice to Infinite Wisdom, we have repeatedly begged the churches to devise some method by which the obscenity, vulgarity and contradictions in the book may be obliterated.

Our friend may treat the Bible as a fetish, with its multitude of errors, if he will, and disregard the opinions of eminent scholars that the entire production is of doubtful origin, a barbarian record adapted to the needs of an illiterate people at its best. While all the world has been advancing in knowledge, and improving in morals, that book has remained substantially what it was in the beginning, a work written in the interest of preascraft.

Truth will not submit to fetters. It demands, and in the end will receive, an honest hearing. Scholars, who have given careful attention to the subject, take the same view of it as does this writer. The great thinkers of every age the church has branded infidels!

Had Mr. Walker been a regular reader of The Progressive Thinker for a few years, instead of but recently, and then in a fragmentary way, doubtless he would view the Bible question in a different light from what he now does.

For centuries the priesthood have searched every page, and frequently distorted passages of the holy book to make them serve their purpose in winning converts to their cause. Those distorted passages do not represent the book. Allegories and fables do not become modern thought. The time was when the uneducated delighted in riddles. A scientific age pays no attention to them. Allegories and fables belong to the same class, and nothing has been lost by their disappearance.

What is Dying? I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until, at length, she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then some one at my side says: "There! she's gone!" Gone where? Gone from my sight—that is all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me—and not in her. And just at the moment when some one at my side says: "There! she's gone!" there are other eyes that are watching her coming and other voices ready to take up the glad shout: "There she comes!" And that that is—dying.

Somebody thus happily expressed the truth as taught by Spiritualism. The departed spirit has only passed out of mortal sight at what we call death to be welcomed by others on the not distant shore.

Joined to Her Idols. Canada leads in devotion to Sunday. Her Lord's Day Act, recently passed, must have been drafted by a clerical snob, who wished to imitate the blue code of Connecticut in its early history. It provides that it shall be unlawful on Sunday to engage in any public game or contest for gain, or to be present at any performance or public meeting, elsewhere than in a church, at which a fee is charged, or to run, conduct or convey any performance, or to bring into Canada for sale or distribution or to sell or distribute on the Lord's day any foreign newspaper or publication classified as a newspaper.

Churches are allowed to take a fee for admission to divine service, and of course by a former act the preachers are allowed to labor, and be compensated for their services, but who unto foreign newspapers. The spirit of Progress has never gained a footing in Canada, but her Western provinces will come to the front in due time.

Thought controls the universe, Controls your life and mine, Sways the destiny of nations, Yet servant is of mine and thine.

Notes and Comments.

By the President of the National Spiritualists Association.

The columns of The Progressive Thinker always contain instructive reading for those who are privileged to peruse it from week to week, but, during the past two months, there have been some extraordinarily good things presented to its patrons. The lecture, stenographically reported by Walter P. Williams, by Dr. George A. Fuller, in Washington, D. C., was a pearl of great value. It could be read and reread with great profit by every thinking Spiritualist in the land who would be sure to find something especially helpful with each successive reading. Such a man as Dr. Fuller is a credit to Spiritualism, and an honor to its platform. Whenever he has had the opportunity to be heard, as he deserves to be, great waves of inspiration have rolled over him, carrying him far beyond the high-water mark of the normal, to a point where wit, wisdom, and eloquence would pour from his lips, a healing flood for the refreshing of the nations. He is truly a scholar, an orator, a poet, a thinker, a humanitarian worker, combined in one. Would that he could be placed where the world could be instructed by his splendid inspirations!

A generous endowment of the N. S. A. would make it possible for Spiritualism to utilize his great talents for the good of all mankind.

The essay entitled "Divorce" by Prof. Wm. M. Lockwood, was both instructive and inspiring. It was needed and came just at the right time. This able man is a thinker, and he has a reason for every position that he takes. Moreover, he has the courage of his convictions, and does not hesitate to strike hard blows whenever occasion demands the use of an iconoclastic hammer. His words on the subject in question are worthy of an honored place in the economy of thought of every Spiritualist. The present activity among churchmen to secure drastic legislation on this question should be met with activity equally vigorous on the part of lovers of freedom, and of justice, in all sections of our fair land. The church, aided and abetted by peanut politicians of all political parties, is determined to gain absolute control of the two great issues, marriage and divorce. Success may crown its efforts unless the sleeping Spiritualists and other Liberalists in religion awaken from their slumber of fancied security. Prof. Lockwood has pointed out some of the imminent dangers now before the American people, and his ringing words should be to all Spiritualists, what Thomas Paine's "Crisis" was in those other days when men's souls were sorely tried.

