fames H. Westcott, of Portland, Me., Believes That the Almighty Gave Victory to Dewey's Fleet in Answer to His Prayer.-Knew the Battle Was Won When the Government Was Waiting for the News.

James II. Westcott, of Portland, Me., is a well-known workman and a good one. He believes in prayer and has, e is convinced, a message to the hrisdan men of this generation. He holds that God is with the people of to-day as with those who lived thouands of years ago, and that he speaks to his people audibly as he did to the ancient prophets. Otherwise he holds that God would not be the same "yesterday, to-day, and forever."

He believes that in answer to his prayer God gave to the fleet of Admiral Dewey victory over the Spanish fleet, and he believes that he received news of the victory before the government at Washington learned of it. Sorely preplexed and worried by

the coming of that sudden strife he retired to a private room and asked God to bless the American arms in the war with Spain. At the time when the fleet under the command of Admiral Dewey engaged the enemy he was in prayer and prayed with uplifted

He asked God to do more than to give a signal victory to the American ticet. He asked for a crushing defeat of the Spanish fleet. He prayed that the aim of the American gunners might be trife and their shots tell and that the aim of the Spanish gunners might be poor and their shots go wide

Even as he prayed he had a vision of the far-off battle. He saw that the Spanish men-of-war could not do effeetive work, and he saw the terrible execution caused by the accurate fire of the American gunners. He prayed on, and at last know that his prayer was answered.

He went from that talk with God, for such it seemed to him, confident that Admiral Dewey had sunk the Spanish fleet and that the vessels under his command had sustained but little harm. He told the news of the glorious victory and was laughed at, but when the reports began to appear in the papers those who had laughed at him did not know what to think.

Later he was moved to again pray for the success of the American army in the Philippines, but a Voice said, "WHAT ARE YOU' DOING?" turned around, thinking that someone had invaded the privacy of his room, but he found himself alone, and he knew once more GOD HAD SPOKEN TO HIM.

He rose from his knees, confident that the war was for conquest and not in the interest of the people of the Islands, and when again he sought God in prayer, he asked that Presitent McKinley might be made to see, even as he saw, the necessity for the making of peace by the giving of the

His message to the Christian men of the world is one of peace and good rle would have war end, all wars, if possible, certainly all wars for conquest for the purpose of adding to the territory of any nation. He would have the Christians of the country join in prayer for justice for all men from all men. He would have that and nothing less.

Mr. Westcott believes that on one occasion he was not faithful to the heavenly vision, and that as a possible result many lives were lost. He was on the steamer Portland-going from Boston to Portland. He read the Bible and offered prayer before he lay down, and soon after heard the MOST DELIGHTFUL MUSIC. He prayed and again he heard THE MUSIC. He left his berth and the music ceased. He returned and it was plainer than before. Then buzzled. he asked God to tell him the meaning of the music. A Voice replied telling him to write to the Globe and to warn people of the coming of a great storm like the one of fifty years before, and that if out in that storm the Portland would go down.

The warning Voice ceased and there came a sound of creaking and straining as of a vessel in distress and sorely pounded by the waves. Then the Voice told him to put on

a life preserver and he tried to obey but could not. Then the Voice said: No one could live in the water in a great storm with one of them on. The Voice ceased and he slept still until morning. He did not write to the Globe and

recently said; "I am sorry enough that; I neglected to do it, as the Lord knows. Maybe the Portland would have been saved if I had done as the -Voice commanded me, I can't say.' Mr. Westcott is a deeply religious man and believes that God is always with those who trust in him with the faith of a little child. He has committed himself without reserve into his keeping and expects to be led of and by him. For instance, when asked to let a man have a sum of

money in excess of any amount he could afford to lose, he asked direc-tion and he was directed not do it. He obeyed the Voice of God, and later found that the confidence others reposed in the same man was utterly and almost criminally betrayed.

He was tempted to go on a Sunday excursion. The devil tempted him, as he believes. He was told by the arch enemy that he could leave very earlyand that he would reach a certain place in time to go to the Methodist

"The train will go any way," said the tempter, "and if you sit down quietly, what harm will be done?"

He wanted to go there, because he desired the next day to visit a place where there is a deposit of quartz, some specimens being of rare benaty Hie did so, but when he tried to And the deposit, he could not, -He wandered about on the mountain for hours and at last gave it up. He was half blind and the well defined deposit es-

A DEATH FORETOLD.

A Prediction That Was Fully Realized.

I feel inclined to tell you a circumstance that seemed to foreordain Miss Maggie Montt's death at Marshalltown, Iowa, although at the time her plans were for much activity about business and work for this year. was at her home in Lima, Ohio, in April last. She had not long before assed through examination for the purpose of teaching in an Indian school. She was a professional nurse, but desired to make a change, and was hopeful that she would get the position of teacher. She suggested one day, that we hold a seance to see if she would get the desired position. Of course she expected me to do the seeing. She did not then know of the terrible disease—cancer—that was already well advanced in her system, nor did I know of it.

system, nor did I know of it. After sitting quietly a few moments described to her a large building or louse, saying, "It is in the west, and if looks like a hospital. Some of the windows seem unfinished, as if the rames and glass were not put in. "It is not a school building."

She thought it might be a school. "I cannot see you teaching, but you will go West, and you seem con-nected with that building;; it is something for you. I think you will pass in the examination, but I cannot see you teaching in the school."

Well, we sat a little longer, as she wished to receive further information. I finally said to her that a peculiar and unpleasant sensation was upon mo-a sad feeling!

"Well," said Mrs. M., "whatever you see I want you to tell me; you know-it will not frighten me." I began another descripion:

see near you several spirit forms; one is very impressive, looks much like an Indian; I think it is an Aztec. He is very singular and very intense in power; large black éyes, smooth, straight black hair that hangs in a heavy Braid, He wears a peculia robe which is loose from the shoulder down to his feet. Scattered upon the robe, as if woven in, are peculiar spots-dark hieroglyphics. ground-work of the cloth is grey; the figures still darker. meaning, and I feel a chill, cold feel-

ing every time I place myself in rap-I would not allow myself to say death, disease, so the chill would come

Still she insisted to hear all. Then was made to see more, although the Indianstood near with others who constituted a band of power. I looked again westward, and said:, "I see something white afar off, and it comes this way. Nearer, I see it is a very large bird, and is coming here. It is here now, and it spreads over us, in this room its great white wings. Oh! I feel that awful chill again!

I would not say that I understood its meaning, nor did she say much, only, "It is strange."

I think and felt that she realized something of its meaning. A little later in the summer she

realized her health in some respects was failing, and her condition soon became known to her. In August, or the latter part of July, she went to her father's home in lowa, and from there to the hospital at Marshalltown, where she passed

to the spirit realms. I never saw her

again after being at her Lima home

but she wrote me from the hospital

saying that my description of the building, even to the unfinished windows, was correct. MRS. C. LOUCKS. Robinson, Iowa.

land there, of his failure and after a second unsuccessful attempt to find the place the old farmer went with him. Mr. Wescott prayed that if it was not in accord with the divine will that he should go on a Sunday excursion that his friend might be able to locate the deposit of quartz. At last, after wandering about, hisfriend said: "I can't find the place,

and I'm half blind. Do you know where we are?". Mr. Westcott replied that he did and led the way from the mountain, but neither man on that occasion

could find the quartz. The farmer, an irreligious man, was led to think more seriously than ever before of sacred things.

Mr. Westcott does not hear voices speaking distinctly and audibly to him

frequently, and never except when engaged in secret and earnest prayer Mr. Westcott desires to see Christian men elected not only to Congress. but to high official positions in gen

He is a strong believer in prohibition, and is a much-respected citizen He believes that God speaks to him personally and audibly, and that he literally talks with God face to face, but he is far removed from spiritual pride or a belief that this communion with God is anything peculiar to him self. He holds that it is just as possible in the case of any other Christian He is not a public speaker and has no ambition in that direction.

The above from the Boston-Globe Illustrates in a marked degree the truth of Spirit Return. Mr. Westcott heard a Spirit Voice, and at once regarded it as the Voice of God, thus illustrating the kaleidoscopic character of Spirit Return, which is being manifested so prevalently at the pres

ent time. In all ages the Voice of Spirits have been recognized as the Voice of God, and therefrom religious sects and cults have been formed, which have had a commanding influence in the world. And is it any wonder that the Spirit Voice is often mistaken for that. of a God.

DIVINE WRIGHT.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their sal extent. He told a friend, the owner of the -Horace Walpole.

CHICACO, ILL., FEB. 29, 1908

Gleaned From "The Great Work" of | The Scripture Basis for the Same .the "Harmonic Scries."

JESUS THE INITIATE.

There is no other name under the sun which has caused such a protracted and destructive commotion in the world.

There is no other man named in history in whose name and for whose sake so much of human blood was shed, and so many human lives were sacrificed.

And there is no other cause known to man that was ever so designedly perverted and falsified by a presump tuous horde of selfish knaves who arrogated to themselves power and authority over that Cause, pretended devotion to that man, feigned reverence for his name, posed as his faithful followers, passed their insidious scheme as the Bride of Christ and then began to exact homage from all who fell under their baleful influence.

This man Jesus, in whose life and history many sincere men and women have taken a deep and lasting interest, and adore him, not as a third part in a meritorious godhead, but as a noble character, who had lived, loved and labored for humanity, and died for the cause he represented and for which he so ardently pleaded.

They love and revere him for his true humility and worship him as a model man who had overcome his own desires, passions and emotions. How gratifying, then, to know that an authentic record of his life and ministry is extant and safe in the archives of the Great School in far away India, and accessible to those whose interest and desire may impel them to the

How crushing must be the shame to his many traducers when they real-Venerable Brotherhood of India, as a worthy apprentice, had as a craftsman demonstrated the continuity of life, was finally admitted to the Inner Court as a Master and received his commission to preach the Gospel of Peace and the Kingdom of Love, and coming with his message among his own oppressed and famished nation, he was rejected, cast out, and slain.

And so He, who at his birth had been heralded to the world as the Prince of Peace, become the innocent cause of a relentless war which spread like a fury until it involved nearly every land and nation. Nor has the conflict ceased; for the enemies of light and truth are plotting in silence and secrecy to regain their lost pres-

tige and temporal power. And though the mission of Jesus had not been finished, its purpose and aim had never been abandoned, for other Masters of the same Great School are even now addressing the best intelligence of the age, and through the publication of the "Harmonic Series" endeavor to accomplish this end.

What a great privilege to possess and study those priceless pearls of wisdom and knowledge, and feel ones-self sitting at the Master's feet, drinking of that living estream of which Jesus of old had offered to the Samaritan woman at the well of Sicar. G. A., WUL

A VISION OF DEATH.

Guardian Angels Undoubtedly Induced the Same.

Was this a vision? On Feb. 6, 1894, my dear mother passed to spirit life. The May before she crossed the border, she was very nervous and wanted to go somewhere. She said,. "Take me to a hospital." I called the ambulance and went with her; that was about 5 p. m., Feb. 5. went home feeling badly, but I trusted to a higher power to protect her. About 9 a. m. the next morning visited her. I saw a change for the worse. She wanted me to take her home again, but the nurse and the doctor said, "Leave her a little while until we see how the disease turns. You had better go home and we will

notify you in case of any change." Well, I went home. The day passed on; no news until twenty minutes past three p. m., when the message came like this:- I was making up the bed; a cold chill ran over me, and my mother's little mantel clock stopped still; something said, "Mother has died!" I went across the room, shook the clock, and it went on as usual. still went around the house doing'all my work, but with a feeling I never can describe. Well, the bell rang and I went to the door. A mes-senger boy stood there. The message "Your mother died at twenty minutes past five p. m."

A few friends came in to see me was telling them of my message, and said. I thought she passed out at twenty minutes past three p. m. Miss the morning. The nurse came run-ning to me and said, "Your mother died at twenty minutes past three

p. m." MRS. J. WALLACE. Chicago, Ill. The Point of View. Trouble has a trick of coming

Butt end first:

Viewed approaching then you've seen At its worst. Once surmounted straight it dwindles, And it tapers till there's nothing Left at all.

So when'er a difficulty May impend. Just remember you are facing The buttend: And that looking back upon it, Like as not You will marvel at beholding

Just a dot. -Exchange. Things unknown are the true scope of imposture and legerdemain; to lost to me, one after another, still I. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true.

THE NEW THOUGHT.

It Don't Seem to be Poisonous to the Tongue of an Eminent Divine. -Really is Christianity in a New Tongue, Says the Rev. M. Leon O. Williams .- It's Not So Very New. -Plato Knew a Thing or Two About It .- Idealism Recalls the Words of Jesus.

What is meant by the New Phought was the subject of a sermon by the Rev. Leon O. Williams, pastor First Universalist church (Church of the Messiah), Buffalo, N. , on Sunday morning. He claimed hat it is not subversive to Christianity, but, on the contrary, bears in it much that is interpretive of the Scriptures. Mr. Williams said, in part:

'The New Thought is old thought with a new application. It is idealism brought down to earth. It is aim. It is Ralph Waldo Emerson in

the realm of physics and physiology The idealism of the New-Thought is at least as old as Plato. That the universe is grounded in mind, that the world within and the world without are but different forms of thought has been a frequent contention among minds of broadest grasp and deepest insight. This does not mean that matter has no existence or that the outer world is a delusion. The metaphysical monstrosity that denies the existence of the material world. either misconstrues idealism or fails to grasp the subject. As a philosophy, then, the New Thought is in line with historical idealism. It accepts the great teachers of the past. To essfully assail Plato and Berkeley.

"The transcendentalism of the New Thought is at least as old as Kant. This philosophy, introduced into England by Coleridge and developed in America by Emerson, became dominant in religious thought. It emphasized substance rather, than form, truth rather than tradition. It destroyed conventions, encouraged, liter ature, inspired reform, created ideals. It laid the foundations for the New Phought. The oversoul of Emerson is its scripture. The confidence of Emerson in the reality of the inner world and of its meaning for life and conduct is the spring of New Thought movements.

the New "In some respects Thought resembles Oriental mysticism. It emphasizes mind. It turns its gaze inward. It uses the phraseology of pantheism. Yet fundamentally it is more often the antithesis of Indian philosophy. It is individual in spirit and in aim. This means of course, that the New Thought is opposed to socialism if by socialism we mean the philosophy that holds the individual is a subdivision of society in general. To the New Thought the ndividual is the unit of social combination and whatever impairs individuality is evil. Yet the New Thought does not lose sight of social well being, but it finds its Utopia through the | ing, undisturbed by fitful dreams of development of selfhood its ideal world is a world whose factors are regulated into harmony by one pervading spirit breathing through all rather than a world forced into harmony by external restrictions or re-

Sometimes the New Thought suggests Spiritualism. It is interested in psychic phenomena. Any investigaion into the nature of the soul claims its attention. Many of its disciples believe that the future life has been demonstrated by psychic manifestations. Yet the New Thought is not committed to Spiritualism in any of ts forms. It does not ascribe its experlences to spirit influence. It an cents the doctrine of the subliminal self and from it derives much of its practical teaching, but it looks upon the subconscious as a medium through which universal spirit passes over to the individual.

"In the attempt to treat disease the New Thought passes from theory to practice. It is at this point alone that it becomes new. Idealism is old. Transcendalism is old. But the appliation of idealism to physiology is a new thing under the sun. It is at this point, too, that the New Thought may be confused with mind-cure in general, yet its cure is its own. Selfmastery, then, is indispensable to the cure of disease. The appeal is funda-mentally to the will. Thought control is the first step toward salvation, whether it be spiritual or physical. Yet the New Thought claims no miracles. Its cures are the effects of causes, illustrations of the potency of spirit whose completest expression is the control of the mind over the body

in volition. "If this be Christianity, it is Christianity in a new tongue. Much of it s beyond the pale of conservative theology. Some of it would be counted heresy in the average church. Yet it is not so certain that it is contrary to Gospel teaching. Its idealism brings to mind many a passage from the words of Jesus of occult meaning and mystic application. The words of Saint Paul, 'In Him we live, and move and have our being,' is the proof text of its doctrine of divine immanence. Its assumption that moral and physical evil are one, is often found on the lips of the Man of Nazareth, and it may be said that in some cases the cures of Jesus are strangely like the cures ascribed to the New Thought practitioners.

"Right or wrong, the New Thought movement bears in it so much that is interpretive of the Scriptures, so much that makes for nobler living and more courageous endeavor, so much that appeals to the best instincts of humanity that we cannot go far astray in accepting it as an instrument of truth and righteousness. It is far more than a reaction from the materialism of our time. It is deeply rooted in the best thinking of all time and its aim is nothing less than the realization of the kingdom of the God in whom we all live and have our beLIFE IS ETERNAL.

What We See or Feel When the Fire Burns Low.

A symbol of ourselves in the old Those shadows reflected on the the wall by the last flickering flames are not grewsome images of earth, but those of our dead. It may be only the reflective force of Memory, but to us they are living still. The sphinxlike life of the marble statue spoken, his chiseled form reveals the sculptor's hand, eye, and soul. And as we gently draw aside the thin veil hiding us from the dead master, we hear him speak, not merged wholly into nature's casket, but living be yond, only hidden by the beautiful nystery of death.

It was my privilege to listen to Dr. Roberts, of Kansas City; Mos pastor of the Church of the World, who had been called to speak at the house and grave of his encomined friend. His words were like pearls from the beautiful casket, of life. At the grave he sald: "Dear

friends, we can go no farther; what lies beyond we do not know." But in his beautiful words, which were symbols of her life, I caught a reflective light from that dead hero's soul (Robt, G. Ingersoll). Just a petal here and there, and the beautiful rose was complete. It would be a night indeed in which listening love could hear no rustle of the angel wing, if we were not permitted to enter that beautiful world, through that law of silence, to touch again the hands stretched out to us, and to know-they are still vibrating with life and love If life is only reflected in truth by the symbols they have left, how few will live. Just a note here and there, and the song would be sung; just a word here and there, and the story would be told. No one knows better than they who have lost loved ones, how dark is the night, but there is one star left; the star of hope, and as it shines upon the immortal, and is reflected into our lives, we see them still through a mist of tears—we see again the hand, and hear again the notes, as they come back to us, they fall upon our hearts like dewdrops

upon the withered plant. I feel that the symbols given by side and journeyed on are true. Ingersoll said, immortality was born of the human heart. Who is it that has journeyed far that does not feel that he has been touched or given some

token from the soul world. Would we bring them back? Yes, or no? If we could only pave a bet ter and a surer path, we might gild the urn that holds the ashes of our dead with laughter instead of tears. When we think of that morning, that babe; the star in the East, those shepherds, that strange faith of those who have met death by cruel hands rather than relinquish their hold on that one staff, it teaches us a strange meaning, How many are brave enough to say: If Nature has blan dered, I will go down the stream with out a murmur. I will welcome that dreamless sleep that knows no wakife's discord.

Must we as children of nature wait in this our kindergarten of life until the dawn of that new day, or the setting of that last sun; or shall we open the door of our life that they may come back and teach us that greates of all truths, that life is eternal.

MRS. GEO. W. KOONTZ. Carthage, Mo.

CHURCH AND STATE.

Sound Words on Their Separation From a Secular Source.

Separation of church and state-in

France is causing much trouble. Since Francewas a nation taxes have been levied upon the people to maintain the Catholic church, the adopted state religion. A law recently enacted for the purpose stops the practice and lists church property for taxation. The latter has been causing riots and resistance, as the church opposes paying taxes. Unlike it is here, there the churches own vast estates. It would not only seem strange to the people of this country to be taxed directly to maintain a church, the re-ligion of which we do not approve, but would incur great opposition. Yet, in an indirect manner most of the people contribute to maintain churches whose religion they do not endorse. Take Medford and vicinity as an example. There are four organized churches here having pastors to maintain. Belonging to these churches is a membership of about 350 of a tributary 3,500, about 10 per cent. It is an unquestionable spiration—which will check each and fact that if no money were paid by every blind impulse and gross pasoutsiders these churches could not maintain their pastors and organiza- perfority of open and constant com-tions. The aid is given voluntary munion with the Good, the True and for the reason that all good moral people recognize the influence of churches for the betterment of society. It is not that the public endorses be one continuous happy song, laden the particular religion or doctrines with the wealth of love that comes to of the church, but the moral effect it

has on the community. And it is so heaven, the fragrance of the Elysian much more to one's liking to donate Fields. voluntarily than to be compelled to pay. Of course there is an occasional levy, which comes in the form of state HERE AND NOW, and enter black-mail, or "stand and deliver," which is not accepted with good grace, though usually paid. But all in all it is far better than compulsory support, to religious denominations whose doctrines the people do all past times-involuntary affilianot endorse. In time the French people will learn its advantage and cease to oppose the enforcement of law. The only real tax contribution given the church of the United States is the exemption of church property from taxation. This is sometimes questioned when churches invest thous ands of dollars in magnificent buildings and parsonages, and may lead to a limited exemption.—Medford, Okla-

homa, Patriot. Much of the religion to-day is only respect for the religion of the pastinvestigator.

PROGRESS OF LIBERTY.

Recent Address in London, Rev. Alex. Robertson, D.D., of Venice, Speak ing of Progress in Italy,

"Since 1870 education had advanced in Italy by leaps and bounds. All the teachers in the national schools are laymen and lay women, There are no priests and sisters per mitted to be teachers in these schools -a lesson for England. Instead of only two per cent being able to read, us, before 1870, ninety per cent can read and write in Northern Italy, and forty per cent in Calabria and Sicily, which were more completely under papal sway than other parts of Italy. before 1870.

"Dealing with the last and highest standpoint from which to examine the progress in Italy, Doctor Robertson, had made vast strides since 1870. The Roman Catholic church, according to Mr. Gladstone, is the cunningest blade ever invented against the virtue of the people!" according to Mr. Ruskin, "It is the church of the unholy." It does not promote virtue and hollness. It is, as an Italian (Professor Mariano) has defined it, 'a society of assurance of salvation for those whose hearts have not been touched by the grace of God.'

"That is to say, the Roman Catholicchurch offers salvation in sin, not from it. Hence, before 1870, dishonesty, untruthfulness, vice, and crime abounded in the papal states. It was said that whilst brigands kept their word to one another, the pope's word could not be relied upon. Of course, there was no Bible knowledge, no Christ; plenty of saints and madonnas, and miracle-working, and rags and bones, but not Jesus who saves his people from their sins.'

"Since 1870 the state has done much to improve the morals of the The law 'checks,' as the late Premier Zandelli said, 'the villainy of the priests,' or drives it underground; for the anti-clerical riots show that priests and sisters are as debased now as they were before 1870—the result of relibacy-and the Vatican is still a sink of vice. An Italian cavaliere, the nephew of one of them, said to me that Cardinals in general were fathers

"Setting aside the papal church as being, what it ever has been, an engine of immorality, the whole moral tone of the people has been raised and elevated. The king, the queen, and the court set a splendid example of virtue and morality; the people practice truth-speaking; the courts of justice are pure; the murders and aggaginations that were of daily occurrence before 1870, are now comparatively rare. Crime of all kinds is diminishing. Benevolent institutions have been started everywhere by the Christian charity and kindness take the place of papal cruelties and inhumanities."

SOUL COMMUNION.

As Vividly Portrayed by J. Madison Allen.

Mediumship, abstractly considered, in its last and highest analysis, is that by which one is enabled to hold direct conscious communion; or intelligent, practical association, with interior forms, forces and principles. It opens the gateway or channel through which must flow the inner life, light and love of the universe of spirit; the world of souls immortal.

We may catch the radiant beams of the supernal existence as they glow with the lovelight of heaven above, and feel within ourselves that all the universe is agleam with the Infinite presence. Thus may we, through the lectro ethereal vibrations, set in action from within the secret chambers of the soul, come in touch with another world than this rudimentary and gestative stage of existence; and we become conscious, in our interior perceptions, of the realities of a deeper, higher, nobler, riper, life-more expansive, complete, bountiful, where Home, Sweet Home is renewed, perfected, glorified, and blissful beyond the capacity of mortal language to ex-

press. . Association with loved ones in the soul-world involves a recognition of the divinity that dwells in, and appertains to, each and every human being. We do not need to be in the realms be yond the earthly tabernacle of flesh, in order to be in conscious, open, and free communion with the soul world, and with those who dwell therein, 'Where neither moth nor rust doth corrupt, nor thieves break through and steal." The avenues of our inner-being may be permanently open to the inflowing waves of a divine insion; revealing the immeasurable suthe Beautiful in earth and skies.

So may we be permeated with joy, peace, health and harmony, and life be one continuous happy song, laden the soul like the balmy breath of

Is it not fitting that we should each and all strive to attain that blissful into the paradise through the pearly gateway of a pure, lofty and ennobling soul-communion mediumship, which will bring us into close companionship with the wise and loving of ion and hearty co-operation With noble souls of every age,

vhose deeds shine forth on history's page! J. MADISON ALLEN.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, being able to penetrate into what it is to believe.—Montaigne.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place .- | resist it.

NO. 953

THE CROWS AND THE LARKS. What Is the Matter With Spiritualism

, of California? Why, nothing, thank you. Like very other class, we have a few hronic kickers among us, but they do

not voice the good opinion of Spir-itualists in the state, The N. S. A.'s report, recently pubished in The Progressive Thinker, came as a real surprise to a great many of them that had been listening to the knockers of the N. S. A. The good work accomplished by it for. California is commendable. Mrs. Nettie Howell's society, the largest and most prosperous society of Los Angeles, is going to affiliate with the State Association, since the N. S. A. published report. There are no doubt other unaffiliated societies that will now join, since we have a new state president—Mrs. Adah Horman Patterson-whom we all like immensely. She will not belittle the work of the N. S. A., but give it all the support

it deserves.

That there is an absolute need for the N. S. A. is apparent. Spiritualism is no local, provincial movement. It flourishes with more or less success in all countries of the world. Accordngly, the Spiritualists of a great naion like America need an intelligent centre to represent them in the great movement in other lands. Being in touch with all societies throughout the many states of the Union, it knows the exact status of the movement, and therefore, when necessary, can furnish accurate information.

Great issues concerning the general welfare of Spiritualism can best be thrashed out in national convention by representative Spiritualists from all the states. There are great, important questions coming in the near future that must be settled in this way, -issues that concern the very life nd vitals of our movement.

Spiritualism in its sixty years of existence has accumulated much vholesome teaching. It is about time. to take stock and to examine our wares carefully. It will require great courage and judgment to eliminate that which is corrupt from our teachings, for we have many worshipers of idols among us, who howl fearfully when their cherished errors are assailed. To keep an historical record of Spiritualism is also very important,

since perhaps in the near future, if

wisely directed, it may become a great

movement. It is therefore very nec-

ecessary that a correct record of its early history be kept for future generations. Many important books containing valuable data, are constantly going out of print. They must be re-covered and stored in the N. S. A. library. Reliable information of the struggles the early pioneers went through—who seem at times to have labored with superhuman strength to establish the claims of Spiritualism must not be forgotten. Its victories and its defeats must be recorded, and the N. S. A., by virtue of its function must gather and preserve the record. It has been intimated that the money required to keep it going canridiculous to suppose that the Spiritualists of a great nation cannot support their National Association? The few thousands of dollars needed yearly to keep it running are a mere bagatelle, considering the many thousands of Spiritualists there are in this country. I am sure every Spiritualist will help, to support it directly or indirectly when he knows its utilitarianism to the weal of Spiritualism; and if some fail to see anything in it but an ornamental adjunct of our movement, and others again see in it But the foundation for "another miserable sect," it is well to remember that Spiritualism cannot endow its members with either penetration or com-mon sense. When Spiritualists place more value upon the mahufactured cheese-cloth spirits of Elsie Reynolds than upon the benevolent work of the N. S. A., we must not complain, for we aim to be as free in our expression of opinion as are the birds in their song. But not all birds sing sweetly, any more than all men talk sensibly—there are crows as well as larks among Spiritualists, who sing the best they know how, in harmony with their mental development and organization.

P. A. JENSEN.

Los Angeles, Cal. SPIRIT INFLUENCE.

Where It Incites an Appetite for Liquor.

"Spirit Criminals," by Chas A. Thompson in No. 951 of The Progressive Thinker, reminds me of an experience I had a few years ago. certain doctor joined our lodge by the earnest solicitation of his wife, hoping that we might reform him. When again he got ugly drunk, charges were preferred. A committee walled upon him. He confessed that he had forfeited his promise. "But," said he, "I just can't help it, for when I am passing a saloon something seems to just pull me in and make me drink, He was a sensitive. Poor fellow, he took the Keeley cure, but it only lastsuccumb, and passed out at a hospital Again at one of our circles a spirit came, with whom several were on

acquainted, and asked how he got along without his whiskey.
"O," said he, "I hunt up some toper and influence him to get drunk: then I lay by and soak up, as you would sit by and soak up heat from

a hot stove. "But," said we, "this is not as good as the old way.' 'No," said he, "but it beats no

whiskey all hollow." Now this train of spirit influence holds good in all the lower passions of both sides of life. Such criminals should be put in a reformatory and

taught the source of danger awaits them, that they may be forearmed, so as to be better prepared to J. PEFFLEY. Chicago, Ill.

## Proofs Abounding

the Medium.

Let's examine the dead, to see if

at Wenewoc, Wisconsin. In May of them do so. 'At about 3 o'clock in that year the parents of my wife came the afternoon of the day appointed to live with us for a time at least, Mrs. Moore and her sister-in-law arher mother-being in very poor health, lived and were brought to our house. It gradually falled, and in June she that we would introduce them to no had to succumb to the disease. About one, nor tell them of the people living a week before her dissolution she re- there. quested me to cut her hair, which I, she didn't wish to know anything did. My wife had a brother living in about them. Above all things, our Chicago, who, during that summer desire was to have a fair, square deal, and fall, wrote us that he had attend-without collusion. Mrs. Moore's ed materializing seances and that his cabinet did not come on the same mother, and a sister, who was older train, and did not arrive until the what he saw. In order to convince us that what he stated was true, he requested us to come to Chicago at a certain time in October and we could ed was true. At the appointed time

and the seance was at her house. It covered with black cloth, containing there, and was never once in about two feet square in the upper part of the door, covered with a black moore said there and believed a few curtain fastened on the inside, at the her house who said he lived a few works but that he top, and hanging down loose. Before the medium entered the cabinet she didn't associate with the Spiritualists the cabinet both inside and out, which said she could not remember his a number did, myself with others, name, but possibly Charlie Murphy We failed to discover anything in any might remember it. During the next way suspicious. Mrs. Moore invited examine her clothing to see if there

Before the medium entered the cab- promise, and his reply was, "We will inet, she was controlled by what was tell you before we leave here."- When claimed to be the spirit of an Indian the last seance was being held, I conabout ten feet away, partly turned sons in the room were requested to be seated, join hands and be quiet. It ed with him. I was not aware that he was but a short time after the request laid any claims towards Spiritualism. was complied with until the curtain at but do know that he eventually was the aperture was thrust aside and a struck with Dowleism and died at man appeared at the opening. I say Zion. looked and talked like a man, and was introduced to us as Charlie Murphy, said to be the medium's spirit control I am not able to say he was the medium's control but will say he appeared to be the chief manager within the cabinet. After being introduced. he scanned the people present for a short time, then said good evening, ladies and gentlemen." Then he began to call some individuals by name, and saying good evening to them separately. He called, "Mr. Carter," though I lived two hundred miles away, never had been there before, nor ever saw the medium before that night. He had a heavy, loud voice, and at times could easily have been heard six or eight rods away. He entertained us, I think, for ten or fifteen minutes and then disappeared, and others appeared, who were differently dressed and talked very different: some were women and some were men. Some whispered, while others hardly did that. However, before the conne closed the mother of my wife appeared. Some, undoubtedly, will head and clothes, and everything that is required to make the identity of a erson certain. She called my wife sure Mrs. Moore did not know. But "Andrew, you cut my hair." Impersonate, here was a fact she ablutely knew nothing about. Had not manner I had been deceived, but in the seance Totie, the spirit sister of years previous, and we also had a little my wife, appeared and then there was music in the air, for she was one of the most happy, joyful and jolly persons either living or dead, that has been my good fortune to meet. She was laughing and joking during her entire presence. How did we know it was her? Only by her declaring that by someone from the inside, making she was Totie. I do not think this

We attended two seances at Mrs. Moore's before going home, and at lady dressed in white stood at the the last one I asked Charlie Murphy door, and that he could see beyond if they would come up to our place, meaning Wonewoc. He hesitated a We also saw at one seance two persons

could have been the medium, for Totle

was born before the medium, and the

Time went along for four or five years, me, "Carter, if I believed as you do, when in February, 1893. I believe it there would be nothing too mean for Was, I got a letter from Mrs. Moore, me to do?" I said, "Mr. -

ject of Self-Involution and Self-Evolution.

The most inconsistent preacher in when they have overcome the world, the world is the advocate of free either in the inaterial state or after thought and evolution, who would transition. forbid a creed preacher the civil right to free thought and speech; whereas,

to a higher plane of thought. As an advocate of free thought and evolution, I forbid myself the right to brand all creed preachers, popes, or rabbis as hypocrites or liars; on the contrary, I believe earnest creed every wrong. teachers can sincerely and reforming-

ly teach creed doctrine. It is a fact that some pretenders spy their way into the pulpit as well as into politics, but that does not

Twenty years ago, when I/was a tems as spiritually inspired institutions for the spiritually hungry and thirsty who can not stand alone.

Therefore, having emerged' from the plane of faith to the plane of self- it means that he has resolved to obey unfoldment, I now stand for evolution his intelligence and do right as near and atheism. I stand for evolution, as he knows how, even though he because I see evolution in everything. must stand alone and be scorned by I stand for Athelem because if there his former friends and the world; were a conscious being or God, who it means that he would rather suffer were as righteous as thousands of persecution than to consciously commen and women, who could overrule mit self-involution. the law of evolution, he would not allow man and beast to suffer such world and the most common crime in physical and mental pain as is meted the world, the crime that causes more out to them by the unconscious law self-involution than any other crime of evolution.

Moreover, spiritual phenomena and spirit messages prove there are spirits in all stages of evolution, which fact establishes the fact that transition does not rid the unrighteous man of his demerit nor rob the righteous man of his merit, but individual unfoldment commences in the spiritual state just where it leaves off in the material state, which proves that the law of evolution is not overruled by a God or omningesent all-consciousness; neither is the free agency of spirits absorbed into one great mind, but every spirit retains its individuality and characteristical personality with innate ability of characteristical evolution in harmony with the law of the narrow path of self-evolution, evolution, and celestial sociality and As an Athelet, I will add that socialism; but spirits that ignorantly or disobediently attempt to violate or defy the law of evolution or celestial sociality, or socialism will suffer defeat. Thus, saints obey righteousness and science and not blind senti-Likewise, all men ment and desire. and women and earth-bound spirits must learn to confirm their hopes and aspirations with eternal truth righteousness before they will be free! from disappointment and sorrow.

Although the law of evolution is knowledge of good and evil, and free he understands is born of intelligence. agency to do right or wrong, it If you are a Christian be an earnwhich may be exercised in self-evolution or self-involution.

By self-evolution intelligent men and women and carth-bound spirits may work out their own salvation and attain celestial fitness by divine resolutions backed by unfaltering firmness. Otherwise, by self-involution men and women and earth-bound spirits may prograstinate their involuntary evolution for possibly millions of years; this is the most important truth to men and women who can understand it, therefore I will endeavor spirit mediums were controlled by to explain-it as plainly as possible.

Just as a man may commit physical destruction by refusing food or by eating or drinking poisonous food or involution by refusing truth they understand it or by consciously

acts. An idiot can not commit self-invoright from wrong, but, like the dog. he is governed by the environment in women and spirits are unconsciously righteons and wise spirits. governed by the environment in voluntarily rocked in the cradle of but when they have evolved to a consciousness of the fact that their omission and commission hamper their moral, intellectual, and spiritual evolution, then they have reached a parting in the law of evolution where every soul must choose which road he will travel. The one. a narrow path, which means to follow our intelligence, which is the road to eternal life or perpetual growing in truth, art, and science. The other, a broad road, which means to first. is sin and consciousness of disobedience to intelligence. (See I. Cor. 15: 55. 56.

Those who never feel the sting of death or self-involution are either feel. The cerebrum, the major part saints who have overcome the world, of the brain, is the intellectual but

he know what constituted a Spiritualist. Had he known, I think he would ach.
never have made that remark. The This does not think, but it feels poor, deluded soul eventually mur- What it does not feel is not felt at all, dered himself by putting a bullet apart from pure intellectual cogita-through his brain. I believe the most tion, and its purely passive and subof the people who condemn Spiritualisma know nothing of its principles. garded as warning of danger or possi"To be, or not to be, is the quest ble mischief well worthy of serious "To be, or not to be, is the ques-A CARTER. tion.'

Lebanon Ma

til the law of evolution evolves him

can redeem a sinner from himself, dowed him with a free agency which prove a religion false or civilization can take from him; holy spirits may a failure, or devout religionists or be his preacher, but he must be his civilizers insincere. young man, twenty years of age, I lasting divine resolution to turn from was converted to Christianity and was self-involution to self-evolution by then just as sincere in believing "Je- following his intelligence, then and sus only" as I am in believing in mor-there he is born again; born of intelality, self-culture, and self-control; ligence, by turning from moral and and I have not forgotten that sinceri- intellectual destruction to moral and ty and reformation is possible in intellectual construction; this is the Christianity; and I still look back on new birth that awaits every dissipater Christianiy and other religious sys- before he can break his earth-binding

chain. hain.
To be born of intelligence does not mean that one has become infallible and free from worldly temptation, but

Millions are drunkards and all ashamed to say "No!" demoralizers because the broad road of self-involution to

unconscious, merciless, and immuta- is the right and only hilot to salvable, yet, in creating or bettering liv- tion. In short, every moral hero, ing beings and endowing them with who is not ashamed to stand for what

evolves in every man and woman and est, investigating Christian, and you spirit an intellectual force or agency will find where it says. "But wilt thou know, O, vain man, that faith without works is dead? Ye see then how that by works a man's justified and not by faith, only." (Jas. 2:20, 24.) It is evident from the text that it is not faith, but character-building (See works out one's salvation.

John 8:31, 32.) If you are a Spiritualist, do not be discouraged because there is so much strife and contradiction among mediums, but learn, by investigation, that in every generation of the past most contradicting and unrighteous spirits; many even commanded that all mediums who were controlled by other spirits should be put to death; this drinks, so men and women and spirits should not discourage but encourage may commit intellectual and spiritual all Spiritualists in character-building, because it proves that just as we need firmness and kindness to escape becommitting immoral or degenerating ing creed merchandise in this world,

and obeying the haughty and selfwise, self-involving earth-bound spirwhich he lives. As long as men and its, and yet discern and obey the governed by the environment in Finally, my follow-seekers for which they live, so long they are in-more light, which is more life, (See

creed, hationality, tongue, or race may be; whomsoever scattereth not abroad gathereth with us and, is our brother and sister and mother A. PRIESTER.

Chicago, III. .

brain, says Prof. Francois Guyot. An emotion that attacks us is felt there follow after worldly pleasure, desire, may give us, if severe, a positive dissipation, illusion, etc., which is stomach ache. It may even be prodeath or degeneration, or indefinite ductive of nausea, Grief such as self-involution; and the sting of death comes from bereavement, may produce like symptoms. Spasms of hate or terror would have like effect. While the brain does the thinking. Prof. Guyot opines that it does not

or idiots who do not know good and not the emotional center. The brain evil. Thus, there is a wretched sui-represents, the intelligence. The cldal period in the evolution of every spinal cord and the cerebellum, the soul, beginning at the dawning of latter the liftle brain not yet well their consciousness of sin, and ending understood and attached to the brain proper, govern equilibrium and the muscles of the body. But the emotions are located in the sympathetic mean you would want to do." He nervous system ramifying through the knew me to be a Spiritualist, but he body. Their thief center is the great did not know what I believed, nor did plexus of nerves, which lies against the backbone and embraces the stom

jective sensations may often be re and thoughtful consideration. JOHN A. HOWLAND.

An Atheistic Spiritualist. | Most Excellent Evidence.

Convincing Experiences with Mrs. Jennie Moore Thoughtful and Interesting Views on the Sub- That Spirits Can and Do Return to Earth and Communicate.

> An aged sister, with whom I was forming in a circle around her bed, once closely associated in this society, said to me one Sunday after our mornng meeting closed, that she had seen holding her's, just for a few seconds, of spirits enter, all of whom were perfect strangers to her, and judged and was soon entirely restored to her y their appearance they were of some

foreign nationality.

She said they placed themselves, both men and women, at the foot of our ranks, in a straight row, crosswise, and quietly listened to the leader's opening address, at the close of which they seemed to immediately withdraw (without having spoken a word); that is, they vanished from her view, without any knowledge of hers as to how, or whither, they went.

At another time she saw one of our sisters while in meeting, clothed in a white robe (a kind which she never wore), the bottom edge being adorned with a wreath of roses, with leaves After the services were over she took her pencil and automatically

sketched the view, after which she took a brush and paints and finished it : in the different tints, which made a beautiful picture, so natural as to look sounds, but it did no good. She be-almost as though just plucked from came unable to work, had no money, This sister had never taken a lesson

in the art line; had never learned to write, not even her own name, but her hand would readily be moved under some invisible influence, to write in strange looking characters which no one could decipher, to sketch flowers, trees, etc. As we sat in our retiring room one

day, she said she saw extending from above, and nearly touching my head. white arm and hand. I was pleased with the view at the time, but have never since given any special thought, till one day some lines came to me seemingly of an inspirational character, bearing the impress of this hand so clearly that I will enclose them for your own perusal, if no further. This same sister was one day resting upon her couch as I entered the room, and she said to me: "There has just been sister, who was caring for her, did a stranger here whom I never saw before. He stood and watched me for an instant, then vanished from view on the very spot where he stood. I neither saw him enter nor leave the room. He was a fine looking person, and if a departed spirit, he was to all appearance just as natural in every way as any mortal man I ever saw.

She was a most lovable woman, so zentle, quiet, and kind to every one. In the last days of her earth life she became somewhat nervous, and much place to place in the room without any knowledge of her's, as to how or when clothing, which she thought mitch of, would be hidden in the most unheard with the aid of others, would again be found.

It is possible that the following be deemed by many as a "crazy" idea. 'A Shaker sister in Enfield, N. H., told me that she saw not far from their central dwelling a beautiful temple-like building, wherein spirits from the higher spheres of life, to discuss plans in regard to the\_upliftment of the children of earch, further needful developments, etc., esecially in the line of Sniritualien

She is now on the other side of life. given up as incurable, was healed and brought back to her former usefulness as a leading eldress, in which capacity she was officiating at the time she told mé of the interesting incident.

After being given up by physicians in the mortal, an Indian Spirit Doctor appeared on the scene. She saw him, and he told her he could cure her if she would follow his directions. She gladly did so, and was soon on the mend. He would come in, take a seat by her bed, talk to her, give medicine which he brought, and if at his next visit he' saw it necessary, would change for some other kind. He treated her with roots and herbs mostly, and when he saw her sufficiently strong to go into the woods herself for fresh material, ordered her to do so, and she went, and often she would hear a whoop, and on looking up would see her Indian Doctor there ready to help her about her work as well as administer strength and good cheer. She said it seemed just as natural and rational to her to see and converse with him as with any mortal. She was a fine, large woman well and happy at the time of her story, and seemed so pleased about it after her long illness, unable for any kind of usefulness, and now busy with the family sewing. She passed over

some time since, quité along in years While on a visit to that society sev eral years since. I attended a meeting one Sunday in which Dr. J. M. Peebles was present and officiated, delivering several beautiful discourses, one of them being especially to the young. as there were many of that class in the assemblage. One young brother who had been for a time in outside life, and but recently returned to his early home, was individually addressed by the Doctor. He saw the young man's mother (who was in spirit life) close by her son, with her hand upon his head, and told him that it was she who had influenced his return, giving him much good advice as well as parental sympathy and encouragement. The -recipient was deeply affected thereby, and was ever after a faithful member and much beloved by all He passed on several years ago.

A medium in New Jersey told me that he was once engaged in healing by laying on of hands, but had become so weakened by the practice, that he had to quit it. He said that a great number of persons had been restored through his power. He was a truthful man and I had no reason to doubt his word.

He was clairvoyant at times said he had met face to face with his departed friends, and conversed with them as naturally and freely as when they were living on this side. He was watching one night with a sick woman was was not expected to live long, when suddenly a company

stood with their hands clasped in each other's, and those at each end while engaged in the same a company and then vanished from sight. The spirits enter, all of whom were woman became immediately better, former good health.

There was a woman in Jersey where I sojourned for a time) whom her people called "crazy," because she "heard voices," and had her table arranged at meal time for the companion who had been dear to her, and had recently laid off the mortal, and with whom she would openly converse at such times with seeming assurance that he was still present with her. They finally placed her in an in-

sane asylum, and that was the last I knew of her. Another woman, in California, with whom I was well acquainted, was constantly hearing voices which were more annoying to her than otherwise, being in utter op-position to her own feelings. It seemed, she said, "like some one right close to her wherever she went, and oftentimes she would put a muffler about her head in order to still the and was placed in a public institution of some sort. I never saw her again. A few years since there was an outside friend who used often to visit here, and he told us that he frequently

heard the angel music, which sweeter and grander than any earthly strain he had ever listened to. He said that sometimes the air overhead would be seemingly filled with. "O. so sweet, and I knew it was heavenly music, but my people (orthodox) call me crazy, and tell me to stop talking about it." He is gone now, where he can hear it without any interference, for he was a good spiritual-minded man, and a musician himself.

A dear old lady in Ohio, with whom once stopped quite a time, and who was not well, said angels visited her; she could see them all around her, and it was beautiful, but she said not believe a word of it, and would not let her talk about it. She remained, this side but a short time afterward, and without doubt was happy to leave.

There was a man in Los Angeles who had been a practicing physician in Chicago some years previous. He had a family there, but on account of his mediumistic proclivities, had been entirely broken up.

He had quit his former medical practice, and gone into the healing annoyed by things being moved from method by processes which he did not explain to me, and said he had aided a great many disembodied, as well as it was done. At times nice articles of those in the earth life, especially women, who had appealed to him in a miserably unhappy state, and who, of places, but after a great search, and after his treatment, had gone their way much improved.

He was above the ordinary in education and natural intelligence, and was also a writer, both of prose and verse, for he read and rehearsed many He was worn almost to a skeleton.

and so weak he could walk only with were assembled a congress of departed difficulty. As he came in one day panting for breath he said he had been | Price \$1.00. terribly annoyed by the way (as was often the case) the most hideous look- LIBERAL AND SCIENTIFIC BOOKS: ing people followed him, kicking, and herwise abusing him, ridiculing, grinning, and laughing him to scorn, Another sister in that society who had as it were He said they were a low been bed ridden several years and down set, and he seemed unable to help or to drive them away; he pitied but never fought them. JULIA H. JOHNSON.