The Church Like a Theater. Are the preachers paving the way out of the church by their exposure of its objectionable features? It looks like it. A late telegram from Cleveland has the following:

"Bishop Samuel Fallows, of Chicago, at the Church of Epiphany, Reformed Episcopal, Sunday declared that most persons go to church simply as they go to a theater or a club, to be pleased or amused, losing sight of the fact that they should go to worship."

"Many persons go to church because it is the fashion," he said. "They go to have a good time. To meet with God, to worship Him—this is foreign to their idea of church-going."

"The music must be heavenly," the services must be dignified and beautiful and impressive and inspiring, rendered with grace, with effective rhetorical intonations and spiritual unction. The sermon must be polished and finished, winning, eloquent and short."

Just Think of It. Satan was so ambitious to gain a votary he offered Jesus all the kingdoms of the earth if he would fall down and worship him, at least Matthew says so, though Ethel Allen, of Ticonderoga fame, declared the poor devil did not own one foot of earth. The bribe offered was an enormous one for so small a service.

Churches have gone one better than did he of the sery kingdom. They offer eternal life and a front seat in kingdom come to those who will believe Jesus is the anointed son of God. More severe than Satan, they threaten with eternal damnation those who won't believe.

Though it is probably true, as Col. Allen insisted, that the Devil had not one little kingdom, with which to pay his proffered bribe, so the churches have no control of Paradise, and the chances are more than a thousand to one, they have no little hell in which to fry souls. That place is used as a "scare-crow" for gulls.

Equal Cause for Lament. Standing at the foot of the statue of Liberty, Paris, where she was waiting to be guillotined, Nov. 9, 1793, Madam Roland exclaimed: "O, Liberty, what crimes are committed in thy name!"

Had the madam cast her mind's eye backward along the pathway of Christian history, she could, with equal propriety and correctness, have apostrophized Religion in the same lamentable strain.

The idle man is the devil's cushion.—Bishop Hall.

President McArthur, of the Missouri State Spiritualists Association, has said some very helpful things on divers occasions to his brethren in America. His article in The Progressive Thinker of May 4th, will bear several careful readings. His stand on the fraud question, his earnest plea for an educated ministry, his endeavors to place the rostrum of Spiritualism above reproach in all respects will commend themselves to sensible people everywhere. With him, there is no compromise with error. He and his friends have just won another signal victory over the fraudulent element in the far-reaching decision of Judge Taylor of St. Louis. Wendell Phillips once declared the Constitution of the United States to be "a league with death," a covenant with hell! For Spiritualists to halt or compromise with the frauds and their friends would be to covenant with theimps of hell to kill the most precious and beautiful, as well as the most sacred, truths the world has ever known. There is hope for Spiritualism so long as such men as Paul McArthur, Thomas Grimshaw, George B. Warne, John R. Francis, and others like them, are able to do picket duty, out even beyond "the firing line."

Hudson Tuttle, Edgar L. Larkin, and Charles Dabbara have placed some trenchant truths before the American people through the same great medium—The Progressive Thinker. Professor Larkin's "corpuscles" may be some other man's "atoms," or "molecules," or they may be a brand new discovery on the part of the gifted astronomer, yet the fact remains that he has not accounted for, nor explained away, the existence of life. It takes life to produce life, despite all that may be said of atoms, molecules, and corpuscles. When matter is proved to be the cause of life, the Spiritualists will have to furl their banners, and to quick-step music, march away into—annihilation. Hudson Tuttle is a veritable encyclopedia of information, and his array of facts, figures, historical events, scientific demonstrations make him truly a teacher of teachers. His department is one of the most valuable of all the valuables that are to be found in The Progressive Thinker. Charles Dabbara's recent essay should be sent broadcast over the earth. Every Spiritualist should have a copy. Every seer, sage and prophet should study it with care. By so doing they and their associates may find a mathematical route out of "fogland," by which they can travel to the lofty plateau of verity, led by the spirit of wisdom.

Yours for Spiritualism. HARRISON D. BARRETT.

Regarding Dr. C. W. Hadden, I hardly think he should be denounced as a blackslider from the ranks of Spiritualists, unless he slid into the ranks since I used to see him and hear him. He did not have much real, earnest and active Spiritualism to backslide from.