Pittsfield, Mass.

A Message.

Have you stood by the grave of a loved one, · Have you listened to the doleful

sound: Ashes to ashes, dust to dust As a coffin was lowered down?

Have you listened to the clods as they fell. Filling in the dismal place, Hiding from sight your darling Who had felt your warm embrace?

Have you turned with your heart most broken, To a desolate home and hearth, And dreamed at night of your loved one. In her cold bed under the earth?

And in after days, when your heart grew calm, Have you gone, with a silent tread To the grave, and placed on it flowers

In memory of the one called dead? Then listen to the message L bring you, And grieve not o'er that flowery

mound. For your loved one is not sleeping In a casket under the ground. t's only the tenement of the soul

That you placed there to moulder and rust. Your darling's spirit has soared away While earth claimed the ashes and dust.

So ween not over the casket of clay: The tenement house all must leave; The spirit grew tired, and has gone away. O'er the ashes and dust do not grieve.

Think of your darling as happy and free, She has found a new home, and friends,

Where peace and joy ever reigns. Where harmony with love ever plends. MRS. J. H. DALLAS. 312 E. Belknop Street,

MANUAL of Magnetic Healing. . Instructions with reference to the use of Magnetism as a Therapeutic Agent, of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D. M. H. Price 25 Section 1982 (1982) Section 1982 (1982) Price, cloth c. For sale of spirits appeared in the room, and

Ft. Worth, Tex.

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or The Touch of An Angel Mother.

BY CARRIE E.S. TWING.

Mrs. Moore what Charlie said. She At one time there was heavy stamping said; "If he said so it may be that we and quite a commotion in the cabinet, will come." I never said anything to I said, "Charlie, what is the matter?" Mrs. Moore thereafter relative to the He said, "Mr. Carter, it is just full." matter, but would observe occasionally Some twelve rears since I met a to my wife that I guessed that Charile man whom I had been acquainted with Murphy had forgotten his promise, for a number of years, and he said to

It is said, "The dead know not any- stating that they were going to Duluth, and were going through our place, and if we wished they would stop off there. I wrote her that we In 1889, I believe it was, we lived would be very much pleased to have lustead of her health improving Soon after their arrival we told them Mrs. Moore said "all right,"

than himself, but whom he had never next day, but she thought we could seen in the body, for she was still get along very well without it if we born, and the name used to designate would hang some black cloth across a her when spoken of was Totie, came, corner of the room, which was done. materialized and talked with him as Mrs. Moore took her seat behind the natural as life. We were Spiritualists curtain. The seance, in every respect and had been for years; had read of was the same as if she had been in a materialization and of frauds, and we cabinet. I desire to say there were were somewhat skeptical, and wrote four seances and they sere all at my him we thought he imagined he saw house, and I positively know there and hourd or that he was deceived in were no confederates, and that no one had access to the cabinet during the sennces, excent\ Mrs. Moore, And furthermore, I know the medium had

no paraphernalla whereby she could go and be convinced that what he stat. disguise herself in any manner, for she had no trunk at my house, and it would have taken a pretty large one In the evening we went to Mrs. Jen-to hold all of the different make-ups bie Moore's, she being the medium, that were presented during those few seances. They had a small grip, about was an upstairs room, with a cabinet sixteen inches long, and that stood about four feet square, of frame work, around open all the while they were a door in one side, with an aperture seauce room during their stay. The next day, while in conversation, Mrs.

miles from Wonewoc, but that requested all who desired, to examine there. She described the man, but seance I asked Charlie if he knew the or rather requested two or three ladies name of the man who was at Mrs. to go with her into another room and. Moore's to a seance that said he did not associate with the Spiritualists at was anything concealed therein which Wonewoo? He said he did. I asked might be used to defraud. After their if he would tell it to me, and he said inspection they reported no discovery he would, but not before all those peoof anything that could be used to de ple, as that would not be fair. The ceive.

girl or woman, called Dewdrop, and cluded I would say no more about it, delivered an invocation, and then entered the cabinet, closed the door, tell me,, without telling all of the peotook a seat in the chair that was ple present. But Murphy was more therein, as I suppose. At least when wise than I had given him credit for. the seance closed she was seated in Just before the seance closed, he then the chair, in an abnormal or trance being visible, said, "Mr. Carter, at the condition. The light in the room was close of the sennce, you go to the caba lamp, placed on a shelf about six inet door and Dewdrop will tell you feet high, in one corner of the room the name of that man." I went-to nearly opposite the cabinet door and cabinet door as directed, found Mrs. Moore in an abnormal or trance condown, with a thin paper shade over dition, looking very much like a per-the chimney, giving a subdued light; son with no life. I opened the door but at the same time sufficient to allow and Dewdrop, through Mrs. Moore, every person, article or thing in the told the name of the man. As soon room to be plainly observed. All persons I heard the name I recognized

> held in the afternoon, and Totle appeared; and the first she said was, have got back." She was asked where she had been. She laughed, and said, "Oh, I have been up to the office with Delos, and as I came back

I stopped at Evie's house." Being asked who she saw there she "Some old women," and being asked what they were doing, she said they were stitching away.

Delos is a son of ours, who, at that time, was publishing the Wonewoo Reporter, and Eve was the wife of our son Burr, and they lived about half-way between our house and the office, and Eve was at our house at the sennce, and when she left home that afternoon no one was there, but as some ladies previously had promised to come there that afternoon and work on a bed-quilt, she did not know but they might have come; and it was

ascertained afterwards that they did. At one seance Totie did not appear until it was nearly over, and I noticed that her chin came just even with the lower frame of the aperture, and as say, how do you know it was the she usually stood about a foot taller, mother of your wife? Well, in the I said, "Totie, why don't you stand up mother of your wife? Well, in the 1 said, "lotre, was a said, "Andrest place. I knew her by her genhigher." She laughed and said, "Andrest place. I knew her by her genhigher." There only got a head." "The drew, I have only got a head." dead know not anything."

About ten years ago our daughter by her given name, which I am quite Charles Harrington, a clairvoyant or was not well, and I went to consult Spiritualist doctor living at Madison, to make assurance doubly sure, she Wisconsin. After making an examinaput her hand up to her head and said tion and prescribing for her, he said to me, "Andrew, you cut my hair." there was a little boy and a little Now had the medium been trying to spotted dog standing by the side of me. I recognized the boy and dok. that test been given, I possibly would given me some years before by a Mrs. for the same description had been have gone away thinking that in some Priest, who was a medium, but never manner I had been deceived, but in made any public display. We had a this matter, I could not be. During little boy who died quite a number of tle spotted dog, and the boy and dog-

did have great sport together. Not

long after he left us the dog also died. "If a man die, shall he live again?" At one of the seances I have been narrating the cabinet door was opened snace about a foot wide. We tried to induce the one that opened the door to come outside, but did not succeed. medium knew nothing of her or her but there was a man sitting in a position where he claimed that he could see inside of the cabinet, and that a her the medium sitting in the chair little, as if thinking, and then said, at the aperture at the same time, and "Mr. Carter, we will." After the seance was over I told only person that went into the cabinet.

Self-annthilation is impossible, because individuals can only self-involve on the authority of the doctrine of ev- themselves back to unconsciousness olution, the helifire preacher has a of sin, where their free agency will consistent right to boost his God un- not resist the law of evolution, which not resist the law of evolution, which will again evolve them to consciousness of sin, where they may exercise their free agency in controversy with involuntary evolution; during which time they rean what they sow and inflict on themselves many stripes for

There is no spirit in heaven that

because the law of evolution has ennone, not even the law of evolution says, "it is done," and makes an ever-

. The most overlooked crime in the in the world, is the crime of moral cowardice: that is, to be shamed from following our intelligence.

forms of dissipaters because they are Millions are ashamed to decry demoralizing principalities. Millions fail to unite themselves with or disunite themselves from, this or that society, church, or political party, because viction. Millions are silent liars because they are ashamed to stand for the truth. Mn short, there are millions who are ashamed to turn from

As an Adheist of will add that 'to be born off intelligence" does not mean, that all must believe as I believe, but it means that everyone must follow his dutelligence: if one's intelligence commands him to join Christianity or some orientalism; or any other ism, then don't hesitate but join it; and if another's intelligence commands Him to step out of any ism, then step out of it; every soul that will unfaiteringly follow his intelligence will reach the planes of illimitable light, because intelligence

so we will need firmness and kindness after transition to avoid offending lution, because he does not know the ignorant and vain, or reverencing

Eccl. 7:12.) . I care not what your

Emotion Makes Stomach Ache. The solar plexus Is the emotional Thus, if we feel anxiety, if

## The Vanishing Maidens of the Willow Isle.

Highly Interesting Narrative, by Mrs. Ida Lewis Bentley, of Garvanza, Cal.

"Well, whatever you think about yet I could have sworn that my yourself, do not for an instant imag- mother spoke to me! ine you are ill or that your mind is out of gear, for I assure you you are sort of thing," I said aloud; "it's all perfectly sound in mind and body, a delusion, fraud—a lie!" And I many such cases are your are sort of thing," I said aloud; "it's all a delusion, fraud—a lie!" And I dany such cases as yours are upon arose and throwing open the window, record and the fact that these spells leaned far out. come more and more frequently while your health remains unimpaired, the odor of newly fallen maple leaves forces me to the opinion that you have greeted my nostrils. From far away some commonly little used faculties abuormally developed. Now, mind indistinct, but gradually rising higher complete change and refuse to think roar the breeze swept by and the about the unexplainable," and with sound died away in the distance. My a farewell wave of his hand Doctor mother seemed very near me, and

plainable!" Who is going to decide of the newly fallen leaves we waded what can be explained and what can- through, and how eagerly we waited not?" I asked myself with a touch of for spring to come and uncover the tritation. When one calls a thing a ce-bound brook and liberate our mystery, he simply acknowledges his waterfall, and how often we had yisignorance. Have I not a right—is it ited it together and listened to its not my duty, to use my mental faculties to their full capacity.

Instantly there came to my mind time when I, a lad of ten years, tood before the minister with a paper in my hand upon which I had written some half dozen hard questions regarding God and the devil, and great was lay disappointment when the minister, instead, of answering my said graciously: "There is a mystery aunt, but she had written me a beau-about these things, sonny, and there tiful letter after my mother's death always will be; so the best way to do is to refuse to think anything about knew not how or where to find her.

Then turning to my mother he said, "I am fully convinced that the whole and she had told me to never think of cause of infidelity is that people will my mother as being dead or far away peisist in thinking about things that from me. cannot be explained. It stands to reason that if God had wanted us to know he-would have told us, therefore it is a sin for us to question any-

"I cannot understand," said us faculties which are never used. How is it possible for a person to know too much? Is it not ignorance body? rather than knowledge that is to be feared? And another thing: Why should we accept as God's word what came through such dishonest and im-moral men as the Bible shows the prophets and teachers of old to have been, when to-day we would consider the same character blasphemous if 'Sister Durand." said the minister. sternly, "I plainly see Satan already has you in his net," and he looked

said "net" before he got himself ensaid to myself, "The doctor's advice could barely distinguish her form, and and the clergyman's are from the same piece; pull a mantle of ignor-ing towards her in a steady stream, ance over your head and lie down in as if borne on an unseen current.

about him furtively as if to locate

What is the matter here tomyself. Twenty-eight years old, tall
and straight, dark hair and eves n and straight, dark hair and eyes, a broad, high forehead, and clear complexion—not a trace of fil-health hired girl is having a spanted, and is or nervous tension. "My face is refined and intellectual," I said, "and two. O, dear," she exclaimed, pet-I do not look like a crank or a fanatic, and I have no bad habits, desires, or tendencies, and yet I am afflicted are good natured. I don't see what with a strange—what? Disease? makes people get cross and hateful Whatever it is, there are times when I plainly see things which have no ex- it don't make them go any better' istence. For instance, I saw old man Hannle with an oval shaped mantle -something of a dingy brown color, pitcher. streaked with a dull red, and I saw the Riley girl double—or at least there was another girl just her size and complexion that kept with her all the time, and the girl that was others." not ran and played with the one that was. Queer that the Riley girl lost ed to be offended.

at twin sister when it was a baby—

I went on: "If you cannot keep bosh! I'll have none of that non-

I shook myself and went on. This strange seeing of non-existent natured; suppose you begin by getthings grows upon me, and I seek a ting good natured yourself. Come physician of reputation, who tells me am sound of mind and body but look"-and I twisted my face until have commonly little used faculties my attendant broke into genuine abnormally developed! I have no fac- laughter. ulties that are not possessed of mankind in general, therefore the doctor acknowledges that man rarely uses all his faculties. What are those fac-Now does the doctor know these fac- are not to be pitled if they are cross. ixtles are abnormally developed in Perhaps they are as nature in-

tended them to be." You do not know yourself." the seemed to proceed from within myself but they came with such distinctness they startled me-it was "the other fellow" speaking...
For years I had been conscious that

there were two of me, and "the other fellow." as I termed it, was far ahead of me, as I knew myself, in wisdom women in that evening the result of and goodness. But who was this "other fellow?" He always seemed to be of me and yet not me-oh, per-

from my childhood to the present and ill that comes to us?" "went the rounds" in religious matters trying one church and sect after another, forever dissatisfied but persistently praying, hoping, searching

Only a short time before the night of which I am writing, I arrived at I have been writing I stood one sumthe conclusion that there are mighty unseen but practically unknown forces which man might have more or less but as to a future life it might or might not exist, there being no absolately reliable proof one way or the other. I thought the matter settled. but to-night I was forced to acknowladge it very unsettled. As I sat ponderinging I heard the swish and rustle of skirts and a voice seemingly audible said, "Go on, Audley-the dead live." I started with the word, "Mother!" Then I remembered my mother had been dead for years-but "The dead live!" "You fool," I said, angrily, to mywhat do you want to go all this ground again for?"

The air was crisp and frosty and

came the roar of a waterfall, at first what I tell you: "Give yourself a and clearer until with a rush and Fixum sprang into his automobile, and everything reminded me of her. She was soon lost from view in a whiel of and I used to walk about in the forlests together during the sunny days "Do not think about the unex- in autumn and enjoy the fragrance A homesick feeling tugged music! at my heart and clutched my throat. 'O, mother, mother," I half sobbed

"come back to me. I have no one in all this world!" The words flashed before my mental vision in letters of fire. Sure enough! er's only sister?

To be sure I had never seen my -but that was years ago, and now I I felt my cheeks burn as I recalled the fact I had never answered her letter "O. if I could only believe it,"

sighed with great longing. "Why, then, do you not believe it?" It was the "other fellow" talking again, and again I asked myself, "who "I cannot understand," said my is this other fellow?" It is my mind mother," why God should have given speaking to my body. I thought— "my mind!" Whose mind? Who is this "my" that claims both mind and

> "Now, look here, Audley Durand," I said aloud, "you will have no more of this nonsense; you know what it leads to, and this night closes the gate across that road forever:"

The bell rang for supper and I went down to the dining room. As I passed down the half I met the house-maid. who appeared to me surrounded by a murký mantle from which shot flery tongues and shafts of flaming red Glancing into the kitchen as I went by the open door, I saw my landlady standing by the table preparing food, but she 'was so shrouded in an oval As I recalled the scene I smiled and shaped mantle of dingy gray that I dull, gray, formless shapes were float-

"O, mother is in the doldrums and bluer than an indigo bag, and the cross enough to bite a board nail in tishly, "I hate home, and when I get old enough I'll go away where folks when things don't go right: I'm sure and she gave the sugar bowl a vicious punch, which overturned the cream

I laughed. "If you can tell what is making you cross and hateful because things are not going right with you, you can tell what makes the

The girl stared at me, too astonishgood humored when trials come, why should you expect the others to? You want to go where people are good now, laugh! This is the way you all

"You are a good singer," I said, "now sing the funniest song you know. Come now," as she hesitated, "if you are too lazy to make a simple effort to get them good natured, you

"Oh, I know what I'll do!" she exclaimed gleefully clapping her hands. "I'll have a spantod, too, only I'll have it the other side out!" And judging by the sounds of merriment that greeted my ears during the rest of the evening, her experiments work-Mystery again! Alone, in my

room once more I pondered "Was the strange condition I found the two their mental condition? When we think intently upon some subjects, do we draw to ourselves thought waves plexity of perplexities!

"O, for a knowledge of the truth, whatever it may be!" I groaned. I have been on earnest truth-seeker had been on earnest truth-seeker selves responsible for the good and

Weary at last with my troublesome thoughts, I went to bed, but not to sleep, for fragments of my past his tory persisted in coming to me with startling vividness.

Ten years before the time of which mer evening with a hoe in my hands, talking with the woman whose gar den I had freed from weeds, for I had over if he understood them, to earn the money that paid for my education. A more honest, kind and motherly woman never lived than Mrs. Dott, and to her kindness and

good judgment I owe much. "I do not know anything about the matter," said Mrs. Dott, "but those in whom I have perfect confidence have told me that dead people really come back and appear in material forms so they can be seen by any one. Jane Waters told me that a dozen different forms appeared at the seance held last night, and she knows she not only saw her dead mother, but talked with her also. You and I must go, Audley. And for you know your dying mother told

you she would come back to you if Mrs. Ella Wheeler Wilcox. possible, and, Audley, I must go for my own sake, for you know my dar-ling Carrie was taken without a moment's chance for preparation, and

O, Audley, that just broke my heart, and I have never been into a church She Is Always on Tap to Answer any Quessince, and people called that minister 'a man of God,' and he told me, her mother, such a wicked thing as that!" tion Propounded, and Frequently Fails For several years after my mother to Answer Them Correctly. died I frequently saw her standing by my bed at night, but the great aunt with whom I lived told me sternly

the minister said she had gone to hell.

The next night Mrs. Dott and I sat

in the seance room, which was crowded

with eager spectators, some of them

clad in deep mourning—this meant

who seemed to be in charge-called

three men to come and inspect the cabinet. They returned and said that

the cabinet was perfectly bare and

empty, and without window or door.

Then the medium, a pale, nervous

tired-out looking woman, came in and

entered the cabinet and drew the cur-

tains together. The lights were then

turned very low and we waited, hushed and expectant.

In a few minutes the curtain parted

and an old woman, short and stout

came out and was recognized by an

elderly man as his mother. She glid-td back to the cabinet, and just for

a moment a tall man with long, black

beard, appeared just outside the cab-inet\_door. Then a young woman

dressed in a flowing robe of gauzy

white appeared and was recognized by

an old married man as his soul mate

and he took the airly clad damsel in

his arms and caressed her. The next

figure was slow in coming, but she

was a wonderful sight. Her garments

were semi-luminous, and her long

fair curls falling over her shoulders

were crowned by a circlet of light.

As she moved slowly into the room

Mrs. Dott sprang to her feet and

cried, "Carrie! O, my child, my dar-ling child!" The figure with out-outstretched hands turned toward

the excited woman and mur-mured, "Mother." Mrs. Dott stag-

gered and fell fainting into my arms

and I carried her into the hall. The

halo-crowned figure hurried back to

the cabinet, and the manager said

conditions had been broken, and dis-

(To be continued.)

INDISPUTABLE EVIDENCE.

Sir Oliver Lodge and Spiritualism

To the Editor: The announcement

recently made by that eminent scient-

ist and distinguished gentleman, Sir

versity, England, that . Indisputable

personal evidence has come to him

that departed spirits can and do com-

municate intelligently with those still

in earth life, seems to have aroused

While Spiritualists appreciate the

considerable interest and comment.

scientist and student of the phenom-

lier, for the knowledge that he has

of their home circles they have

caught the inspiration and comfort

from engel friends as they manifested

convincingly their continued existence

and helpful influence; and, while

they-rejoice to welcome the unquali-

fied testimony of science as expressed

by Sir Oliver in behalf of the truth of

the heautiful though much maligned

and misunderstood teachings of Spir-

ftualism, they are assured that its

reality will eventually become to be

To those who know the genuineness

of Spiritualism it transcends in inter-

the gospel of tradition, and brings the

soul into living vital relationship with

by presenting the otherwise mysteri-

ous problems of soul life in a reason-

Honorable Spiritualists do not fear

nonest, sincere investigation of Spir-

itualism, conscious that if its unin-

formed opponents exercised even a

are presented to them that they exer-

of tradition are proclaimed, they

knowledge Spiritualism's merit or em-

brace the truth as presented by intel-

ligent: indisputable spirit communica-

- At the services every Sunday after-

noon in connection with the First

Church of Spiritualism in this city

privilege is afforded all who wish to

avail themselves of it, for there a crit-

ical and cultured audience receive con-

vincing demonstrations of spirit re-

of Mrs. Reldinger (Margaret Gaule).

who has fearlessly discharged the du-

the past ten years; and has also re-

cantiv demonstrated twice privately

and convincingly to members of that

exacting and earnest body of investi-

gators, the Psychical Research So-

know that it is pre-eminently the

man die, shall he live again?

This question it has convincingly an-

swered in a practical manner to Sir

Oliver Lodge, because he honestly

sought the truth that it offers, and

will likewise answer it for all who are willing to lay aside their soul-dwarf-

ing prejudices and honestly seek it.

"Continuity of Life a Cosmic

Truth." By Prof. Wm. M. Lockwood.
The work of a strong, logical thinker.

on a deeply important subject. Price,

New York.

A. B. PEDEN.

swer to the absorbing query:

able and comprehensible manner.

recognized by the world generally.

investigation and

. experiences

Oliver Lodge of Birmingham Uni-

missed the gathering.

much to their hungry hearts. A man

of fancy.

that I dreamed my mother was there, and I gradually grew into the habit Spiritualism in the Hearst newspapers. She claims to be a believer in theoso-After my conversation with Mrs.

Dott I went to my lonely home with phy and reincarnation in Spiritualism. and evil obsessing spirits; in phrenolmy heart thrilling with eagerness for ogy and palmistry; and in astrology the next night to come. I was usuand card-reading, consequently her ally calm and matter of fact, but this writings manifest symptoms of one night I indulged in the wildest flights who believes too much.

She is profoundly impressed by Pheosophy, but Spiritualism is dangerous. I quote from her writings in the Los Angeles Examiner:

"It is dangerous and wrong to atmediumship is wrong, because it delays the progress of the spirit to the what the word signifies, a "medium," not an individual mind, but a "medium," for another mind without a

"Many of the terrible crimes com-mitted in the world, and seemingly unaccountable, are the result of obses-

There are rich veins of truth in many of her views concerning the abuses in practice by Spiritualists; but many of her statements and conclusions are absolutely false. She seems not able to penetrate the facts of things, nor to grasp a question philosophically.

Many of the most prominent pheomenal and business mediums of today are not mediums at all, but JUST GRAFTERS!

As they have nothing genuine in mediumship, everybody that consults them is cheated on general principles. Many investigators but see the mountebank side of Spiritualism, and imagine that such characters really represent Spiritualism. These pre-tenders make themselves prominent and live in the best houses and have the best parlors; there is an air of respectability and affluence about them and their places of business; they advertise and promise more for the money than an honest medium would think of doing, consequently they do the business while the real nedium gets left.