I first met him at Lake Pleasant, Mass., twenty years ago. He then mingled with a few men who had formed a club or class and held meetings from time to time to discuss some subjects which would be presented at each of the meetings for the next; and his favorite subject was one not new to many Spiritualists in the camp, Hypnotism. He was full of that, and anxious to exercise it, and I did upon several occasions. Miss Lucie Harlow was quite an expert on that point. He was capable, and a nice man to meet. Several years later he came to the Vermont Spiritualist convention at N. Vermont, as one of the speakers. His main theme was "Hypnotism and Medical Reform." The Cause of Spiritualism did not come in. He handled Hypnotism in a good, rational manner. He said it should never be used to make sport, but as a remedial agent; that it was a dangerous power in the hands of a bad and vicious operator. His lectures were acceptable, but he exhibited no special interest or personal zeal for Spiritualism in general.

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"I AM SEEKING REAL LIGHT."

AT THE TEMPLE SUNDAY EVENING, AT MARION, IND., WILL BEGIN A SERIES OF FOUR LECTURE SERMONS ON THE PROOF OF LIFE BEYOND DEATH. IN THIS SERIES SPIRITUALISM WILL COME IN FOR A GREAT FACTOR IN THE DEMONSTRATION. NOW, I AM NOT A SPIRITUALIST, AND HAVE NEVER SEEN A GHOST, NOR A PHANTOM OF ANY KIND. NEITHER HAVE I EVER HAD ANYTHING THAT WOULD GIVE ME THE LEAST HINT THAT ANY OF MY FRIENDS OR ANY OTHER PERSON WHO HAS DIED ARE ALIVE. IT HAS BEEN PURE THEORY AND BELIEF IN THE WORDS OF JESUS WITH ME, BUT I KNOW THERE ARE OTHERS WHO HAVE HAD MORE DEFINITE KNOWLEDGE ALONG THESE LINES. I SHALL BE GLAD TO HAVE ANY INFORMATION DURING THESE LECTURES THAT SEEMS SCIENTIFIC OR INDISPUTABLE. IF YOU HAVE HAD ANY EVIDENCE OF THE LIFE AFTER DEATH THAT IS MORE THAN A HOPE OR A FAITH, OR A THEORY, LET ME KNOW ABOUT IT. WRITE ME OR SET A TIME FOR ME TO SEE YOU. I AM IN MY STUDY AT THE CHURCH AFTER NINE O'CLOCK EVERY MORNING BUT MONDAY. I AM SEEKING REAL LIGHT. HAVE YOU SEEN OBJECTS MOVED BY A FORCE THAT IS DIFFERENT FROM THE ORDINARY FORCES? HAVE YOU HAD COMMUNICATIONS THAT SEEM TO HAVE BEEN FROM THE SPIRITS OF THOSE WHO HAVE PASSED ON?—A COMMUNICATION THAT CAN NOT BE EXPLAINED AWAY AS A FRAUD? TELL ME.—W. R. BENNETT.

WANTED! WANTED! The address of every worker for Spiritualism in the State of Illinois. About ten in every hundred are useless workers. Many will donate liberally when asked. Some want to take the lead on State occasions. Some are generous with advice, and nothing else; others see nothing but failure in every undertaking, but all to the best that is in them. What we want in order to start our Fraternal Camp Association, are the workers. If you are not one, send the address of those you know who are, and at the same time state what you wish, to be a charter member at \$5 for the first year, or \$1 annually. Let us hear from all. ALEX. CAIRD, M. D., 598 W. Monroe St., Chicago, Ill.

The world is continually growing better to all who are honestly trying to make it better.—Dyerett McNeill.

INTERESTING REMINISCENCES.

Comments on the Eddy Brothers, Madame Blavatsky, Dr. Hadden and Others.

To the Editor: In your issue of April 13 are lengthy accounts of Col. H. S. Olcott, recently passed away, and Dr. C. W. Hadden of Newburyport, Mass., and the very peculiar and notorious woman, Madame Blavatsky.

When Col. Olcott first came to Vermont to attend the Eddy mediums, the hotel keeper at Rutland made mention of my name to him as one who had known the Eddy family from childhood up. He came to see me and stated that he then represented "The New York Sun"; that so many marvelous accounts of the Eddy mediums had reached the press in New York, that he was sent to make a full investigation, and write it up. So I was the first one he saw who knew all the Eddy family. I advised him to make a long stay, keep his eyes open, enquire of other people near by, and not depend on the Eddy mediums, who would claim that they had done and could do.

Not long after, a very peculiar woman appeared at the Eddy home in Chittenden among the spruce trees, walking up the Eddy down the mountain street and a side path, for daily exercise, she attracted much attention; very ordinarily dressed, dark complexion, and made use of a pipe in smoking, and if any one met her and observed very closely, she could use swear-words in conversation she seemed very intelligent. She took no special interest in the power claimed by the mediums, but was sure of vast power and influence in her work.