Now, the great majority of investigators get steered up against the above class, and when they have been cheated as much as they favilly stand they generally commences to seek the how it happened. If they should lack the ordinary penetration; of human beings, and be superstitions besides, they are sure to dig up evil spirits as the cause. This is exactly Mrs. Wilcox's position. She apparently sees more evil spirits to the square inch than all the fanatical adherents of Spiritualism put togethem. Therefore she considers Spiritualism dangerous,

and mediums in league with demons. In the Los Angeles Examinen lately forceful testimony of so renowned a he comments upon the failure of the California Safe Deposit and Trust ena of Spiritualism as Sir Oliver Lodge they also wonder that ite had not reached this vital conclusion ear-Company of San Francisco. It appears that the officers of said bank consulted a medium in their banking business, and her advice proyed a fail-ure. Mrs. Wilcox, with her vision the correct thing to talk about in cerso fearlessly proclaimed to the world is; after all, only that which thoulong since learned by honest personal

how the bankers were deceived. vice and counsel on purely earthly tribute to the malignant influence of matters, that moment she is under the spirits. Indications of facts gleaned mediumship, and also in the quietude

an arrant humbug; she is not even a us be careful lest we be deceived by believer in a future existence, and the the appearance of things. It is very good old rye whiskey. But Mrs. Wilcox's explanation, that

an evil spirit was the cause of the deception, is no doubt satisfactory to the sentimental readers of the Examiner, and to all that know nothing about facts in Spiritualism.

At present she poses as an inexhaustible fountain for information about everything under the sun, to the yellow journals. There is no question she shies at, or feels too modest to an-

Her very latest and up-to-date stateof Ruby Casselman's mental condition. but, on the contrary, earnestly invite small percentage of the credulity and common fairness when its phenomena cise when the speculative declarations This she gives without seeing the pawould not occupy the inconsistent and altogether unworthy position they do, say, "Jack Robinson," and her unanibut at least would recognize and acmous verdict is, of course, "obses-

> To the above I say, NOT PROVEN. Obsession has become the hugaboo of . Christian Spirituality seems to in-unreasoning and superstitious people vite the operation of angel friends. It is a nice, handy word to put in to To those of our citizens who have explain a thousand things not under-

> is valuable only when you have all doubt as to her genuine control and the facts in the case. Otherwise new most beautiful philosophy of religion. facts may modify or wholly inset the

turn through the honest mediumship. theory.

Now, when Mrs. Wilcox gave the unqualified verdict that Ruby Casselman was obsessed by an eyil spirit when she committed the forsery, she gave no facts to sustain her bosition, but expressed a whim or fancy of the ties of medium in this society during mind. Crimes without a visible motive, no doubt, are committed every day. But the causes responsible for Those who understand Spiritualism such crimes have long been known to magic religion and science that harms and cheers the hungry human heart longing for a satisfactory an-

ormation of the child's individuality, it may receive a nowerful influence from its mother's spirit, for good or determine its future destiny.

It is also well known that panics, epidemics and crime are contagious. Sometimes one or the other sureads like wildfire over whole communities. from mind to mind, with a psychological contagion. History, is replete To say that this book is a production with instances of man's contradictory of Dr. J. M. Peebles is sufficient to with instances of man's contradictory of Dr. J. M. Peebles is sufficient to the address rejected by the Philosophconduct. The greatest characters of explain the interesting features of it,
history have at times done that which and recommend it to every reader of
remains inexplicable according to Spiritualistic literature. Price, 19 cts.

Feenles, M. A., at. D., Ph. D., Contains the address rejected by the Philosophinglification of the Algebras rejected by the Philosophinglification of the Philosophingl

Ella Wheeler Wilcox is expounding their mental and moral status. Innumerable instances are on record of instantaneous conversions from vice to virtue and from virtue to vice, and that, too, without any apparent mo-

But when we understand man's psychological powers, we hold the key ena. The human mind is psychologically influenced in harmony with its positive and negative relations. Every individual is positive and at the same ime negative to certain other individtempt to bring these spirits back; all uals and influences that surround him. How common a thing it is to see individuals carried away with all popular higher realms, and weakens the char- excitements. Strong, courageous men acter of the one who becomes just are known to have trampled women and children under foot during a panic, that under a different excitement they would have risked their ives to saye. Epidemics are known to have driven whole communities frantic with fear, and it is estimated that more victims die from the Asiatc chrolers through fear of the disease than through the disease itself. Arson, rape and murder committed in one section of the community often re-peat themselves in similar form in other sections. Individuals known for their exemplary conduct become excited by the flagrant conduct of other ndividuals, absorb the psychological contagion and become criminals; not so much because they are wicked, but more often because they are weak and momentarily lose their balance and self-possession. -

> constantly flared in large headlines before the public gaze in our daily newspapers, that the morally weak and unbalanced are captured by the psychological influence? Would it not be more strange were it other-All the wicked and reprehensible

Is it any wonder, do you think,

when crime and its hideous details are

conduct associated with man, I am sure, is explainable on reasonable rounds, though the causes may not always be apparent. In proportion - as, men grow knowledge, they discard all wild and rrational conceptions of the universe.

seemed to be destined to distort and twist the most simple and beautiful truths entirely out of proportion. The plain and truthful teachings of Jesus soon become polluted with irrelevant leachings, which have marred so much the opportunity of the Christian church. The teachings of Spiritualism have to contend with the same deterrent influence. The simple and beautiful fact of communion with the better world is now associated with more speculations and demoralizations than is at present the Christian religion. Some of the most ardent and enthusiastic are constantly associating the most unreasonable speculations with it, which threaten to submerge the truth itself until it shall be lost to

sight. Obsession and evil spirits have befocussed on evil spirits and their macain select circles. Many are attributing and influence, sets out to explain ing their misfortunes to evil spirits. Business failures, accidents of all de-"The moment a medium gives ad- scription, disease and insanity they atgut now it happens that the medium whom the bankers consulted is well known, not as a medium, but as an invisible world and its forces, let spirits she is familiar with is convenient for us to blame the denizens of another world for our crimes and misfortunes; but, oh, how wicked and unspeakably mean!

P. A. JENSEN. Los Angeles, Cal.

Excellent Work of Mrs. M. J. Stephens. \_

A notable medium and message bearer: Mrs. M. Stephens, 402 A street S.-E., Washington, D. C., has just closed her engagement in Richment in the Examiner is the diagnosis mond, Va. Her stay in our city was one of the long-to-be-remembered This young woman was lately tried kind in the life and progress of the in the courts of Los Angeles on the place: Few of our people knew anycharge of forgery. But there being no thing of Spiritualism. Three-fourths apparent motive for the crime, and of those who do, know nothing of a the young woman had previously said trance message-bearer; in fact, the that, "a mysterious power moved her South has much to learn about this to misdeeds." Mrs. Wilcox is called on new-light spiritual doctrine. "If we by the Examiner for an explanation called it "Christian Spirituality," it does not frighten the old-time relitient and in less time than it takes to gionist so much; but if you forget yourself and call it Spiritualism, then that is perfectly dreadful, in the minds

sat under the spell-binding influence of Mrs. Stephens' message and lec-The inductive process of reasoning ture guide, there is left little room for If Spiritualism is to be propagated healthfully and successfully, either as a religion or philosophy, then the proper thing for us to do is to put such workers as Mrs. Stephens in the field, and hold them up. Her lectures and her phenomens

of our prominent orthodox church

can be made popular and of interest in any town or city in this fair land of ours. No extreme orthodox churchman

can take offense at her work. Her psychological students of every country. Hereditary defects, or pre-natal taints, are often never wholly overcome by education and effort. During the uterior-gestalion and incipient the test against all Christianity and agnosticism. brotherhood of man and fatherhood of agnosticism. Mrs. Stephens' visit to any com-

munity can but mean education on for evil, that will largely mould and higher lines, uplift and soul unfoldment. LAURENCE CASSEDMAN.

Richmond, Va.

ORTHODOX, HELL Church Creeds and Infant Damnation: WAKE UP, WISCONSIN!

Just Tribute of Praise Due Mrs. G. W. Barge, of Union Center, Wis

The Wisconsin State Spiritualist Association and Wonewoo Camp Assoclation and N. S. A. should all extend to Mrs. G. W. Barge, of Union Cen-ter, Wis., their thanks for the service she has done in their behalf recently under very trying difficulties.

Union Center is a little town of less than three hundred inhabitants, mostly Catholics and Methodists, Mr. Barge and wife the only Spiritualists in the place, and have lived there over twelve years as highly respected citi-

Mrs. Barge is a very capable woman in the line of entertainment work, both as a reciter and trainer of others, assisting fancy drills and otherwise. She has all these years assisted her townspeople in every way in her line, in making hundreds of dollars in church entertainments of various kinds, and Mr. Barge has always patronized liberally all their church gambling schemes to make money; so this winter she thought she would get up an enter-tainment with home talent, with the assistance of the writer, to help the Spiritualists for this once. She proceeded, and when it was learned by the priest that the proceeds were to help the cause of Spiritualism he protested, and commanded his people to withdraw; some of them did so, the others stood by Mrs. Barge in spite of his threats, the professor of the school for one, but other of the teachers did not have the courage to go on against the word of the priest, who also warned his people to not attend the entertainment as well. And finally the Methodists of the place seemed to show their narrow bigotry, too, and Mrs. B. thought she would be obliged to abandon the effort. But Mr. Barge said no, they would have it, il there were only two there. She then wrote to me to see if I could assist, and I wrote her I could if she could have it the first of the week, as I have to be home here on Thursday evening to my own mid-week seance, and Sunday for my church society, and Sunday school. So it was planned to have it Monday, Feb. 15, and it was a beautiful night, and with the few loyal one, who turned out in Union Center and several loads from Wone woc they had quite a good house There were very pretty drills by several young ladies, solos sang by Miss Eva Millard, Mrs. Barge's niece from Wonewoc; singing by several others from Union Center-1 have forgotter the names, as they were all strangers to me; a very laughable little comedy and a farce: the writer contributed some recitations between acts, and i turned out to be a very nice entertain ment. Mrs. Barge realized \$20 from the entertainment, and the next evening the writer delivered a upon Spiritualism in the hall, at the close of which was raffled off a beauti ful silk and worsted quilt, the handiwork of Mrs. Barge, on which there had been sold over \$22 worth chances. The quilt was won by a Mr. Wolf, of Chicago. This made some

the Wonewoo Camp Association and We should all take off our hats to Mrs. Barge! If every Spiritualist in the state of Wisconsin would give one dollar between this and the first of April, before the spring convention

were deducted it left \$37, which Mrs.

Barge informed the writer was to

\$20, the balance to be divided between

divided as follows:

of the state clean, I believe. Just think of it, Spiritualists of Wisconsin, allowing your president to go to work in the state of Pennsylvania and Ohio for the want of his daily bread! For shame upon you! you care anything for Spiritualism? Has it given you twenty-five cents' worth of comfort? If it has, then get together in every town where I can reach you within the radius of La crosse, and furnish the hall and music and entertainment and carfare, as did Mrs. Barge, and I will come and give a recital any evening the first of the week, so I can get home for Thursday; and see if you can't show how much you love dear old Spiritual ism. Quit your everlasting singing about the test you got, and put your self to the test, and show by the effort you make in the behalf of Spiritual

ism that you are more than corpses I am perfectly free to confess that I am disgusted with many so-called Spiritualists: they tell what Spiritualism has done for them-how much have they done for Spiritualism? know some who are well off who have given about fifty cents in the last two or three years. They should have given \$50, and they ought to be ashamed to live in a world and enjoy the privileges that liberal thought is bringing them, and Spiritualism is doing its share in extending free pen and speech. And I repeat it-They ought to be ashamed to enjoy

these privileges and do simply noth They should make no claims when the census taker comes around to being anything else but nonentities.

Yours for Justice. - CATHERINE MCFARLIN:

LEFT \$5,000 FOR GHOST HUNTS Bequest Also for Daughter, Missing. Fifteen Years.

Worcester, Mass., Feb. 1.—The will

of Joseph R. Battles, of Fitchburg, which disposed of an estate of \$50,000, leaves \$5,000 to Clark University, to be used in hunting for ghosts, and \$100 to Miss Hattle Jane Battles, daughter by adoption, who left home twenty years ago and has The \$5,000 bequeathed to Clark University is for lectures on Spiritualism and psychic phenomena, that the general public may have the benefitof the investigation .- Special to the St. Louis Republic.

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They are a challenge to the orthodox works, and through all of its pages phot runs this challenge to those whose future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price \$1.50. -

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#### THE PROGRESSIVE THINKER

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SATURDAY, FEBRUARY 29, 1908

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL, The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates-a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Reconciled Errors.

The Essenian story of the crucifixion, given on our fourth page two weeks ago, is a learned and an ingenious effort worthy the most skillful modern lawyer, to reconcile the discrepant statements of the Gospel, and give that alleged event the semblance of truth.

Possibly concealed in some old cranny where hidden 1800 years ago, -if that genius did not wholly-exhaust his legal skill-will be found a statement harmonizing the genealogy of that same crucified Jesus as related hy Matthew and Luke. And then there are some other important variants in the inspired volume that need the touch of genius to make consistent with modern thought. It would be desirable to know if dreams were more reliable 1900 years ago than now; and it may be well enough to discover the real parent of this third person in the Godhead. The angel told Joseph, Mat. 1:20, that the Holy Ghost held that distinguished honor; while amazed Mary, Luke 2:48, who as mother, ought to know, calls Joseph the father.

And was the great multitude, 5,000 says the report, who were fed with five loaves-twelve basketsful being left-see Mark 8:20, a real, genuine, honest-Indian transaction? Wasn't hypnotism practiced a la the Flints? like the doings on Pentecostal day, related Acts 2?

There is so much hocus-pocus extant in these modern times, all traceable back to the Magian priests, the inventors of magic, if Christian representation can be trusted, so it is very desirable to gain a reliable account from an old Essene, who was possibly there, and ate at that immense picnic? How large were the loaves? Were the attendants filled with food

As regards miracles, Homer relates one of Bacchus, a sun-god, identical with Mithras of Persia, and Osiris of Egypt. Some Tyrenian pirates were sailing past a desert island. They saw a comely youth near the shore and made him captive, thinking him of royal birth. They bound him with cords; but these instantly fell off, and the god sat smiling in silence. The honest man, of education, whether pilot saw evidence of divinity, and announced to the crew he was a god. The captain rebuked the bilot, and said they would take the captive to Egypt and sell him for a slave. They set sail and were proceeding merrily, when, lo, streams of fragrant wine began to flow along the ship; vines with clustering grapes spread over the sail, and ivy, laden with berries, ran up the masts and sides of the vessel. Shipmates, in affright, called the pilot to steer for land. Bacchus, assuming) the form of a lion, seized the captain, and the terrified crew plunged headlong into the sea and became dolphins. The pilot remained aboard, and the god made his character known, and took the steersman under his protec-

Miracles were common to all the half-gods in the barbaric ages, and the more improbable the story the greater the evidence of their divinity. The average reader who thinks, places no confidence in stories resembling Munchausen's, whether told by pagans or Christians, deeming all of them but detached fragments from a common

Continuance of Crushing Facts.

Those of our readers not deeply ead in ancient lore, who have not levoted years in tracing the relationship between pagan and Christian mythology, were of course severely shocked with our statement of Feb. 15, that:

"There is much evidence to sustain the theory that Mary, and her son, of the Christian religion, are identical with Isis and Horus of the Egyptians. But, strange as it may seem, whilst Mithras and Osiris, Dionysus and Jes. Bacchus, Apollo and Serapis, with many others in name, all masculine sun gods, and all interblended, a knowledge of one is generally a knowledge of the whole, wherever located or worshiped."

So Lempriere, in his Classical Diotionary, says:

"Isis was identical with Venus of Cyprus, Minerya of Athens, Cypele of Phrygia, Ceres of Eleusis Proserpine of Sicily, Diana of Crete, and Bellona of Rome."

He should have added Asphoreth of Phenicia and Astarte of Babylonia. Maspero, author of "Ancient Egypt and Assyria," p. 202, says:

"It was the custom of conquerors to ransplant nations like trees, sending tribes from the North to the South the East to the West, and that after each campaign thousands of captives were exiled to colonize some distant were sent to fill vacant places thus denuded of its population."

This shifting and amalgamating of peoples, languages, customs, religions and gods culminated in giving different names in different localities, to the

The sun at rising, noon and setting bore different names. Each was a fraction of the same god, to each of whom hymns were sung in his praise, and this fact gave us, without doubt, the Christian trinity, the Father, Son and Holy Ghost. It was the "invincible sun" to which Constantine devoted a day, still bearing its correct name, Sun day, and still giving evidence of its ancient rising at dawn, when Mary, the magdalene, was hunting the burial place of one of the sun gods known as Jes, another name for Bacchus, which, when removed to Rome, received the Latin terminal, us, and is known to moderns as Jesus. He was located in the almost unknown Palestine, because that country had been recently desolated by the armies of Titus, her people slain, else sold into slavery, and there were none to dispute the biographical statement, a habit still common to fiction, writers the world over, to locate their hero where there are no persons to

controvert their statements. But it is of the "Virgin Mother," the "Great Mother," the "Queen of Heaven," names the pagans applied to Isis, and were also applied to each of the goddesses, titles the Roman Catholics apply to the Virgin, and is traditional proof that Isis and her additional proof that Isis and her prince of heaven, of whom we pronose mostly to write on this occasion

Jeremiah 7:18 charges the cities of Judah and Jerusalem with "gathering wood and kindling fire while the to the Queen of Heaven." And Jeremiah 44':25 repeats the fact, and represents the Lord as wroth and swear ing a great oath on account of it.

If Manes, the Christian founder of the Manicheans, whose ability, influence and power was so great, and he was correct when he said. "Mithras and Jesus are one," then, as all the sun gods were reputed to have been born of virgin mothers, is it not evi- erature. It is the sword and dent Mary was one of the sisterhood of "Queens-of Heaven?" And are not Catholics correct in worshiping her, if their worship is extended to

Good Christian reader, don't assail your venom upon the editor for directing attention to these facts of history, with conclusions drawn therefrom; but reserve a portion of your vituperation to heap on your false predecessors, who, with threats of hell and eternal flames; with unlimited use of the forger's act, aided by the torture chamber, confiscation of estates, the impoverishment of loved ones, and even reduction to mortal slavery of opponents: but rest assured the time is rapidly approaching when everypriest or layman, will join us in the exposure of these Christian frauds

It is only a matter of time. It was thirty-seven years ago, in the Catholic church of Fulton, Ill., we listened to a discourse from Rev. Mc-Govern, its pastor, resident of Clinton, Iowa, who said from his pulpit:

"The church knows how the Holy Scriptures were written, and is re-luctant to place the Bible in the formation to lead them to their destruction."

We noted - the words, there - and then, and through all the subsequent years have directed attention to the acquisition of that knowledge to which the priest hinted, and have spent many hundreds of dollars for remember Bishop Grafton, of Fonddu Lac, Wis., who said in his pulpit a couple of years or so ago:

"We of the clergy have been made by the church her ministers, to teach, NOT WHAT WE THINK IS TRUE but what she puts into our mouths to

-if the well educated preachers would teach what they KNOW to be true, the time would not be distant Strong."

when the SUN, which was the god of the Hebrews and of all the early religions, as also the sun gods and goddessés by whatever name, or however disguised, would give place to the God of Science and of Truth, which is superior to all creeds, and all fictions, and will reign supreme while eternity endures. -

Isis is represented as the twin sister of Osiris, the principal Egyptian sun god. Horus was the product of that union by a miracle, of which Matthew's dream-story of Jesus' parentage is but child's play in comparison. Mural illustrations of this mother and child are not confined to Egypt, but are scattered all over Asia Minor, and are numerous in Italy, while many temples and shrines are yet found which were erected to their memory. Mat. 2:15 claims to be quotation from one of the prophets: OUT OF EGYPT HAVE I CALLED MY SON." Again, Hosea 12:9, says; "I am the Lord thy God from the land of Egypt."

Open, you who have Rawlinson's History of "The Seven Great Monarchies of the Ancient East," opposite page 144, volume 2, Alden's edition, and see a beautiful illustration of the madonna and child, as found on a cylinder in the ruins of Babylon. Then turn to page 198, last paragraph, and read a word description. It fits Isis and Horus, Mary and the infant Jesus, Venus and Bacchus. But the story of the latter, being an account of the Venus of Milo and child, the latter removed and the arms of Venus broken off by a Catholic priest soon after its discovery in a cavern, evidently to conceal the duplication of the Madonna, . We know our readers want the truth about it, which has long been withheld from the public. so we propose to relate it, with other matter in our next, if possible.

#### Its History a Stream of Blood.

Thaddeus Burr Wakeman, Esq. one of the most substantial lawyers of New York, has a long article over his signature in the Truth Seeker, of date Jan. 4, entitled "Defenders of the Faith," which should attract general attention. As an indication of the tendency of liberal thought we are sure readers of The Progressive Thinker will be glad to see an extract. ' Read and reflect:

"The Christian religion has been by far the most persecutive, terrible, and bloody of all faiths, and still so remains. This fact is now generally veiled and kent out of sight, especially by Christian sects and Morbut when occasion calls, or nermits. 'the call of the wild' soon reveals their true nature. The true attitude of these religions towards the rest of the world is given in the 10th chapter of Matthew, verses, 34 to 40, which are here quoted from words of

"Think not that I am come to send peace on earth; I CAME NOT TO SEND PEACE BUT A SWORD.

"For I am come to set a man a ariance against his father; and the daughter against her mother, and the daughter-in-law against her mother-

his own household. "He-that loveth father or mother

'And he who taketh not his cross and followeth after me, is not worthy "He that findeth his life shall lose

more than the is not worthy of me.

it; and he that loseth his life for my sake shall find it."

Then Mr. Wakeman again:

"These few verses are by far the most murderous passages in all litblack flag of Christianity raised against all the mass of the human race, and consequently its history has been a stream of blood. This passage never could have been at first consciously dictated or written by any human being. That it was not is now one of the blessed results of the mod-The Progressive Thinker, and hurl all ern science of evolution and of its social and historical discovery of the real and tribal growths of religious and political institutions. This science now makes it perfectly clear that no such person as Jesus Christ whether as God or man—ever existed. When in the Irish tribal history, ancient and modern, we find a flesh and blood 'Banshee,' we may hope to find a similar flesh and blood 'Son of Man.' Emanuel,' 'Messiah,' 'Jehovah,' etc., in the tribal history of the Hebrews The 'materialized'—to use a phrase of the Spiritualists-apparition of the 'soul of the state' or tribe, as Shakespeare rightly describes it, never was a living man, and never imposed this curse of the sword upon our race."

It is probably not generally known that Col. Ingersoll, in his last lecture at Kansas City, Mo., spoke of Jesus as a myth. And it has been reported the Colonel had in preparation a lecture at the time of his demise, in which he proposed to fully establish the mythical character of "our Savior."

#### Col. Burr's Statements.

It was Col. Smith, late deceased at Topeka, who defined religion as "Human effort to obtain divine aid." So writes Wm. H. Burr, Esq., of Washington, who knew the Colonel long and well. He says while Col. Smith was president of the Washington books to aid in the search. We well Spiritual Society there, were no "invocations." Some good Spiritualists think invocations are out of place insocieties without the cabalistic "Father, Son and Holy Ghost."