After investigating the Eddy seances for some time, Col. Olcott and Mrs. Blavatsky returned to New York. Soon Col. Olcott came back to Chittenden as representative of an illustrated New York paper, and was accompanied by a New York artist, followed by Mrs. Blavatsky two days later. Just when the new book, "People from the Other World," was decided upon no one knew; but publishers know that it requires artists to get up an attractive illustrated book. The new foreign spirits, very richly ornamented, soon came, and soon disappeared, and the Chittenden audiences said there was no more.

The most wonderful portion of the history of the mediumship of the Eddy family, as related in the "People from the Other World," no doubt, was their own story, so Col. Olcott had it from first hands. The price of the book, \$2.50, spoiled the sale and the intended profits.

Some of the Eddy family were more honest and reliable than others, but owing to their backward native shrewdness and anxiety for money, some of them at times needed close watching.

After part of the family many years ago went through some portion of the west giving some exorcise seances, the family as a whole disagreed and disbanded. Mary, Mrs. Huntman, has continued sometimes at camp meetings in recent years, and is considered most reliable.

Col. Olcott was a very friendly and intelligent man, and had many ideas that were in harmony with Spiritualism, while Madame Blavatsky had only denial and ridicule for Spiritualism and Spiritualists; so I can leave her memory and her methods to the personal quality, as given several years ago by friend Coleman of California.

People who desire to be consistent Spiritualists should formulate their ideas so when compared they will at all times be in true harmony with the grand philosophy which can never change.

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Following the dramatic expose of Mrs. Katherine Graham, a reputed Spiritualist medium, living at No. 4278 Finney avenue, last night, Paul McArthur, of No. 2733 North Spring avenue, president of State Progressive Spiritualists Association of Missouri, said he would apply to Circuit Attorney Sager to-day for an information charging Mrs. Graham with obtaining money under false pretenses.

The expose was made by Doctor Otto Vierling, of No. 2857 Magnolia avenue, who is a member of a Spiritualists' society affiliated with the State Association, in the presence of three women, who gave the names of Mrs. Jane Smith, Mrs. Springer and Mrs. Maynard.

Mrs. Graham was impersonating a spirit, wrapped in a white sheet, with a lacerated throat over her head, which she fluttered as wings, her head, hands and feet luminous in phosphorus, when Doctor Vierling, with a leap that would have done credit to a football player making a flying tackle, plunged the "medium's" arms to her side and bore her to the floor.

The "Spirit" was stunned for a moment. Then realizing her predicament, she screamed in a decidedly earthly voice. The gas, which had been extinguished when Mrs. Graham retired into the cabinet to commune with the spirit world, was lighted just as President McArthur, who had been waiting outside, appeared through the front door.

Tore Robe and Make-up From Woman's Shoulders. McArthur and Vierling tore the petticoat from Mrs. Graham's shoulders and took possession of a quantity of white cheese-cloth, and a black rag, saturated with phosphorus.

McArthur denounced the medium, and she answered him by pleading that "all mediums impersonate the spirits."

More Rank Deception.

Phosphorescent Rag in Seance—Materializations Rudely Interrupted When "Spook" Is Pinioned by Spectator—Woman Pleads With Captors and Officers to Return the Money.

By and by Spiritualists will awaken to the startling fact that there has been erected right in the midst of the pure ranks of Spiritualism, Houses of PESTILENCE AND CRIME, where fraud, deception, lies and legerdemain are principal agents in producing bogus spirit manifestations, palmed off on the public as genuine.

In all our large cities these Houses of PESTILENCE AND CRIME exist, cesspools of corruption, and they have led to about thirty bills being introduced into State legislatures and city councils during the last six months, which, while tending to abolish the evil, are, we regret to say, at the same time a blow at genuine mediumship, preventing the exercise of the ANGELIC GIFTS that every true medium possesses.

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She offered to return the money that had been paid her, but her offer was declined.

The expose occurred in the midst of what Mrs. Graham termed a "materializing seance."

Doctor Vierling sat patiently in the "circle" for nearly two hours conversing with the phosphorus-bedecked figure in the darkened room, first being told that his mother was before him, again his brother, and later that Red Cloud, an Indian, "who possessed him of evil thoughts," had come from the spirit world to make himself known.

Red Cloud scored the hit of the performance, though the rules permitted nothing more than suppressed merriment.

Mrs. Graham Adept at Indian Dancing. Mrs. Graham proved herself an adept at Indian ghost dancing, while impersonating the "redskin," though his outburst on this occasion was of an ashen hue. To the music of a phonograph, which appeared to be an im-

woman's rights. He claimed that some portion of the Bible sanctioned human slavery; and that it was a book. From the liberal denominations were: Rev. Wm. Fishbaugh, Rev. J. O. Barrett, Rev. S. B. Brittan, Rev. J. G. Fish, Rev. J. M. Peebles, A. P. Greenleaf, Selden J. Finney, Dr. H. B. Stoyer, J. W. T. Cooky, Joel Newton, Dr. H. G. Gardner, Dr. J. V. Mansfield, Dr. Giles B. Stebbins, Emma Harding Britten, Amanda Britt Spence, Dr. F. L. H. Willis, A. B. French, H. H. Brown, Dr. H. P. Fairfield, Lyman C. Howe, Sarah A. Byrnes, George A. Bacon, J. Frank Baxter, Lizzie Doten, and Rev. John Pierpont.

Out of about twenty-five mediums and speakers in Vermont the only ones direct from the church was Mrs. Sarah A. Horton (Methodist), Prof. J. S. Loveland (Methodist), Atoneo E. Newton (Congregationalist), and Moses Hull (Adventist).

In recent years converts have been coming from the orthodox to Spiritualism all over the country, and quite a new plan has been resorted to in some parts of the country to merge and unite two or three poor orthodox churches together to save expense and secure better attendance. Many Baptist ministers, even at middle age, with gray hair, are now on Spiritualist platforms.

It is wonderful how quick the "close communion" Baptist preachers will cast their former ideas into the rubbish heap, on a broad and rational platform. Dr. Hadden might write a letter of amendments.

NEWMAN WEEKS. Lansdowne, Pa. TAKE NOTICE. Mass-Meeting of Spiritualists and Liberalists. A New York State Mass-Meeting is to be held in the City of Buffalo, at Spiritualist Temple, corner Jersey and Progress streets, on Friday, Saturday, and Sunday, May 17, 18 and 19, 1907.

Many prominent speakers are mediums, including several officers of the State Association, will take part in the meeting. A fine musical-program will be rendered at each session. Each and every worker in the Spiritualist field is invited to unite with the State Association in making this will be rendered at each session. H. W. RICHARDSON, Pres. Platitudes against sin are as harmful as applause for sin.—Anon.

The thanks of Spiritualists everywhere are due to Mr. McArthur, President of the Missouri State Spiritualist Association, for his efforts in exposing the fraudulent spirit manifestations of Mrs. Graham.

It has, through a long series of years, become a fixed fact, that to grab the spirit as it appears before the cabinet is equivalent to grabbing the medium or a confederate dressed in artificial toggery prepared expressly for the occasion. Is not all this evidence of fraud, deception, charlatanism and legerdemain, of sufficient value to demonstrate that right in the ranks of Spiritualism are Houses of PESTILENCE AND CRIME, exercising their deleterious influence.

When, oh! Angels of Light and Love, will this unhappy condition of things cease?

Important part of the seance, all the spirits maintaining in turn that useful airs gave strength, the "Indian" cavorted about the room.

The medium seemed partial to "Red Cloud" as she ascended or descended from the "happy hunting grounds" on three different occasions. It was after "Red Cloud" had retired into the cabinet, from which he is supposed to have been wacked back to the spirit world, that Doctor Vierling made his "leap for death."

Previous to this startling climax, which caused three women in the circle to scream in alarm, with Mrs. Graham, and so frightened them that they were unable to move from their seats, the medium had appeared in the dark room in the guise of spirit relatives of others present.

Mrs. Springer's late husband was supposed to have been one of these. Mrs. Springer is a woman with silvery hair and she was greatly affected when "Charles," as she called the "spirit," caressed her and whispered endearing terms in her eager ears.

"Have you a message for me?" pleaded the excited woman. "You know the rest is in the spirit's answer in sepulchral tones.

"Yes, I know the rest," was the old lady's reply in a quaking voice.

Mrs. Graham protested that she was a good test medium, and called on President McArthur to verify her statement that he found her to be such. McArthur admitted to be a reporter of the Republic that Mrs. Graham was a "psychic," but said her efforts to bring the spirits to this world in material form was a pretense.

She Collected Fee of \$1.00 Before Seance. Mrs. Graham is a slender woman of about 40 years. She was attired in a loose wrapper when she received the quintet which joined the circle, and the white sheet in which she impersonated the spirit was thrown over this when she entered the cabinet, it was later discovered.</