Col. Burr says it was Col. Smith, who practiced before the Supreme Court of the United States who said. "Justice Bradley declared nine of the justices of the Supreme Court at that time were, skeptics, less Judge

# Angels on

Much Needed Work as Illustrated by the New York World .- The Real, Genuine Angel on Earth Will. off Able to do so, Clothe the Naked, Adolf Lorber is Doing in New York, returned to school. -Hungry School Children Riot for Free Food.—Five Thousand Youngsters Overrun Policemen and Stampede Into Restaurant for Lorber's Hot Dinners .- Little Cripples in the Crowd.—Three Relays of 500 Each Made Happy,

created a riot yesterday in an endeavor to force their way into Adolf Lorber's restaurent, Nos. 274-276 Grand street, New York City, where for several days the proprietor and his equally generous wife have been feeding pupils who have not had sufficient food at home because of the poverty of their parents.

Mr. Lorber and his wife did not realize what they were undertaking each day to the hungry school chil

when they decided to throw open the restaurant between 12 and 1 o'clock dren, and so they were unprepared for what happened. As soon as it came noon, hundreds upon hundreds of pupils from the schools in Christie. Forsyth, Hester and Grand streets rushed toward the restaurant. came from all directions, and in almost an instant the street was packed with children, all fighting to get into the place.

The dozen policemen detailed to the restaurant were unable to handle the youngsters. The men were crowded to the walk and the school children brushed by them, crowding by hundreds into the restaurant. When the place was full those outside still

Suddenly there was a crash, and weather lasts," he said. "I can only the great plate glass window fell in, give seats to 500 boys and girls at a lingling and clashing in a thousand time, as I must reserve room for my pieces on the floor. The children in customers, but I will gladly give din-their wild rush had pushed a police-ners to as many boys and girls as I man through the window. of the establishment had been re- 12 and 1 o'clock each school day. served for customers, and they ran to the other end of the room in alarm. Couldn't Club Them.

The policemen did not dare use their clubs on the children for fear he had not had enough to eat. far easier for the bluecoats to cope father." with it, but the youngsters rushed under their arms and even between get a warm, free dinner.

The children on the outside seemed that Lorber had set aside for them. and they shouted and yelled for admittance. Fully 500 of the young-

Mantell, his manager, thirty waiters and some of the diners managed to in addition to vegetable soup, hamget control of the children in the restaurant and made them pass in sin-|boiled potatoes and tea.

They are on Earth as Well as in the gle file into the dining halls on the Spheres Above, and are Doing a second and third floor, where five hundred dinners had been put on a series

of long banquet tables.
Thus, in relays of 500 at a time, 1,500 children were fed before 1 o'clock. It was with the keenest re-Feed the Hungry, Take Care of the Infirm, and Encourage the Untry the Infirm, and Encourage the Untry the first three relays. There were fortunate.—Read Carefully What many sad faces as the unfed children The scene in the dining halls can

hardly be described. They grabbed food from the waiters' trays and in a minute or two had cleared the tables of food. Then they shouted for more Bring more meat! Give us more bread! This is the first we have had to eat to-day?" they cried. There were several cripples in the

mob. The other children, even in their excitement, took care to protect these unfortunates. One little boy, More than 5,000 school children about ten years old, who walked on crutches, was carried into the restaurant by a policeman. Mr. Lorber took the lad to one side and gave him a seat where he would not be trampled

-"Why did you come here?" asked Mr. Lorber. "My father sent me because we did

not have food enough at home," answered the boy. Treat for the Cripple.

Mr. Lorber called a waiter and or dered a biscuit tortoini for the cripple. The eyes of the youngster fairly popped from his head when he saw t brought in. And the eyes of every boy and girl near the cripple looked enviously at the lucky youth as he

"I will take the box home to show my mamma," said the boy, putting it into his flocket. . "Can I come here every day for dinner?'

The boy was assured that he could have his dinner every school day at the restaurant. This inquiry prompted Mr. Lorber to make a brief speech to his guests.

"I will continue to feed you children every school day as long as cold This room | can accommodate in my place between As each relay of children

passed out of the dining halls, Mr. Lorber noticed that many of the children had filled their pockets with bread and rolls. He asked one boy if "Sure," said the lad, "but want to

composed of men, it would have been , take these home to my mother and Abraham Mantell, manager of the restaurant, had his seven-year-old

their legs in the frantic scramble to son, Julian, present yesterday when he children were fed. The boy has not been eating well for ten days, and to fear they would not be able to get, the father said he wished him to see into the restaurant in the brief hour how real hungry children did eat. Little Julian' followed the children's example and ate a hearty dinner. It will cost Mr. Lorber \$1,000, he

sters had succeeded in getting into says, to restore the broken plate-the restaurant before half a dozen po-glass window, but he declares he does licemen barred the door. The others not care, his only regret is that he stood in the drizzling rain waiting to cannot feed all the children who need food.

The children ate 800 rolls and 125 three-foot loaves of bread yesterday, burger steak with onions, spinach

WEDDING CEREMONY.

Of Mr. Edward M. Hale and Mrs. Madelene M. Sheppard, at the Church of the Soul, by Rev. Cora L. V. Richmond, Chicago, Sunday, Feb. 10, 1908.

(To the congregation.) We wish to say to our friends: "That all the world loves lovers." We ove them, whether in the May time of life, just coming forth to meet the with maturer thoughts and affection; or whatever be the period of life, for in love there is neither springtime, summer nor winter, but only the perfect joy of love.

We have here two workers in the spiritual vineyard, who have done their work separately for a good many years. They knew and loved each other in early years, but drifted apart. Both have had their trials, both have had their joys and sorrows. and, after years of friendship, they have found that it is not good to be alone, and have come here, choosing this church—and its pastor—as the one favored shrine for their marriage service. So they have come all the way from Lima, Ohio, to be with us here to-day, that we may help them celebrate the event that brings them together.

At the shrine of marriage we have Edward M. Hale and Madelene M. Sheppard.

(To those about to be united.) Dear Friends: You have had for each other a long and fraternal friendship and know the qualities of each, so this union that you now solemnize is the mature fruitage of great calamity make him a your lives, the blossoming that comes with those golden days that crownlife's best and happiest moments. We are glad too meet and welcome you caused by a miasma, but by a here in this perfect hour of your happiness i For the years of labor may here be added years of blessings, and compensation. As your separate lives have been dedicated to truth, so may this union, make of your gifts and of his sustenance an added testimony unto the light of the spirit. It needs no words of ours, for you

well know the nature and solemnity of the life into which you are entering, and which has come as the crown of your existence. May this sacred tie more and more

bind you together, and in token of which to each of you I give one these sacred lilles, as symbol of the added life that is yours. The love that comes in the Springtime.

It may pass as springtime flowers, But leaves its incense in nature's And the blessing is ever ours.

The love that comes in Summer time and endorsed the Christian psychol-May be like the open rose in bloom, ogy movement. Verily a sledge ham-

But the petals sometimes fall on the And wreathe with fragrance the lowly tomb

The love that comes like purple fuit, And the golden grain of the Autumn time Brings its wonderful ripening; -Joy-bells like those that angels

chime, Like those rare lily-bells from heaven. Like the wonderful message unto

Now may these joy-bells chime for

May their music each day, more and more, fill Your home with that Love which is ever new. And win you to added strength, un-

You ever know that the Powers bend Around and o'er you from the realm

above. That they ever on your paths attend, "For love is heaven and heaven is love."

NECESSITY THE MOTHER OF INVENTION.

Verily a Sledge Hammer Will Frequently Do What an Air Cushion Would Fail to Do."

Nan is frequently very stubborn. Old ideas are good enough for him. It is impossible to make him change his thoughts until new things or

been.' Thus when good old Doctor Finley insisted that yellow fever was not quito bite, his conferees laughed at him and called him a crank, but when the government sent a for every sorrow may your mutual soldiers to Cuba they naturally belove and joy bring you brightness and came alarmed lest the yellow fever would do what they had confidence in that the Spaniards could not do: hence they appointed a Yellow Fever Commission, which found out that good Dr. Finley was correct, and now the world is compelled to recognize his cranky idea.

The doctors of America had an opportunity to also engage in the work of psychotherapy inaugurated by their French conferees. Charcot. Bernheim and Liebault, but they refused to do so. Along comes the Christian Scientist, and the inroads that they have made in the doctor's field as well as in the old dogmatic church ideas has compelled these old hidebound "Weare-Its," to look into psychotherapy. The leading doctors of Baltimore and Boston have recently read papers on this subject and on Feb. 14 the Chicago Physicians' Club, composed of

# An Important Call

### All Should Read It Carefully, and Then Respond.

N. S. A. WORK.

The N. S. A. Calls Are for the Public Good.

I trust that the Spiritualists will not look upon my call for the usual continuance of a begging habit. Too many people think the N. S. A. has a mania to ask for funds. Well, examine the record and find how finance is being applied by this body for your welfare personally, and for the future of Spiritualism. You will then feel the need of adding your dollar or all you can send, in order to assist the great work.

The N. S. A. should have a million dollars in an endowment fund.

That would give permanent sustenance to it. We are compelled to ask for funds, because the Spiritualists tive few respond. What have they done. Unless you have given, what iberal souls allied with the N. S. A. but you are also needed. A good, old low lady sent a few days ago, twenty dollers one-half of which she dedicated Each Society of Spiritualists in the its income will be continuous. She added: "Am quite feeble, but wish to do a little for the cause, which is my here for office use and for inquirers only hope in the feebleness of eightytwo years of earth life."

need. It is a benediction upon us for some one often inquires here to would remit full dues to the N. S. A., it would not need to ask for another all things keep this office posted. dollar. If each Spiritualist would give And send here any clippings from your a dollar annually to their local Soclety, no need would exist to present attractions for the public to patronize their meetings in order to sustain the work. Let us get out of the speculative conditions and into the self-sus-

taining era. We need more close

communion, and less fanatical cort to give tests to people who have no use for them.

Please give heed to the calls sent forth from this office; they are for your benefit. What assists one; as-sists all. Do not hesitate to send your mite, no more than should you delay spring collection by Societies as the giving liberally, if you have that desire. your giving in the future may be un-

> If your Society is not an auxiliary of the N. S. A., or of a State Association, that does not prevent your take ing a special collection for the National cause.

I have not made sufficiently prominent the accumulation being made of an N. S. A. Endowment Fund. That will be for a perpetual income for the cause of Spiritualism. Every Spiritualist should feel that to be a de-

mand upon their generous giving. The general fund is the only workare slow to send it. Only a compara- ing fund of the N. S. A. That has heavy demands upon it. Do not fordomend have you? There are many localities and workers in need. Send to me your name and address. for future important notices to be

United States should send to this ofbe a perpetual monument to her, for fice the names and addresses of their officers.

These addresses are often important going your way. secration, such as the Spiritualists this office, as their addresses change,

obtain your address. It is embarassing not to be able to

ocal papers of interest to our cause. Reflect on all this, then act. Fraternally.

GEORGE W, KATES, Secretary 600 Pennsylvania Ave. S.-E.,

## The World's Missionary

GEORGIA GLADYS COOLEY.

She Writes an Interesting Letter From New Zealand, Australia.

I've reached the land of the South-ern Cross and am not at all disappointed in the little Dominion of New Lealand, with its pretty harbors and climate somewhat resembling that of

In looking over a report which is said to be authentic, I find that the population on Dec. 31, 1906, was es-

There were 47,731 Maoris in this on her hat. The coast line is 4,330 miles length, the area of North Island is body preparing for a good time, and 29,459,520 acres, and the South fell in for my share of it all. Island comprises 37,456,000 acres. In The holiday week is obser four years the Dominion has gained 51,772 people by immigration. The principal cities are Auckland, Welling-

ton, Christ-Church and Dunedin. Jan. 1, 1907, there were 226 pub- and every possible excuse for having lications on the register of New Zea- one is taken advantage of. land newspapers; 65 are daily newspapers. There are 411 public libraries; 50 public hospitals. Over 900 miles of telephone wires are laid 9,000 miles. The state railways are

employ over 10,000 hands. There are 80 members in the House of Representatives; the legislative council membership varies, the anpointments and reappointments be-

ing optional with the government. employ 3 56,359 hands. among whom women predominate.

000 pounds' worth of butter and conspicuous place. and nearly 3,000,000 pounds' worth of frozen lamb, mutton and surprise also greeted the speaker at valuable product; the colony exports several dozen of beautiful postal over 6,500,000 pounds' worth yearly, postal cards from various states and which amounts to almost \$32,500,000. cities in American were read to her, Thus, taken altogether, the figures among them the American flag, as sent by the president of the N. S. A., sum up well for a comparatively new

has an excess of bachelors over spin- with the words "Your nation salutes ister. Have not heard an authentic you," brought all the patriotism of report as to widowers, but I know there are some in the colony. have the ballot, are considered quite its faithful workers. free and equal to their brother-man. Perhaps this accounts for the small friends, and may I ever be worthy of percentage of spinsters. I seem to your esteem. hear a sigh from some of our good sisters in New England and elsewhere past, with them you are helping me saying, "How I'd like to visit New Zealand. Come along, dear girls,

there is room for all. I am at present in New Zealand's

(capital, the city of Wellington. The seat of government of the colony is a busy sea-port, with a population of 70.000. The days are bright and sunny, as we are now in the midst of summer, but, oh! the wind! How it whistles! Chicago must make her nost polite bow, and say, "Dear Miss Wellington, in this one thing you certainly do surpass the greatest city on earth." their hats on with both hands, and the timid lady is sometimes nervous. for fear the ruffle on the bottom of

her dress may take a sudden notion to whisper a little gossip to the flowers I arrived in this windy city the day before Christmas, and found every-

The holiday week is observed here everybody has a royal good time. The people are very fond of holi-

days in New Zealand and Australia, My engagement with the Wellington Association opened in New Century Hall Building, Sunday, Jan. 6, where I opened to a full house of Telegraph lines cover nearly most interested listeners. The society own their own church, a spacious some over 2,500 miles in length and building, well built and neatly kept. A new organ has just arrived from England, and is under the management of Mrs. Paul, who fills her position with ability and ease. The president of the society, Mr. W. McLean, is the right man in the right place, There were 4. manufactories and has his heart and soul in the upand works operating in April, 1906, building of the cause. The ladies of The yearly the organization are also striving in wages paid totalled 4,457,619 pounds. their endeavor to make everything a Woolen mills employ many hands, success, and showed excellent taste in decorating the platform most tastily In 1906 the exports were valued with flowers and flags for the opening at 15,211,403 and the imports 14,303,170 pounds, English money. New glorious stripes and stars that have

Zealand exports annually over 2,000,- never known defeat, occupying a most A sweet and never-to-be-forgottem Wool is New Zealand's most the opening of this meeting, when Dr. Warne, and his good wife, again country of small area.

It is also said that New Zealand made itself manifest in glorious colors my soul to the surface and I felt like Women giving three cheers for America and

I thank you one and all, good thoughts you have helped me in the in the present, and through them we

will all meet again in the future. Yours for truth and progres GEORGIA GLADYS COOLEY.

mer frequently will do what an air you, howbeit you cannot bear them

cushion would fail to do. Psychic phenomena, which is the basis for all religions, will not receive the advantages of the age of ours until the Christian church is almost dead, and then some one will rejuve nate it with a hypodermic injection, and thereby show it that its foundation is really its despised phenomena, and then there will be a scramble to apply the same laws that are applied to the other sciences, viz.: That of attention as well as critical analysis, so that its laws may be understood, and when these are studied, understood

now, but when he the spirit of truth is come, he will lead you into all truth."

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

There is not the least necessity in trying to prevent people from think ing. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a and obeyed, they will begin to under- duty. A man, that is, is bound to be stand what a master meant when he as reasonable as he can. Sir Leslie said: 'I have yet many things to tell Stephens.

## "Old General Debility

As Viewed by the Great Seer and Author, Andrew Jackson Davis and Other Celebrities.

IS SPIRITUALISM GAINING

of Spiritualism by Hudson Tuttle, W. J. Colville, Mrs. Copa L. V.

To Hudson Tuttle, Esq., Berlin Heights, O.

Dear Mr. Tuttle: .In the New York Times' Saturday Review of Books, commerce of his gifts, for to sell discued to-day, there appears an arti-cle headed "Spook Hunting," which is a review of M. Camille Flam-marion's book entitled "Mysterious motive to prey on the affections of Psychic Forces." You and I believe in progress as much as we do in immortality or the verities of religion. So ment believing, can you explain why it is server that Spiritualism is a great deal more love unpopular and despised than it was forty years ago? The heading of the above-named article is a case in point. The writer of this review is substantially a believer in Spiritualism; has great respect for Sir William Crookes, and has no doubt that the phenomena are not wholly explicable on the hypothesis of trickery; and yet he is not able to write his review without Spiritualism and its manifestation. spised one or two score years ago. Some time, when you have a halfhour of leisure, I should be glad to have your explanation.

I am sending this same query to W. J. Colville, Cora L. V. Richmond, and Andrew Jackson Davis. I am generally, or at least frequently, able to answer such interrogateries for my-self, but I confess to be in the dark regarding the solution of this ques-

Very truly yours, EMMET DENSMORE. New York.

Response From Mr. Hudson Tuttle. While I do not believe that Spiritualism is dying out, no one convers- tone of the secular press has grown ant with the movement from its ad- more unfavorable. Newspapers are

draw the audience. The managers nals for the diffusion of spiritual found, however, that where admit- knowledge would not be demanded, tance fees were asked at the door, to draw a full house nothing succeeded like a spiritual show. They followed of the National Spiritualists' Associathe lecture with a "test medium." tion assured me of a rapidly growing Then the lecturers found that to secure dates they must supplement their lectures with "tests." Many added this business, and those who dld not were starved from the field. I well remember the one time that

I was followed by a "test exhibition." I felt hurried and ill at ease from dressed.

who was to give a demonstration of ualism as the science of life here and Spiritualism, came on with an athereafter. I claim no credit for my tendant supposed to be his wife. committee blindfolded him, and he as I have given them to others. I do, proceeded to tell the colors of various however, claim to have labored unselfarticles handed to him as signalled to him by his assistant through a code well-known to stage "mind-readers." Then he said that a spirit named there" and some one recognized John; umph over the crass theories which and so he went on giving names and now seem to predominate. generalities of descriptions and fercing recognition whenever he saw the opportunity. It was humiliating to have such a puerile performance pass as Spiritualism, and to stand there as its exponent. In conversation with many old-time lecturers they have expressed the same opinion.

Not that I object to tests: there cannot be a superabundance; nor is there a question that there are many genuine and true sensitives who give their best efforts to satisfy the demand. I object, because if we know anything of psychic laws and influences, the platform, before mixed audiences and confusing agencies, is of all places the most unpromising, and the best psychics must meet with repeated failures. In many cases, the "fishing for pointers," and attempts to have broadest generalizations of description recognized as personal, are pitia-

The manifestations of psychic power demand silence, harmony, and passivity, all of which the platform deiles, and when an attempt is made to thrust its manifestations before the public the utterance is imperfect and the path of pretence and fraud is easy to follow. The platform should be consecrated to the exposition of results: to teaching what Spiritualism is at its highest and best. Investigation should be confined to the private

In many cities and towns, "test mediums," having been "ordained" by some local or state society as pastors, organize churches and hold Sunday meetings which advertise their "me-The result to the world is that these self-assertive mediums toned Spiritualist paper it would reare classed with the fortune-tellers, astrologers, clairvoyants born with a veil," etc., whose alluring advertisements fill the personal columns of the daily newspapers. In many places the reporter for the Press will find only these "shows" in place of the societies which formerly commanded public respect.

As "materializations" caused the greatest wonder, so they have caused the greatest harm. The demand for IMPOSSIBLE manifestations was insatiable; the mediums over-reached in their confidence in their dupes and shameful exposures followed. POSSIBLE, under the most exacting conditions, they are easily imitated, and an exposure of the fraud becomes, in the eyes of the world, an exposure of Spiritualism. Surely no cause has had such a burden to bear or had stronger opposing influences to contend with; and, had it not possessed the vitality of truth, it would have

succumbed to the attacks of fees and OR LOSING? the folly of its friends. In cataloguing the causes which have produced the A Symposium on the Present Status greatest harm, commercial mediumship should be placed among the most injurious. Whatever may be said in favor of the laborer receiving his hire, Richmond, and Andrew Jackson all that is spiritual has no price and cannot be measured by dollars and cents. The gospel may not be free now, but Christ asked no door fee when he delivered the Sermon on the Mount. A medium cannot make

those who hopefully seek for mes-

sages from their departed ones. In the face of all discouragements, have to believe that Spiritualism, as cause, is steadily advancing. The flotsam and jetsam of crass theories, the assurance of prententious ignor-, and and folly, with the wreckage of old beliefs and system, may obscure its current; but my faith is strong and abiding that the current will for all these aside and flow clear as . the heavenly springs from whence it issues. It came at the demand of an age not satisfied with blind faith in apologies and grimaces to ward off the past, that required the spiritual to prejudice. My recollection is that be demonstrated by the rigid rules Spiritualism and its manifestation applied by science to the material, were nothing like so unpopular or de- Whenever it has been met by scientists with honest, unprejudiced endeavor, it has not been found wanting. The shams and frauds which, when exposed, seemingly wrought irreparable damage, have produced only rip-ples on the mighty current. The nature of spiritual beings, their capabilities and limitations, is being learned, and the old belief in their omniscience cast aside. The realm of spirit is a realm of law.

Spiritualism is for the home, and the influence of the countless circles gathered round the family board, and the unheralded mediums who administer thereto, are the most important factors in determining the growth of the movement. I do not think the ven will deny that it has greatly published to please the general pubchanged in its public exhibit. Many lic, and not one advocates any move-causes have contributed, but in the ment from principle. Yet J. R. Franmain this has been the work of its cis, editor of the Spiritual paper having the largest circulation in Ameri-In the old time the Spiritualistic ca, recently predicted that the time meetings depended on lecturers to was not far away when special jourthe secular papers taking that office. My own experience as editor-at-large tion assured me of a rapidly growing liberality. I had no difficulty in se curing publication of articles in the daily newspapers of Chicago, New York, Boston Omaha, Cleveland, and many lesser towns, and sometimes these contributions were given prominent places with large headlines. Well knowing that a portion of the audience cared nothing for the lecaudience cared nothing for the lec-ture, having attended for the tests, and requirements of the paper ad-

I began fifty years ago-perhaps as Then the well-advertised medium, a boyish dream-to inculcate Spiritwritings, for they have been given me the culture it has given me. That my publications are more and more demanded encourages me to believe that 'John" appeared to someone "over a sane philosophy will sometime tri-

IT MUST, for Spiritualism is the only solution of the great and all-important problems of last hope—and if it fall, what is there to take its place?-Berlin Heights, O.

Response From W. J. Colville.

In reply to your inquiry concerning the present status of Spiritualism, I can only say that last June and July, when I had much opportunity for feeling the public pulse in England, I observed a higher appreciation of Spiritual philosophy than ever before, and found that the London Spiritualist Alliance and Light were very highly respected.

In . America, organized Spiritualism is not as well presented to the public as in Great Britain, and my experience, wherever I go, teaches me that the most cultured and influential psychic questions prefer to work on independent lines, or, if they ally. themselves with any society, they prefer New Thought or some undenominational affliation. I consider the coarseness with which Spiritualism is often associated, and the low-minded ness of many Spiritualists, as two of the chief causes for the contempt inwhich certain phases of Spiritualism

Psychical Research is really in quiry in Spiritualism under a rather non-committal name. I cannot be lieve that Spiritualism as a philosophy is losing ground. I am convinced that it is steadily gaining; and if anyone to-day would start a distinctly highceive liberal support. My honest conviction is that a close corporation can never embody a truth intended for universal acceptance. As a distinctive and exclusive body of people, Spiritualists are, as a rule, not up to a very high standard, and it is the constant airing of petty grievances and putting the worst foot forward which is very largely responsible for the low esteem in which some aspects of Spiritualism are generally held. Then it is to be remembered that distinctive phenomenal movements rise and decline, to fill definite needs. A wider scope is being given for Spiritualistic propaganda now than ever before, though in a less exclusive manner. I think we can safely aver that, on the whole, the public press all over the world treats every psychic question far more respectfully to-day than even ten years ago; but so much imposition, in connection with

posed to public view that much en-

couragement has been given to opponents to sneer at the entire Spiritualist movement. I find in all my travels, coupled with the opposition to which you call attention, more widespread interest and general sympathy than ever before. The more rationally, temperately and constructively the subject is presented, the more respect it receives; and I can truly say the press notices of my re-cent book, "Universal Spiritualism," have been, for the most part, entirely friendly and often eulogistic.

Response From Cora L. V. Richmond. To my mind, the problem which your inquiry implies does not exist,

Alameda, Cal.

and therefore needs no solution First, I do not consider it true that Spiritualism, even as a name, is more despised now than it was forty years ago. The fact that some, presumably, very young writers who have no knowledge of the history of Spiritualism, write of all who believe in spirit communion as "spook-hunters" does not affect the facts., The press throughout the country is willing to publish any well-written account the facts and philosophy of Spiritualism. Recently two large daily newspapers in Chicago, formerly very violent in their antagonism to anything pertaining to Spiritualism, devoted a column each week to the subject of Spiritualistic phenomena.

To-day, Dr. Alfred Russel Wallace. co-discoverer with Darwin of the the ory of Natural Selection, stands as the foremost naturalist of his time; yet he distinctly stated at the International Spiritualist Conference in London in 1898, that his views concerning the facts and philosophy of Spiritualism had not changed since his first investigations were published. Sir William Crookes has gone on from honor to honor, notwithstanding his epeatedly avowed belief in Spiritualstic phenomena. When Judge Ed monds declared his belief in Spiritualsm he was persecuted and lost his position on the supreme bench of New York because of that avowal. To-day no man is publicly ostrucised on ac ount of Spiritualism.

The fact that the American So ciety for Psychical Research was formed for the purpose of investigating the phenomena of modern Spirtualism places its investigations and results within the Spiritualistic field. Therefore, I consider the investigalons and conclusions of such men as Professor James, Professor Hyslop, Di Hodgson, and others as belonging to Spiritualism, and, with the work of Frederic W. H. Myers, as Spiritualism pure and simple.

The resaon there is not so much fuss made about it when a man accepts Spiritualism to-day is because times attended, and sometimes spoke at Spiritualist meetings (not organized then), but he always avowed himself an Episcopalian. Professor Mapes called himself an "investigat,

I recognize the fact that Spiritual. ism is the open door through which Theosophy, Christian Science, Mental Healing, Psychic Research, and other cults have trooped in, each one bor rowing from its facts and philosophy but when Professor Elliot Coues spoke in Chicago for the Theosophists (he was the president of the Theosophical Society) he devoted the whole evening to Spiritualism as having brought all these things into the world. The orthodox thinkers and the Theoso phists, under whose patronage he spoke, were disgusted, but the Spiritualists were delighted.

I think in any general meeting of Spiritualists, National Spiritualists' find as many representative people as formerly. At The Hague last summer there was only one other Spiritual ist (Mr. Stead) present beside myself, yet I, known to have been a lifelong medium and Spiritualist, received marked honor.

One other thought is worthy of note; the public mind GENERALLY accepts Spiritualism as a factor in the world. Wills are decided in favor of the Spiritualists in nearly every case that has recently come to my notice. Railroads (when clergy rates were in vogue) accepted the credentials of properly endorsed speakers, and, in fact the whole subject has passed into the domain of general recogni-

I am of the opinion, however, that in the early days, when to be a Spiritualist it meant martyrdom, minds of a certain stamp were found ready, as in every case of a new persuasion of Rogers Park, Ill.

Response from Andrew Jackson Davis. In the nineteenth century the work accomplished by the extraordinary flood-tide of spiritual intercourse was, and continues to be, a universal demonstration of the central truth people who are deeply interested in that every human individual is im-

> But as a novelty in the religious world. Spiritualism is afflicted with visits from old General Debility. As a continuous vaudeville performance the ISM is steadily vanishing.

> And yet, notwithstanding all that may be implied concerning the subsidence of the ISM, the spiritual dispensation was never more prosperous as a source of new ideas and of universal inspiration.

> > When Things Go Wrong,

do not plead for special gifts Wherewith to gain the ends I seek ask not for the luck that lifts The proud above the humble weak: But one great attribute I crave It is that I may still be brave

do not plead for favors which My fellow toiler may not share; et him who wishes to be rich Make wealth the burden of prayer;

When things go wrong.

Whatever comes, however ill The winds may blow. I'll get along If I may keep my courage still

When things go wrong. S. E. KISER.

HEROES AND HERO WORSHIP; AND THE HEROIC IN HISTORY.

By Thomas Carlyle. A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and draso much imposition, in connection with matic tensity of earnestness. A notable phenomena especially, has been ex- Mterary effort. A fine edition in cieta.

# Happy Days.

#### Mrs. Mary T. Longley Writes of Journeyings and Pleasant Visits in California.

are still here, and the more we see crowd." of the great work going on all around us, the building of great and hand-friends of Brother Dawbarn appeared some structures; the clearing away of by special invitation, to spend a few vant tracts of debris -- from the effects of the terrible earthquake and fires These gentlemen are both medical of 1906, the more we are impressed men, specialists in their respective

domitable energy of these people. telligent thinkers. They are interest-so much has been accomplished in ed in Spiritualism and kindred subeighteen months that the result is jects. almost like the magic rising of a We had a delightful evening, which handsome city from the sea. San concluded with a bountiful and dainty

delightful interview with him. He appears hale and hearty, full of spiritual enthusiasm and mental vigor. He is spending a portion of the winter in Oakland and the vicinity of San Francisco, lecturing and holding

classes in spiritual love:
W. J. Colville, the indefatigable orator and teacher in our cause, is also one of the senne. At its close he doing a grand work here and elsewhere in California this senson; and seen an exhibition of true Spiritualcontinues to be the embodiment of ism." eternal youth and power.

Owing to the fact that we planned, we shall have to forego an-other delightful visit that we have Words will not express the personal gan State Association, and for several years a trustee of the N. S. A.

ualist and a fine trance medium. We have highly valued his work and enjoyed his counsels and inspirations. Both he and his genial wife are numbered among our choice friends-and of their urgent invitation to visit

probably then to remain and to plant early years appears the same a score our own vine and fig tree—literally—for more of later years, though the

Since our last notes in The -Prothings-too many "to ehronicle, ex-tand which we must largely furnishcept in the memory-among the most valued of our experience has been our visit to, and all too brief stay with, Charles Dawbarn, the San Leandro philosopher, so well known to the readers of the Spiritual publications years we have been friends, have only occasionally seen each other, but terminated all too soon. and I have in my possession at home bloom and sweetness of its interests many cherished letters from his and significance lay upon all our and brain have handled, and I have dear entertainers ringing in our ears; not hesitated to mail him my criticisms and objections, which invariably brought forth his prompt re-joinder, which, sometimes, would joinder, which, sometimes, come in such clear and unmistakable terms as to give me new understanding of his position and theories.

Now after a period of fourteen years—for in 1894 we were privieged to visit the San Leandro sage in this same beautiful home-we again met our brother and received his hearty welcome. He is but little changed, the years deal kindly with him; those who knew him in the ears of his lecture work from city to city and camp to camp, in the 80's, would not fail to recognize him now. His home in San Leandro is an ideal one of heauty and comfort; presided over by its home-keeper, Mrs. Beeson, lady of refinement, spirituality and intelligence, it presents an air of perfect hospitality and genial hominess o those who enter its doors. - All who have read and been interested in the articles that have been published rom the brain of Professor Dawbarn, who may read these lines, will envy us our visit to this home and its

I regret that space in The Progressive Thinker is too limited to nermit an extended account of our visit. We feasted constantly on good things from both sides of life. Professor Dawbarn gave us a twenty-five mile spin in a commodious auto over the country boulevards which is eventuaally to reach San Josewa fine road from which we drank in the sunlit air of the hills, laden with the sweet ness of morning and the scent of

Many Spiritualists have been say ing that the San Leandre philosopher no longer, accepts the fact of spirit communication through mediums. They would reverse that opinion could they have "taken occasional lances at us during those three days On two of them Professor Dawbarn held extensive interviews with Spirits John Pierpont and Dr. John Warren by special requestiof our host; each evening was largely devoted to inter dews with Spirits Pierpont, Lotela and Nannie, at which each of these intelligences were closely questioned on a variety of spiritual topics and encouraged to give elaborate expression of their experience, researches and modes of life in the spirit world Our friend is a Spiritualist, and after all we found very little difference between his conclusions and the teachings of our spirit inspirers, when they came down to a definition of terms and to an analysis of opinions. Our spirit helpers have dared to beard

Our last chronicle of happy days him a very genial, friendly fellow inspent by us in Sunpy California was deed, and that his strength is given to penned from San Francisco, the won- the service of humanity in many ways derful city by the Golden Gate. We not suspected by the "madding

> On the evening of Feb. 5 two close hours with us-and the spirit friends. lines, successful practitioners and in-

Francisco is enterprising, it cannot be repast of choice viands about middenied; it is sure to rise above any night. Father Plerpont came for condition of disaster and to triumph an hour to reply to the many quesover every ill.

While in Santa Cruz, we had inscientific character as applied to tended to avail ourselves of the warm spiritual mediumship, the processes of and cordial invitation of our friend, life in the spirit spheres, etc., which Henry Harrison Brown, to visit his the visiting gentlemen propounded. "Now Home" colony for a few days, Both Doctors Meacham and Rice exbut owing to the heavy rains, we did pressed their gratification. Spirit not venture over the long road which Nannie followed with accounts of stretched for miles between our stop-school life, methods of study and emping place and that Home. However, ployments incidents and experiences we had the pleasure of greeting in the spirit world. The gentlemen Brother Brown at the home of the both declared they would gladly en-Parker family, and of holding a most ter such "kindergarten" schools, and work as she described. Nannie concluded by giving impromptu poems to the gentlemen on subjects selected by themselves.

During the evening our host occasionally made a remark or asked a question, but declared that he pre-ferred his friends to have the full

I mention this to show our friends at large that the San Leandro philoscalled East earlier than we had opher does not repudiate mediumship

anticipated—one to the California pleasures of our visit at this beautiful home, in the northern part of this home—their memory is registered state, at Healdsburg, of the Hon. D. upon the brain and I am satisfied that Dewey, formerly of Grand Blanc, it is of such an high order that it will Mich., once president of the Michi- take its part in the registration of psychical experience upon the brain of our spirit bodies when they are made Brother Dewey is a staunch Spirit- up for our use "over there," and that we shall carry them with us to that fair country beyond the "Fogland," which we hope to attain.

In the process of time Nature makes over our physical bodies, and we are sorry not to avail ourselves so gradual we are told it takes about seven years to complete the trans-But this is not the finis of our Cali- ture replaces atom by atom in the fornia experiences. "It is written "In same manner as before, so that the scar of burn or wound received in not far from the "Golden Gate"-at original body had been outlived and that time, Brother Dewey, we shall replaced several times in the mean-search you out. in building up our spirit bodies from gressive Thinker we have been doing such material as she has at hand re-register upon, or within the spiritual cranium such memories of expertence as have made a deep impression on our consciousness?impression perhaps as indelible as that of scar on the physical frame. here and abroad. We had been slated Memory is a mental process, it befor a week with our long time friend, longs to the psychical, why should we Brother Dawbarn, but owing to our not carry it beyond "Fogland," into And in thy sojourn dare to do! recall East, we could only remain with spiritual spheres of vibration and cons, as a part of ourselves?

But I' must not linger-our visit have been regular correspondents, is as well, it ended while still the hands. He and I have not always hearts. We left with regret and with agreed upon subjects that his pen the expression of regret from our but we had the great pleasure of the company of Brother Dawbarn through

several beautiful towns, the city of Oakland, across the bay to San Francisco, to the hospitable home of our dear friends, the Winks—who are also personal friends of the San Leandro sage-for a day with them and us, of never-to-be-forgotten happiness. Love to our friends all-we shall soon be on the wing again.

MARY T. LONGLEY.

HE HAD A VISION.

Which Implied an Impending Disaster.

To the Editor: In the year 1904 I had a dream and vision. I dreamed of seeing America with an immense umbrella unfurled over it; this was covered with the stars and stripes. I observed many people strolling around the staff supporting the um brella. Suddenly the people became excited, and making a frantic rush toward the ropes which held the flag in place, grasped them, and pulled it entirely down. The stars and stripes were not returned, but instead a flag of solid buff color. After this, peace was restored and quietness and harmony prevailed as before:

When I awoke I observed distinctly the full form of Abraham Lincoln. Upon his countenance a trace of sadness rested.. This lasted about ten seconds. For fully thirty minutes after he had passed beyond my spiritual vision, I felt an intense, deep sadness of impending evil to-our nation, in political, financial and social

Mr. Lincoln, while in the physical organization, delivered a speech, in which he "warned the people to beware of the rapid concentration of wealth. The present time is proof that the old flag of sterling principles is being torn asunder and the people's protection of right and justice ignored; and that a new system will prevail in religious, social and political matters. Through the new order of things, there will be more sisterhood and brotherhood than ever be fore—a better, brighter way and day. This is my personal interpretation of it.

ALLISON H. TRASKA Webb City, Mo.

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Peo-Our spirit helpers have dared to beard miles versus Dr. Helen Densmore and the lion in his den, and have found W. J. Colville. Price 30 cents. Convention Proceedings. (Continued from page 7.)

frain from lending aid and encouragement to outside organizations that are avowedly or secretly antagonist le to this organization or to the Na-

tional Spiritualists' Association. This resolution is intended to cement the ranks, and do untold good to the cause. It certainly indicates that the State Association will take care of itself against all opposition, and that perfect unity was better manifest in this convention than ever before, even in the election of officers.

Another substitution in the mediums was that of Dr. Burgess putting Mrs. Amanda Coffman on in his stead. The Doctor was perhaps too bashful, for we all know he is good in that line of work.

At the close of the Thursday evening meeting the following resolution was read from the rostrum by President Wilkins:

Whereas, our beloved President, Dr. George P. Warne, having been called to the presidency of the National Spiritualists' Association, the duties of which high office making it impossible for for him to longer fill the office of President of the State Asso-

Resolved, that the Illinois State Spiritualists' Association in mass-meeting assembled, while congratulating the National Association and the cause of Spiritualism at large upon the change which has given them such a capable and devoted leader. it cannot refrain from expressing its high appreciation of the long selfsacrificing and intelligent service of Dr. Warne, to this association and the cause of Spiritualism in llinois. From the ever memorable year of 1898, when the very life of our association and the cause of true and genuine Spiritualism in the State were at stake, up-to the present hour, almost triumphant, through the many and vital conflicts that have met us in Illinois, like Henry of Navarre, wherever the fight was thickest and the din of battle the loudest there proudly waved the white plume of our devoted leader, and in that plume and that leadership lay the honor and the glory of our cause.

Be it therefore resolved that this assembled in behalf of the Spiritual ists of Illinois do hereby extend our heartfelt thanks to the peerless leader, the devoted servant, the genial, the fair-minded, lovable and loving gentleman, Dr. Geo. B. Warne, for his many and constant valuable services to our association and the cause we love so well, and that we give him onr hearty good wishes and God-speed for the future.

DR. T. WILKINS, Reporter. COMMANDS OF THE SOUL

Go down! Go down! O man of clay! Arise, O Soul, and find your way On wings of thought and strength of · Neve.

To realms of angelhood above! Let all earth's flery passions yield And give to kindness Life's whole

Go down! Go down! O selfishness! Arise, O Soul, from thy distress, And leave below to fade and die And harmless on the future lie Thy faults and woes! arise and be Thy part of the Divinity!

Go down! Go down! O humaan lust Arise, O man, and love and trust The true, the good, the noble thought, And in thy soul have fear of naught.

Arise, O Truth! forever be The fount of thought that feeds the stream

Of human souls, and fills the dream Of earth with fresh and pure intent, And leave no earthly time misspent DR. T. WILKINS.

Ed. Lunt in Corvallis. Ore.

Will you kindly allow me to notify my friends and numerous correspond ents that I am now located in Corvallis, Oregon, for some time to come, I find Corvallis to be quite a church town. About 15 churches if I have counted correctly, afford devotional privileges to its 4,000 inhabitants. Being a college town, and seat of Oregon Agricultural College, It needs to be, of course, on its good behavior. Hence its numerous "gos-pel joints." Prohibition of the liquor traffic is also in effective force, and hose who must have strong drink are obliged to import it from a distance, and also to be mighty sly about

I have unearthed a few Spiritualists who have the courage to avow their convictions, and most prominent among these are Dr. and Mrs. L. V. Flint, who have held the fort here for wenty years, in the face of opposition and ridicule. They have erected and maintained for several years near their residence a commodious building in which to hold services peculiar to our religion or science, or cultwhatever you wish to call it, while there are not many avowed Spiritual ists in this community, I am assured that very many among the church people have become interested in the question of spirit return, and although Mrs. Flint is not able, owing to ill health in the home, to do much public work, she is doing a great amount of good among the young people who flock to her home for such instruction and good fellowship as they find alvays ready for them.

I find I have taken upon myself quite a large contract in agreeing to answer letters of inquiry regarding my telephone article in your issue of But I hope the friends will have patience as I shall reach them all in time.

Corvallis, Oregon.

"A Share History of the Inquisi-tion." What It Was and What It Did. To which is appended an Account of Persecutions by Protestants. Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price. \$2.00. "Spiritualism and the Law." Series of Papers Compiled from Legal

Authority by the Hon, Charles R.

Schirm of Baltimore, Md. This pam-

should read. It is a subject that peo-

ple are not familiar with. Price, 25 'Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

### Eyeglasses . . .

Not Necessary

Forms of Discused Eyes Successful-ly Frented Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called 'Actina.' stored by that wonderful little instrument called 'Actina.' "Actina" also relieves sore and granulated lids, iritis, etc., and removes chtaracts without cutting or drug-been sold, therefore "Actinag" is not an ing letters are but samples of hundreds we receive. "Actinas" have experiment, but is reliable. The follow-we receive. "Mr. S. M. Walker, corner Carolina and Palmetto Sts., Los Angeles, Cal., wfites: "Afr. S. M. Walker, corner Carolina and refull rapidly. I consulted so-called scientific oculists and had special glasses made, but all to no avail. I bought an Actina and in less than thirty days Thanks to Actina, I can read or write now for hours every day. I would not be without it for any amount of money."

Rev. Charles Carter, East Springfield, N. Y. writes:—I have made a severe test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. Dower, and now my glasses are no longer necessary, for I see as well, if "Actina" to all my friends.

E. B. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—'Actina has cured my eyes so that I can do without glasses. I very seldom, have headache now, and can study up to eleven o'clock after a hard day's work at the office." 'Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" can be used by old and dress to the Actina Appliance Co., Dept. 342N, 811 Walnut street, Kansas City, Mo., You will send your name and address to the Actina Appliance Co., Dept. Seen to the Actina Appliance Co., Dept. Seen to the Actina Appliance Co., Dept. Seen to be seen to the Actina Appliance Co., Dept. Seen to the Actina Appliance Co., Dept. Seen

### Some Good Books.

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to

"The World Beautiful." Second Series. Comprising The World Beau-tiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Un-

seen World.
"The World Beautiful." Third Se-

"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Ametayst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch ofhow she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Con-"The Spiritual Significance." tains the following interesting chapters: The Spiritual Significance; Vis-

ion and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

"From Dream to Vision of Life."
As the title implies, itcarries one from the mortal to the immortal life;

Full of spiritual thought. "The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divino Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Mo-

ment May Dawn on any Hour.

"The Life Radiant." The motto of
this book is "Follow It, Follow It,
Follow the Gleam." Contents: The
Golden Age Lies Onward; Discerning the Future; .The Ethereal Realm; The Power of the Exalted Moment; Nectar of the Hour.

"From Dreamland Sent." of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought. All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00, each.

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.
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William G. Jordan. Price 30 cents: "The Kingship of Self-Control."
By William G. Jordan. Price 30c. "Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Trine. Price 35 cents each. Waldo

By W. J. Colville. Price 30 cents. BOOKS FOR THE WORKERS.

"Fate Mastered, Destiny Fulfilled."

"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing, By James H. Stevenson. Price \$1.50. "Dynamo Tending, for Engineers or Electricians." By Henry C. Horst-mann and Victor H. Tousley. Price

"Modern Carpentry and Joinery." By Fred. T. Hodgson. Price \$1:00.
"Practical Bungalows and Cottages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson.

Price \$1.00.

"Practical Carpentry or the Builder's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1.00 each. "Common Sense Hand-Railing and

Stair-Building." Price \$1.00.
"Modern Carpentry." Price \$1.
These valuable books are by Fred.
T. Hodgson. Price \$1.00 each, or

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Preparation. Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength

and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated. No one can afford to be without this book. Any one who tries some of the special recipes will discover that propor preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest de

gree of normal health by following the phlet is one that every Spiritualist recipes of this cook book. It will simplify methods of livinghelp to settle the servant question and the financial problems as well as point the way for many to perfect health, Price \$1.

# General Survey.

The Spiritualistic Field-Its Workers, 113 Work, and General Progress, the World Over.

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

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

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

Mr. E. A. Schram writes from Peru, Ind .: . "The Spiritualists of Peru had a most interesting meeting last Sunday. Mr. Wm. G. Miller, of Ft. Wayne, paid the society another pleasant visit, and gave some most in-teresting messages. Mr. Miller is an honest worker and will do the cause good wherever he goes."

Dr. Jos. Montoya writes from Wichita, Kans.: The cause is progressing nicely here under the able leadership of Mrs. Sargeant, president of the First Spiritualist Society, and the future of Spiritualism here appears much brighter than it has for many a day. Mrs. Bessie Bellman, president of the State Association, of Winfield, Kans., has delivered two of her stirring addresses here during the last skx weeks. Dr. Castleman, of the Masonic Home, has also spoken for the society. Last Sunday night Hon. Benj. Wilson, the noted Socialist agitator of California, delivered a religio-political address at the F. A. A. hall, the regular meeting place of the society here. All three of these speakers have been well received and their efforts have greatly aided the cause of truth.'

S. W. Mahaffey writes from Conneaut, Ohio: "Mr. Will V. Nicum, of Dayton, Ohio, is delivering a course lectures in Conneaut to large and enthusiastic audiences. Not only the Spiritualists are turning out in large numbers from every part of the city and surrounding country, but the audiences are well represented by church going people and also thinking citizens who are ready for the higher teachings in spiritual philosophy. Indeed we are having a spiritual revival and the general wish is that we might be able to keep Mr. Nicum right along. The following clipping is from the Conneaut News-Herald: 'The Spiritual meeting Wednesday night was well attended, a large number being attracted to listen to the discourse of Will V. Nicum of Dayton, upon the subject The Great Purpose of Spiritualism. Mr. Nicum is acknowledged throughout good. the country as a broad and liberal . thinker and one of the most logical and eloquent speakers on the public and myself are the only Spiritualists platform. He does not antagonize in this very strong orthodox comany one but aims to harmonize all munity where they talk of nothing conflicting beliefs, holding that they but the "Blood of the Lamb and the are all factors in the upbuilding of crucifixion of the Savior" in a revival the race which aids to the perfecting of civilization. There will be another meeting to-night at 7:30, to which all the angel world, and for true Spiritmaeting to-night a interested are invited.'

"Golden Correspondent writes: Rule Spiritualist Society held its usual grand good meeting on Sunday, Feb. 16, with W. F. Peck of St. Louis, giving us something that will prove to the hungering soul food for the fu-'His subject was "Christ and Buddha." The sublimity of thought of the purpose and character of both, as it fell from his lips makes us all want to be masters and seers, and go forth battling for the right. We hope to retain Brother Peck through the month of March. Messages were given by Mrs. Nora E. Hill. All were recognized and gave satisfaction."

Mrs. W. J. Youmans, state secretary, writes from Portland, Ore .: 'Under instruction from the State Board of Spiritualists of Oregon, I. am to notify you of the recent changes in the Board, Mr. L. B. Larsen resigned and Mrs. M. A. Congdon was elected to fill the vacancy. Mr. J. H. Lucas resigned as secretary and Mrs. W. J. Youmans was appointed to fill that vacancy. Mrs. M. A. Congdon was also elected state missionary. - The fifty-ninth anniversary of Modern Spiritualism, in which all the state is invited to join, will be celebrated under the auspices of the State Board, Mar. 29, and we are lookahead to a grand reunion. A hearty welcome is extended to all mediums and friends. Try to meet with us on that day. My address is 445 Columbia street, Portland, Ore."

Mrs. Elizabeth Hite, who resides at Elmont, Kans., Rout No. 10, desires the address of the healer, Mrs. L. A. Maybee, as she is sick and needs her services. Will some kind friend give her the information she desires?

Frank T. Ripley goes to Belding, Mich., for the Sundays in March. He would like to lecture and give spirit messages in that state for week evenings. Terms réasonable. He will officiate at funerals. Telegrams and letters should be addressed to Belding, Mich. April and May open for engagements.

itualist to feel chagrined that his holy with Spiritualism is permitted to stand she is minister of the Spiritual Church forth in all its inherent beauty.

Consumment of the sound comment of the comment of t BEAR IN MIND that the editor of THIS GENERAL SURVEY BEPART.
MENT 18 ONLY INTENDED TO
CHRONICLE THE ENGAGEMENTS
CHRONICLE THE ENGAGEMENTS
CONTRIBUTORS. He may or may not, agree with their respective views.

> TAKE NOTICE .- Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only ne side of the paper, and in a plain, legible hand, and thus avoid the ne-cessity of preparing your copy for the printer. Please bear this in mind.

> Edith M. Crosson writes from Sandusky, Ohio: "On Sunday, the 23d of this month, I will close a two months' engagement with the Sandusky Spiritualists. Since being here have had remarkable success, the hall being filled at each service. Last Sunday I held three services, one at Huron, Ohio, where I officiated at the funeral of Brother Wm. Meeker, a staunch Spiritualist, also an Odd Felow. He was the only Spiritualist in the town, and had requested a Spiritualist funeral. The church was crowded, and I had the pleasure of hearing the remark "that was the finest funeral sermon ever delivered in Then I came back to Sandusky and spoke to the order of the K. of P. on Fraternity, it being their anniversary. I wish to make with societies through Central Kansas after March. Address me during March in care of general delivery, Station A. Columbus, Ohio."

F. G. Ward writes from the Vet-gran's Home, Cal., as follows: "I reeran's Home. Cal., as follows: ceived a message from the invisible forces which, if true, ought to be made generally known, and would be of more value to this state alone than all the gold that was ever dug out of the mines. It is as follows: 'If the fruit growers of this state would plant a strip of vegetables of all kinds, except potatoes and cabbage, each side of their fruit orchards and vineyards, in three or four years they would not have any Egyptian moths or cottony scale, for when they came to their full vigor they would go to the vegetables, and that would destroy them and their larvae."

Mr. and Mrs. Bloom served the Progressive Society, North avenue, Sunday evening, Feb. 16, to the edification and comfort of a large audience. These good people are willing and faithful, and always ready to do a good turn for the cause and some society.

. G. C. Smith of Grantsburg, Wis. tells how he recovered his health; and now, when the day's work on his farm is over, he devotes his attention, free of charge, to healing his afflicted neighbors, thus accomplishing much

Mrs. E. D. Johnson writes from Frederickton, Ohio; "My husband ualism.

W. J. Sponsler writes: "I think your paper the greatest of all for information, provoking . thought, and leading one out of the ruts of superstition and bigotry; deep, clear and convincing.

W. T. Schumacher writes: ."The Spiritualistic Church of the Student of Nature, on Sunday, Feb. 16, at Van Buren Opera House, had a large audience. The pastor delivered an uplifting discourse. The flower readings were most excellent. Every communication was satisfactory and was recognized by some one in the audience. - Mediums are always encouraged to give the-spiritual messages to the grief-stricken mourner.'

Harriet Boulton Byers writes from Louisville, Ky.: "The Church of the Soul holds services every Sunday night at 6th and Walnut streets. Mrs. T. B. Grunwald, the pastor, is doing a grand and glorious work for cause. Her society is growing all the time, and is self-sustaining. The Ladies' Aid meets at her home once a month, and the developing class meets every Tuesday night. It is well attended and very instructive. The spirit messages and psychometric readings are so convincing the most

skeptic are bound to believe."
Ferd C. Suhrer writes: "We regret exceedingly having to announce receiving a message from Hon. Harrison D. Barrett, stafing It will be impossible for him to be in Chicago to fill his engagement with the Fraternal Order of Spiritualists on the 8th of March as advertised. We hope to be able to give the exact date in the next issue. Rev. Will J. Erwood's engagement ended to-night. sisted in the afternoon in initiating one of the largest classes we have yet had and spoke to the largest afternoon audience assembled this season Do not fail to hear Mrs. Ada Turk Knapp tell the story of her five-days' entrancement on Sunday evening. Mar. 1, Hygeia hall, 406 Ogden avenue, corner of Robey street, second

A. B. Peden writes from New York: Mrs. Effle Roberts writes from "I take peculiar pleasure in renewing Blackwell, Okia.: "Feb., 12 Mrs. S. my privilege of enjoying The Pro- E. G. Thorp, of Oklahoma City, orgressive Thinker (prospectively) for ganized and chartered the First Spiranother year. It comes as a radiator itual Church of Blackwell, with a and regulator each week and should membership of thirty. Mrs. Thorp is receive the practical support of every the Oklahoma State Organizer, and is earnest, honest Spiritualist, since its certainly well qualified for the work. one persistent purpose is to relegate She was with us three days, giving us the charlatan and mountebank to the her soul-inspiring lectures and followlegitimate domain of righteous con- ing them with most beautiful spirit demnation. This diabolical "material- messages each evening, and holding ization" has done inconceivable injury circles each afternoon, most of which to the progress of genuine Spiritual- time was devoted to giving spirit mesism. It has shrouded the "house sages which always fall as balm on beautiful", with the repulsive drapery the aching hearts. We cannot praise of deceit, and made every honest Spir- Mrs. Thorp too highly. She will be us again in a few weeks, at religion should thus be dishonored by which time one of our members will base misrepresentation. Keep the be ordained by her for the ministry. fire of just exposure burning in the From here Mrs. Thorp goes to Perry, crucible until every form of this Guthrie, Mulhall and Wesgate; then damnable "dross" disappears and to her home in Oklahoma City, where of that place."

Thos. S. Kizer, of Decatur, Ill., sends us \$13 for a list of subscribers. Thanks, brother. Your example is certainly worthy of being followed by others.

E. H. Thompson writes: The Fra-ternal Daughters held their regular Wednesday meeting in Atlas hall, 406 Ogden avenue, and the following mediums took part: Sisters Dr. Caird, Adams and Schmidt, and Brother Schmidt. Our next meeting will be Feb. 26, 2 p. m. and 8 p. m. This will be our regular monthly get-together social. Everybody is cordially invited. The ladies serve lunch free We hope to see a large gathering, and want everyone to shake hands with one another, and feel within themselves better in every sense of the word for having met us."

The Church of Progressive Spiritualists, 3329 Vernon avenue, was crowded to the limitations of the room Sunday, the 23rd, and it made our growing colored auxiliary think more strongly that ever of increasing their capacity. The part they took in the State Convention has given them extra popularity, and the road to success is plainly visible. Let the good work go on.

Miss Louise Loebel, the efficient and energetic Secretary of the Wisconsin State Spiritualist Association, remained in the city over Sunday, a visitor to the Band of Harmony services, Sunday Morning, the Church of Progressive Spiritualists, whose services begin at 4 o'clock and where she gave a short and beautiful talk; and in the evening gave the messages at Wilcox Hall, 361 east 43rd st., for Mrs. Cleveland, who is still in the hospital, and who was reported in the meeting as improving. Miss Loebel made herself useful while among the Spiritualists of the Convention, and out of the convention, and she has a standing invitation to come again and will be more sweetly welcomed -next time for the closer acquaintance she has with our people.

Geo. H. Brooks was not intentionally omitted from the special mention in the proceedings of the convention, but Dr. Wilkins, the reporter, was also the Secretary of the Convention until he became President, and he says he had to hold so much in memory until the close, when he sat down to the -machine, with the program before him and put the proceedings in type, and was liable to omit something. President of our neighboring State Association, as he is, is deserving, with his secretary, Miss Loebel, of great credit for his services to cause, in his untiring efforts, and his mental worry over his arrest. He is also to be credited with having done good work at our late convention.

Mr. and Mrs. Kirchner did work at the Occult Society, on Sunday, the 23rd, to the edification and education and comforting of all who were in attendance. These people are good, faithful workers in the cause.

Brother J. H. Demby, pastor of the Church of Progressive Spiritualists is recovering from his attack of la grippe, and was at his post of duty last Sunday, to the pleasure of all the members and friends. He was assisted in the services by Mr. and Mrs. Kirchner, Mr. Pease, Mrs. Caird, Mrs. Lyons, who read-an interesting paper, Miss Loebel, of Milwaukee, Dr. T. Wilkins, and all those sweet singers, ever present at the meetings

Dr. T. Wilkins says; "More will be said of the Convention next week. anything that may have been omitted will be willingly given; but he wants to take this opportunity for thanking all who had the courage to face the blasts of frigidity and assist in making the Convention and Mass-meeting success, to the extend it so proved to Also to regret that the outside auxiliaries were not permitted to be present, and asks, as the President of the State Association, the aid of all societies, in the way of special collections, to aid in wiping out the deficit Send all moneys to Miss Eugenie Roubie, Secretary, 567 E 62nd st., Chicago, and says 'this is not begging, but there is a great work to be done and it will need money all the time

to do it with," The Band of Harmony services on Sunday, February 23, were at its usual height of grandeur and upliftment. No one can listen to the eloquent words of this highly inspired old-time and present-time lecturer. There is always food for thought in her sermons, and they will make people better who listen to them. The services are held in the forenoon, at 11 o'clock when no other Spiritualisf meeting is is-in session, and ought to have a full attendance every Sunday, that would even fill a larger hall. They should e attended by every speaker and me dium in the city.

Prof. W. F. Peck will give a lecture on Astronomy, illustrated by stereoptican pictures, on Wednesday evening February 26, at O'Donnell's Hall, 43 at the same hall Sunday, March 1, at 3 and 8 p. m.

A LETTER FROM STOWE, VT.

The Writer Expresses His Apprecia tion of the Grand Work Being Done by The Progressive Thinker.

To the Editor: For the enclosed stamps please send me a few Progress ve Thinkers of Feb. 22. 1908. I wish o distribute them to my Christian friends, to see if I can induce a little "think" along Spiritual lines. The whole paper is a mine of knowledge and educational along all psychic ines. The information spread out in his one paper is worth to me more than the whole year's subscription.

There are some twenty or more who claim to be Spiritualists in this town and Waterbury, and I know of only three (there may be more) besides myself who take any Spiritual publication. Many times I have tried o induce them to subscribe for The Progressive Thinker, but they seem to be as indifferent, to what is going on n our ranks as the wild Sioux Indians. They can always find a dolar for some cheap, trashy publication that is not worth the paper it is printed on, but for a paper that teaches and upholds what they claim to believe, "nary cent."

If Spiritualism don't make us bet-

ter men and women it is no good. I have been here seventy-seven inters, and of course have got nearly to the base of the western slope, bu as long as my feet press this little sand hill, I must have The Progress ive Thinker, even if I'm obliged to sell my winter overcoat to get the 'almighty dollar" to obtain it; I can guest of Mrs. McGarvey, and is giv-

yrap a blanket about me to protect me from the inclement weather, but nothing could answer as a substitute for The Progressive Thinker.

I admire the course you take in regard to the frauds in our ranks, and I hope you may be able, with the help of all honest Spiritualists, to drive them to the wall. May you long be spared to drive hot shot into their ranks, till not one dare to show their face among honest Spiritualists. We want truth, the whole truth, and nothing but the truth. Yours for honesty and Spirituality,

O. M. AMBLER. Stowe, Vt.

LAKE HELEN, FLA. News from the Southern Cassadaga

Camp. On Monday, Feb. 10, usual confer-

ence. In the evening, card party. On Tuesday afternoon your correspondent was the speaker. Subject was a poem, written by Mary Marsh Baker, of Kansas City, entitled, "The Law." The following stanza is a sermon in itself:

I hold this true, it is my creed: Within me lies my heaven or hell; It is by my own thought and deed I build the home, where I must dwell-

A marble mansion, tent of straw, I am the builder, 'tis the law.'

Mrs. Throndsen followed with interesting messages, which were all recognized. Mrs. J. D. Bartholomew gave the Wednesday afternoon seance, which was well attended. She is a favorite here, and has comforted many by her phases of mediumship. It was her first appearance in a public way since her violent illness. The old soldier's entertainment on Wednesday evening was an unique affair. The soldiers and their wives, together with the choir, made the number upon the platform about forty. President Hilligoss had his "Victor" there, which charmed the audience with patriotic songs and gave out the bugle calls, from the one calling to "action," down to "taps." Earl M. Johnson sang a beautiful solo which was encored, and Capt. J. H. Young and his wife, both nearing the "Sunrise" land, stood side by side holding flags and sang a long "medley" together which would be quite a marvel for a young person to remember all the The names of all the soldiers present were not obtained by your scribe, but among the number were Col. Van Horn, of Kansas City, Mo.; Major E. R. Hopkins, of Brooklyn, N Y.; Capt. J. H. Young, of Onset, Mass.; Dr. Brown, Hudson, N. Y.;

Dr. G. N. Hilligoss, Cincinnati, O.; Dr. Wm. Critchley, Boston, Mass.; George W. Webster, Lake Helen. There were two Confederate soldiers whose names are not reported—but it's the same flag now—no North, no South.

Mrs. J. D. Palmer and Mrs. H. S Kellogg acceded to the earnest re-quest of their friends to sit upon the platform. Their companions were wont to be in person at these gath-erings, but they have both listened to higher call and whisper words of comfort from the Plains of Peace. Major E. R. Hopkins was the first

speaker; he was graduated from West-Point and begin his military career in 1860, and was an officer in the egular army until after the return of the troops to Washington. He spoke briefly of the causes which led to-the war, of the strange vicissitudes, of the darkness which prevailed during the years of conflict, of defeats and victories, and then of the Peace that crowned brave efforts, but at a terri-

Dr. Brown responded to a call, and made a speech that solved the prob-lem as to planetary conditions upon Mars, one of the sun's children, and the "god of war," touched the souls of those who came under the influence of that planet and they had to do the fighting, but not be-cause they loved to kill. His kindly spirit shone out, so that no one could accuse him of having any desire, other than that which tended to the betternent of the nation and the safety of its homes.

Mr. Johns, of Mendota, Ill., although not a soldier, gave a humorous selection of how he "enlisted in the army." At the close of the regular program, Mrs. - Morrill and Throndsen gave messages to the soldiers, which were very much appre-

Thursday afternoon Mrs. Morrill lectured to a large audience, closing with messages which were thoroughly understood.

Friday afternoon, conference, sub-ject, "Co-operation," and it seemed to be the consensus of opinion that the Christian Scientist understood power of successful co-operation better than any cult known.

Saturday Mrs. Throndsen gave talk (as she calls her speeches), also messages; the talk was good; the nessages found a place in troubled

Major Hopkins has been called to Clearwater, Fla., to attend the fu-neral of his brother, James R. Hob-He has the sympathy of his many friends. Sunday brought a large number to

the camp. After the singing of "The Home of the Soul," J. Clegg Wright gave the invocation and later on delivered the address of the morning. His subject was "The Conflict Between the White and Yellow Races, and How to Treat It." The subject was treated in a illusterful manner. He affirmed that the differences in status, intellect, and moral development are largely defendent upon climate and geographical influences. The white races are the product of the north temperate zone. They are the latest and most highly developed race. The composite race will be the ideal race and with the intelligence brought about war would cease. The ate peace conference at The Hague is a fore-gleam of that most desired time. There will be no war between the white and yellow races.

The afternoon service was also full of interest. Mr. Throndsen sang the stand the difference between the for-Holy City with great effect. Dr. J. M. Peebles, from everywhere, was introduced and his stories of experiences the different countries visited filled us with wonder. The marvels he had witnessed were like the miracles of old. The people he had vis-ited prayed most earnestly for the wonders performed, lived near to nature, and yet we call them heathers. St. Louis, Mo. Mrs. Morrill spoke and gave tests in the evening with her usual success

Mrs. Wreidt, of Detroit, Mich., is a

ng trumpet seances. Those who atend speak very highly of them. C. E. S. TWING.

> TO THE SPIRITUALISTS OF OREGON

The State Board of Spiritualists earnestly desire to come into communication with every Spiritualist throughout the state of Oregon. Will all those who read this please write to the state secretary, Mrs. W. J. Youmans, 445 Columbia street, Portland, Ore.

ATTENTION, WISCONSIN:

Wisconsin State Spiritualists' Asso clation Convention, in Portage, \_April 21, 22 and 23.

I desire to call attention of Spiritualists of Wisconsin, as well as to all friends everywhere, that the State Association is to hold their annual convention in Portage, and we are to present to the convention as fine array of talent as ever came into the state, that there will be extended a welcome to all who can attend; and t is desired and hoped there will be large gathering of friends from all parts of the state, to take part in all the deliberations that pertain to the welfare of the cause in the state.

Many questions will come before the friends, of vital importance, that pertain to the advancement of our cause and I earnestly ask the Spiritualists of the state to come. The great bur-den of debt under which the Society has labored almost from its inception, making it next to impossible to do anything, is nextly lifted, thus givsomething, so that now the State Society is in better shape than it has ever been. And now, dear friends, please come. I know you will never regret the time spent.

Monday evening, the 20th, there will be a grand reception tendered the officers, members and visiting delegates; this reception is to be given by the city of Portage to the Association, and I ask of the friends everywhere to attend. Our State meetings have never been very well attended, the crosses I have had to bear, in the fact that the Spiritualists throughout the entire state seemed to take so lit tle interest in our annual convention I therefore feel to impress one and all with the importance of attending this convention, and give the State Society a boost. No pains is being spared by the friends of Portage to do all they can to make your stay there a pleasure. Rev. Nellie K. Baker, whose home

is in Portage, is working with all her might and main to make the meet ings a success, and I feel we shall have the best convention we ever had. Write to our secretary for any further information, and she will be more than glad to give you all the information, she possibly can. secretary is Miss Louise Loebel. 3630 Wells street, Milwaukee, Wis. - Watch the papers for further information in regard to hotel rates, and other matmake a showing that we never have before, and prove to the people that Spiritualism is not dead, nor dying. G. H. BROOKS,

President Wis State Spiritualist

190 S. 6th Street, Columbus, O. German Spiritualist Society in St. Louis.

To the Editor: We believe your renders will be interested to know that a German Spiritual Society was zanized in St. Louis on Dec. 1 1907, and that we have obtained a charter from the State Association. We named it "The Chain of Light Spiritual Society," this name being suggested by one of the spirit guides of our society.

Organization has been the slogan of our society, and we shall announce the Spiritualist papers and the great assistance one obtains in the study of Spiritualism, and all the allied sciences by being a regular reader there-

Some of our pessimistic friends tried to dissuade us from the undertaking, claiming we could not successfully launch such a society, and we would find the work too burdensome and would be money out of pocket; also that there was no field for us. and ended by predicting disappointment and failure. This seemed to be just the required stimulus.

Well, after an existence of two and one-half months we find that we have been instrumental in arousing interest in Spiritualism among people who never before had given it serious con-sideration. We are now out of debt, and have a few dollars in the treasury. Our field is enlarging in the proportion that we minister to the real spiritual needs of the people, and the "burden" is a pleasure because we see the great amount of good accomplished, and finally we never thought of failure and we see our work blessed with happy faces and new members, and the society sends two delegates to the State Convention at Cansas City, Mo. Feb. 26, 27 and 28, viz.: Mrs. Henrietta Ackerman, our regular' speaker and medium, and the sible by just a few months' organiza-

Had we awaiteed the approval of the "rest-easies," we ourselves may not have had just so much work nor so much pleasure and experience. We believe it was Dr. Benjamin Franklin who wrote, "If you wish to have any business faithfully and ex-

peditiously performed, go and do it yourself; otherwise, send." We adhere to the former part of We are working for a clean Spirit-

We believe our National, State and local organizations should, every proper occasion, declare their unaltered and positive opposition to all fakes and frauds that masqueradeunder our good name. Most public officials do not under-

ualism and a clean mediumship.

tune teller and the spirit medium, and cannot see why our mediums should be exempt from paying the fortune. Let us educate the public officials up to our standards, and discussions as to how this can best be done will be valuable, for we believe the fight

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 price.

OTTO VIERLING, M.D.

IMPORTANT MEETING.

Held at Joliet, Ill., the Notorious Hagaman Being Present.

On Sunday evening a well-attended Spiritualistic meeting was held in Jollet, Ill., which was addressed by Dr. Geo. B. Warne, president of the National Spiritualists' Association, who was accompanied by Mrs. Warne and Mrs. Alice Sexsmith, the medium. Joliet has recently been visited by the anti-medium agitator, J. Dwight Hagaman, who had held a series of meetings at several of the churches. Hagaman had literally floated into town in his house-boat, which was anchored in the old canal, and in which he lived while he was edifying the local elect.

Dr. Warne, in his remarks, said that it had been affirmed with a great de-gree of truth, that "our best friends were our worst enemies"—the thought being that the attacks of those who assailed and vilified us, by forcing us to aggressive action and unusual effort, stimulated us to a degree of exertion that resulted in forwarding the interests of Spiritualism, by compelling getting together and the forgetting of differences between Spiritualists, in repelling the assaults of the common enemy. The Doctor then recalled one or two personal experiences with Mr. Hagaman, and read some remarks of Moses Hull referring to the same individual. The Doctor then gave a most interesting and masterly presentation of some of the basic principles of our belief. He was listened to with the closest at-

Mrs. Sexsmith's messages; were numerous, concise, full of individual interest, and were without exception recognized by those to whom they were addressed.

At the close of the meeting, while the speakers were exchanging greetings with the many who lingered. Hagaman himself, who, with his wife, had been in attendance, made himself known to Dr. Warne, though so quietly that only those who were standing by knew of the incident, which was quite without any belligerent manifestation by the anti-Spiritualist.

The Doctor and his party were entertained by local friends, whose acquaintance he had made at the Lily Dale Camp, three years ago, remaining one night and Monday, making an inspection of the penitentiary and beng entertained at lunch at the Joliet Commercial Club before returning to hicago. It is believed that the visit of these

riends will give an impetus to the lready active and considerable local interest, in Joliet, in matters Spiritualistic. G. F. S.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of lines only will be inserted free. in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Mrs. Lulu Barlow, the beloved wife of Elsworth Barlow, passed to the higher sphere of life at Elwood, Ind., Feb. 4, 1908, at 33 years of age. She not only leaves a husband and two litthe girls to lament her departure, but a father and mother, Mr. and Mrs. Nelson Gunn, and a host of relatives and friends. Mrs. Barlow was a true and earnest Spiritualist, and believed in "living the life, and thus knowing the doctrine." According to her request the funeral was held in the Spiritual hall, the place she labored so nd loved so well. The hall was packed to overflowing and many people turned away. The floral offerings were beautiful. The services were conducted by the writer and the interment made in the beautiful cemetery at Elwood.'

WILL V. VICUM.

Passed to spirit life Feb. 7, at Columbus, Ohio, Mrs. Kuehner, age 75 years. She was one of the oldest Spiritualists of this city, also one of ts oldest citizens. Such women as she make the world feel empty and lonesome when they go away. and been a faithful wife, mother, and dvocate of the larger truth, being something of a medium herself. funeral was very largely attended, she being a member of one of the oldest German lodges, also one of the founders of the Old Ladies' Home. She eaves one daughter and son, and one brother, Agustav Blesh, of Detroit, and several grand-children. The undersigned officiated at the funeral. ELIZABETH HARLOW.

Mrs. Olive B. Fowler passed to pirit life Feb. 8, 1908. She was a levoted Spiritualist and reader of The Progréssive Thinker. For the past twenty years she has been a nember and constant attendant of Verona campmeeting.
BY THE FAMILY.

Lincoln, Me. Mrs. Margaret Smith passed to

spirit life at her home on High street

Plainview, Minn.; Jan. 16, 1908. She

s a sister of the lecturer, Mrs. Catherine McFarlin. Many years ago she became converted to the religion of Spiritualism and ever remained faithful to its sublime teachings. There were present at the funeral services only the immediate friends and rela-

tives of the deceased. The services vere very ably conducted by the Rev. Geo. F. Patterson, pastor of the Universalist church, Rochester, Minn. His words and poems were full of the beautiful sentiments and teachings of Spiritualism. The song service was sweetly rendered by a young ladies quartette. After the home services the remains were conducted to the family lot in Greenwood Prairie cemetery.

On Monday, Feb. 10, we conducted the funeral services of Mr. Warren Sanders, who passed to spirit life from the home of his brother, Mr. Allan Sanders, of Elyria, Ohio, Feb. 7. A short service was held at the home after which we went to La Grange a distance of fifteen miles, to the Methodist church. There we met by a large gathering of friends and acquaintances, many drawn there through curiosity and the announcement that there was to be held there Spiritualist funeral, and "it might be well for them to stay at home."

MRS. FRANCES SPALDING.

A. M. Whaylen's devoted wife, Tes sie, passed to spirit life at her country

home near Reinbeck, Iowa, Jan. 26, of dropsy and paralysis. She had been sick four years and confined to her home three. She was (as most of her people were) a firm believer in Spiritialism, and died as she had lived, true to her belief, friends and family She will be greatly missed in her home and vicinity.

Passed to spirit life from her home. on the morning of February 17, 1908. Mrs. Almira Augusta Stearns, of Gur-Gurnee, Lll. She was born inDorchester, Mass, November 7, 1829, was married in Warren, Lake Co., Ill., to John Stearns, who preceded her to the spirit home. leaving one son and two daughters to mourn her departure. Services conducted by Dr. T. Wilkins of this city, and Mrs. Amanda Coffman, of Grand Rapids, Mich. ceased was a staunch Spiritualist, up to the time of her transition to the

SUNDAY MEETINGS IN CHICAGO.

The Church of the Soul, Cora L. V. Richmond, Pastor; services in Hall 309 Masonic Temple at 11 a. in. Sunday School at 10 a. m. Mrs. Richmond will be at home, 3802 Hidge Boulevard, Friday afternoons, to receive callers. The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madlson street and California avenue. Service at 7:30 p. in.

and California avenue. Service at 7:30 p. in.

The Fraternal Order of Spiritualists. Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service 6:39; concert, 7; evening, 8.

The Occult Scientists meet every Sunday at Vincennes Assembly Hall; 3514 Vincennes Avenue, 3 p. m.; Mediums' meeting and conference, 8 p. m.; lectures, music and messages. Mrs. W. Brockway, pastor; residence 2962 rPairie avenue.

Brockway, pastor; residence 2962 rPairie avenue.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite; meet at 8 p. m., at Unity Hall, 431 31st st., cor. Wentworth Avenue.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Sunday, from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8 p. m. every Sunday, 183 E. North avenue, corner Burling street, Mrs. B. Hilbert, manager.

Society of the Psychic Porces holds services at Wilcox Hall, 361 E. 48rd street, at 8 p. m., conducted by 184 Cleveland.

Services every Sunday evening, also

Cleveland.
Services every Sunday evening, also Wednesday evening, at 7:30. Lecture, music and messages, 320 Flournoy st. Mary B. Hill, pastor.
Spiritual meetings held every Sunday evening at 8 p. m., at 233 Lincoln ave, conducted by F. E. Loner.
The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th st. Good mediums in attendance. endance.
Biblical Spiritual Society holds meet-

ings every Sunday evening at 56th st. and Madison avenue; conducted by Rev. Esther M. Cahoon, and other me-

Rev. Esther M. Cahoon, and other mediums.
The Universal Occult Society meets at 31st street (old 77) at 3 and 8 p.m., Sundays; meeting conducted by Mrs. Maggie Henry. Home address 3103 Prairie avenue.
The Golden Rule Spiritualist Society holds services every Sunday at 3 and 8 p.m., sharp, at 43 South Paulina street, between Washington Boul, and Park Ave. Nora E. Hill, pastor.
The Roseland Spiritual Culture Club holds services in Bock's Hall, 11526 Michigan avenue, the first and third Sundays in each month, Good music, good speakers and good message-bearers are always on hand. Mrs. J. Longstaff, president; residence, 7532 Kingston avenue, City.
The Starlight Spiritual Society, 586-32nd Street, holds services every Sunday Evening; also Monday evenings and Friday afternoons. Mr. Bunde, pastor: Mrs. Welnick, medium. Nodoor fee. Everybody welcome.
The Church of Spiriual Revelation holds services every Sunday evening.

holds services every Sunday evening, 8 p. m., 5963 S. Halsted St. The public cordially invited. Conducted

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## Convention Proceedings

### JULINOIS STATE SPIRITUALISTS' ASSOCIATION.

Held at Handel Hall, Chicago, February 18, 19 and 20, 1908.

President's Report. To the Officers, Members and Delegates Assembled in the Tenth Annual Convention and Mass-Meeting of the Ill. S. S. A.

Fraternal Greetings: It has fallen dent of the Illinois State Spiritualists' Association since February, 1898. At that time our state body first affilated with the National Spiritualists' Association.

During each succeeding year of the services have been given as a labor of sonal financial gain. Only those who are both a disgrace and a downright do nothing at all make no mistakes. The fault of omission may, however, Sutweigh wrongs of commission by achere may be found some errors of udgment that later wisdom would have avoided, but not a word has promptings of worthy motives that has our motto. been fruitless or wasted. Experience ipon our local, state and National delds emphasizes the uniform lesion that every endeavor and movenurtured solely for personal glory is foredoomed to be evanescent and predestinated for the cemetery of ob-livion. Inspired lips of a medium of own strength alone. Amusing are the by-gone centuries voiced a present day

I would not, if I could, tell you of faced and difficulties overcome in the pathway of official duties. None but the Recording Angel knows how many hours of time have been devoted to the private and public tasks of the position, the total number of miles traveled, points visited and addresses delivered in Illinois, or how many volumes the official correspondence and printed utterances would make.

Let me emphasize for the encouragement of my successor that his la-bors will not be wholly unrecompensed. Criticisms will be generously bestowed, deliberate misrepresenta-tions of the best-meant efforts will be put in circulation; misunderstandings will be inevitable; the envious will be ready to magnify mistakes and keep silence upon successes scored. There will, however, be the support of many loyal-hearted men and women, the priceless aid of spirit helpers, and the supreme approval of one's own conscience. Conscience means more than consequences.

Let me bear glad testimony to the unbroken harmony which has domi-nated every official board of the Ill. S. S. A. of which I have been a mem-Mutual respect and fraternal regard have been created by these relations, and have continued after the return of the individuals, one by one, to private life. The greatest good our common cause has been the inspiring motive of each member of my obligations to the men and women, without a single exception, who have given me the co-operation of their counsel and efforts to assist in the work of the Association.

"What is the State Association doing anyway?" No question is more frequently heard and in more than a majority of instances it merely voices the veiled complaint of the one who asks it because the 'Association is not spending money for his or her services-in other words its prompter is often individual selfishness.

Successive boards have wrestled many hours over the problem of missionary work in the state. Available funds have not been sufficient for that purpose to warrant their distribution with a lavish hand. Nothing is so perplexing as the finding of missionaries thoroughly adapted by temperament. education and spiritual development for that special field. Some are speakers only, while others are merely message givers. Few combine these two gifts, and in addition to them a tactful adaptation to the task of organizing permanent societies. we would gladly send are constantly

It is hardly good judgment to employ those who are not called again to whose best endeavors are so unconvincing as to invite ridicule upon mediumship. · A faithful apprenticeship in private work and home circles should generally precede message give ing upon the public platform. - Fitness (for the last named appearance should be most carefully proven. We should hesitate about conducting our public meetings on the principle of medical clinics, merely to allow tyros to experiment upon the public, if we would avoid a harvest of disgust. Not long ago, in the interior of our state, I found Spiritualists still laughing over the message work of a visiting medium—one of the very ones who ask what the State Association has done that amounts to anymessages had been adopted as current tions misrepresenting us. by-words. The medium, though sincere, was not equal in fitness for plat- unanimously decided upon the litigatorm work to her ambition to do it. tion with Mabel Aber Jackman, which, In another of our smaller Illinois after nearly two years and the excities a denouncer of this Association, penditure of several hundred dollars, qualifications therefor, is remembered an enduring victory for the N. S. A. for "her sloppiness in dress" and her skill as an assassin of correct English. Grammar was so fearfully and wonderfully applied that her system must method of pronunciation outrivalled in the Supreme Court of Illinois. in radical departure from accepted standards President Roosevelt's simplified spelling reform. We can only gather and hold audiences respectful to Spiritualism when we shall have learned to confine the unusual and Ite staunchest friends as well as bit-

novel in our work to the substance of truths proclaimed and the manner of their demonstration, and not invite attention by indifference to reasonable current and popularly accepted fash-

ons of good taste in dress or speech It is generally a waste of time and noney to send missionaries into communities where only curiosity calls for them, and the people themselves will not share the burden of their coming. Workers endowed with angularity of disposition, or the hammer and tongs method of execution invervening decade the office has call out responses like in kind, and come to me unsolicited, and been ac- do not accomplish lasting good. Itincented against my individual judg-erant mischief makers who open their ment and private interests. My packs of wholesale gossip and slander at every opportunity and gather addilove for Spiritualism, and not for per- tions thereto in every home they visit,

Through this long period ary work without expense to the Association, and have lent a hand many times to meetings not affliated with us. Spiritualism first, and the good been spoken, or act done, under the of the State Association next has been

. I remind you that the State Association led the struggles in 1907 which defeated at Springfield a bill which would, if it became a statute, born in selfish ambition and have been absolutely prohibitive of mediumship in Illinois. The contest was won by Spiritualists combining with other influences and not in our efforts to belittle the work done by truth for every generation when he the Association's representatives at said: "If any man would be first, he that time. One medium tells that the shall be last of all and servant of latter had to come to her for credentials, whereas the letter of introduction she gave one of them was never The weariness endured, or of the trials presented to the gentleman at Springfield to whom it was addressed, hence was useless. Again we hear that one legislator says the representatives of this Association worked almost too hard against the measure. That man, if correctly quoted, is one sat at his desk, absorbed in weightier matters, and did not note a point scored against us until the author of this report stepped to his elbow and then passed quickly to another member who at once set in motion an effort which regained the next morning our ground temporarily lost. Had that bill become a law it would have cost many months of anxious waiting and some thousands of dollars to have regained their rights for the mediums of Illinois by long drawn out litigation. It was wisdom to make sure of what we already had,

rather than forfeit all claims thereto. Keep watch of the next legislature. Bills similar in character may come up again. There are apt to be some members ready to use such measures for purposes of graft, and antagonischurchmen are always eager to help their enactment into laws.

The officers of this body have\_stood side by side with those of the Chicago Spiritualists' League in endeavoring to safeguard the rights of Spiritualism in Chicago, and have shared equally the expense for necessary legal advice upon the ordinance recently adopted every board. I desire to acknowledge present relations between the League complete co-operation.

The détailed report of our highly esteemed treasurer, Brother A. M. Griffen, will cheer you by showing a balance on hand of \$280, or there-

The report and records of Secretary Wilkins will remind you of important amendments to the Association's or ganic law which come up for action at this meeting, and supplemented by their annual reports and the words of delegates present give you a clearer understanding of the present conditions of our local auxiliaries.

You should know that the present per capita tax of twenty-five cents annually per member is made a reason for some societies and regular meetings not chartering with the State Association. Such centers are often maintained merely to advertise the officiating mediums and benefit the private pockets of the management. A few of them are hardly able to meet their current obligations and keep out of debt. Others prefer to let publicly proclaimed depreciation Is little demand for those who are anxious to work, and the ones whom porting it. I would urge that from this time forth a greater effort be made to swell the membership of our local auxiliaries, and where none exist, to persuade individual Spiritualists all over the state to become enrolled with our state body. The assistance of your officers in any non chartered meeting ought to entitle this Association to ask for at least one generous collection from that center during the year. Do not forget that the N. S. A. is entitled to twenty-five cents for every individual member of your State Association in good standng who is not a member of some local auxiliary society.

Scarcely had the 1898 board of this Association entered upon its duties before it forced Rev. Frank Talmadge to decline a public debate in which he would have been obliged to defend his pulpit defamation of Spiritualism. He never again attracted our attenthing—and some of her meaningless tion in Chicago by vehement declama-

A few months later the board whose zeal for public work outruns raised entirely in Illinois, was won as as well as itself.

More recently the president of this Association was able to render much appreciated assistance in the winning of the Crumbaugh Will Case

The Association's representatives. have never shirked maintaining the constitutional rights of Spiritualists, whether assailed in city and state leg-

terest foes have been benefited by its course.

Genuine mediums have found its officers their truest. friends, while tricksters have hated them and hoped

Let me urge upon your attention upon your incoming board of managers. Individuals with allegiance divided between two or more bodies, an-

An irresistible demand is setting in ists themselves shall aid officers, and the imitation in mediumship of upon the inside of Spiritualism. Raise your platform standards for both speakers and message givers. Never allow your local auxiliales to degenerate into mere smut mills by their officers and members becoming purveyors of idle gossip or supply tanks for jealous slanders of other workers. Strangers are not slow in sensing whether the atmosphere of a meeting is spiritually elevating in tone and vibrant with real harmony and glad good will, or that injury to Spiritualism those qualities go no deeper down Officers of the present and previous state boards have done much mission-

The road that leads to Mount Suc-

Does not go by the way of Chance, But goes through the stations of Work and Strive, Through the Valley of Persevere,

And the men who succeed, while others fail,
Must be willing to pay most dear. So on and up, though the way be

rough, And the storms come thick and fast, There is room at the top-for those who try, And victory comes at last."

GEO. B. WARNE. Secretary's Report.

To the Honorable Board of Trustees and members of the Illinois State Spiritualists' Association in Conven-

I, your Secretary, come with greetings, and the following brief report: Upon the 24th of April, 1907, I was Board, of the resignation of my predcessor, Dr. H. A Cross, and my unanimous election to the office of Secretary, and soon thereafter accepted the position, and took possession of the books and papers belonging thereto. of which was made up on the last, eve-

The first meeting of the Board was held upon May 29, since which time it has only been necessary to hold two business meetings, one October 7, and the other November 5, the last named being called to arrange for the most harmonious session held in many present annual Convention and Massmeeting, at which were present all members of the board, except Mrs. Ella Johnson Bloom.

try, your Secretary interested himself sonal communications throughout the courses. state, and as a result of special effort in this direction, about 150 names were sent in to be counted upon the census roll, not as organized Spiritualism, but as believers in the philosophy and phenomena thereof, with an ists' Association at 500.

much in our societies and circles: It Grmshaw. is a vital one, and the hypnotic effect asis of other religions, of all other and effort of your Secretary has been result, four new societies have been J. E. Summons. added to the list of auxiliaries, two delinquents have been recalled into the fold, and all are wide-awake, energetgives us pleasure to report: Societies have been given special attention-especially in the city of Chicago and workers-mediums and speakersand the results are magical. Many of these working without price for services, and when the societies are financially low, often paying their own carfare to and from. This office has been used in many instances to supply the beautiful solo, "Love Me and the demands for these workers, not only World is mine," by Mae Wilkins. personally, but by sending out other The Mandolin work was a distinctly workers. There is great need of or new feature of our conventions and in their selection. Not everyone who disorganize than to unite these little ed. and that appreciation expressed. bodies of believers, who are always incere and honest, but sensitive and days and weeks to accomplish, in a The addresses by the Morris Pratt single kick. So. you see, these mat-

desearch Society, of Rockford.

in the halls of the Chicago City Counresponsive cord in the hearts and Resolved. That the true interest cil. But a watchman was in the towminds of our people. When he left and welfare of Spiritualism lie in the attention of the Chicago the Baptist church to take up the thorough and complete organization, Spiritualist League was called to it, work of Spiritualism, he left all its and harmony in such organization; and after much counseling between creeds and superstitions behind-just and resolved that it is the sense of the the officers of these two organizations washed his hands and feet of all the delegates and members of the Illinois a bill was prepared, presented, accept- vaganies and idiosyncrasies, of old State Spiritualists' ed, and enacted by the City Council-

quired much time and some expense, through." but with the hearty co-dperation of the officers of the aforesaid Spiritualist organizations a great wwork has been done—and not a delusive advertisement of this sort has been seen in the columns of the secular press

that none but men and women of un-since. We consider this a bit of work swerving loyalty to the Ill. S. S. A. in the right direction and ought to and the N. S. A. be allowed a place put to rest for a time the question often asked by enemies of these institutions-"What is the State Association doing?" What is the League tagonistic in purpose, caunot be doing?" We have worked hand in equally faithful to each one of them. hand with this City organization for more harm than anything else it has courts, lawmakers and the public in had to contend with, except the backdistinguishing between the genuine biting, snarling disuniters, gossipers,

been a pioneer in that work in the past, but a greater usefuness awaits that were holding Spiritualism down it in the future. Do not rest content in the mire of decay and the malaria to allow grafters and wilful trick- of public opinion. And now, if we sters to brazenly proclaim themselves can turn and eliminate the gossip, the the representatives of real Spiritual- malignity and vituperation that looms up from one quarter and another—supposedly in our own ranks—in fact if we can teach people to speak good or not at all of each other, we shall have pretty well purged our ranks of all that tends to hinder growth and that higher and more beautiful unfoldment taught us in our own con-sciences and by the higher intelligences from the other side of life.

This is a report in brief of the work

done by the State Association from the viewpoint of your Secretary, expect aid from the sections them-selves where the work is needed to carry the work forward. It is too much to expect in the present financial standing of your State Association that they put out paid missionaries to work up an interest in the cause; but each one in his and her own home district can do more, if they will, and the State Association

will aid them in many ways. DR. T. WILKINS.

#### Convention Proceedings.

Your reporter begs to take a new tack on the proceedings of the recent Ilinois State Spiritualists' Convention Of course we had an overture by the mandolin quartet, an invocation, violin solo, from one to two addresses each day and evening, some more singing and grand and comforting messages all through the session; and we many years, at least for Chicago, and consequently had the smallest audiences on Tuesday and Wednesday we have ever had, and in consequence the Association "fell down" ning by a special collection of \$48.29—not enough to reimburse or defray expenses of the convention, but this has not discouraged" our people.

a year, and the election of officers passed along without a hitch or jar. Mrs. A. W. Bloom, assisted by Mr. Ichelberger-"Iky," as all our peo-During the time our National Pres- ple call him by way of a pet nameident, Harrison D. Barrett, was so certainly did the work placed in their anxious to get the numerical standing of Spiritualism throughout the country and the learning of Spiritualism throughout the country and the learning of the standard of Spiritualism throughout the country and the learning of the standard of Spiritualism throughout the country and the learning of the standard of the standar flowers and plants lent their aid to the in the matter through the columns of height of the soul inspiration of the The Progressive Thinker and by per- music, messages and the eloquent dis-

One thing can be said: It was the

Just how so many of the faith-Just how so many of the faith- The Convention proper, consisted ful managed to get out Tuesday even- of a tedious consideration of the creing we did not inquire, but the program' was gone through to a completion, despite the raging storm.

The speakers were: Tuesday evenraged by M. Chanbaci the light result in this direction, arti-cle after article has been placed be-Taber Thompson, Philadelphia; Thos. fore the readers of The Progressive Grimshaw, St. Louis; Thursday after-Thinker, upon the subject of Spiritual- noon G. Tabor Thompson E. W. ism and the necessity for organization. Sprague, Detroit, Mich; Thursday eve-This subject cannot be discussed too ning, Mrs. Cora L. V. Richmond, Thos.

The music was in the hands of its continuous presentation must of the Myers Mandolin Quartet, with redound to the cementing of our the exception of the singing Wednesranks, and placing the cause upon the day afternoon and evening, which was wholly in possession of the sweet thoroughly organized institutions of singers of the Church of Progressive similar character. The attention Spiritualists, our good auxiliary of colored folks-a large chorus asmore in this direction than any other, sisted by Miss S. A. Jenkins, soprano both personally and publicly, and as soloist, and Mrs. J. L. Lyons and Miss

An agreeable feature of the singing was-to many Spiritualists-the presentation of some of Longley's muic. enthusiastic. Another thing 'it ste instead of the usual card singing of Greffen, Treasurer: P. A. Quonstrong the old orthodox songs.

Master Elmer Felton on the violin, and Master Joe Higgins vocal soloist, near-by towns-by our energetic did beautifully, and were roundly ap-

> The duets from Longley's music, by Mae Wilkins and Miss Stevens, ere well rendered, as were the piano duet by Mae and Edith Wilkins, (nieces of Dr. T. Wilkins) and the

The Mandolin work was a distinctly ganizers, but great care must be used was highly appreciated by all. Also, in their selection. Not everyone who upon Thursday evening, the solo by is energetic in this direction is adapt. Mr. Muir, "Lead Kindly Light," was d to the work. It is often easier to beautifully done and highly appreciat-

Brother Peck, in his Tuesday eyening address, showed himself up to his apt to resent any show of egotism or highest pitch of eloquence and logic. assumption of those sent to them, and Like the old violin he loves, he seems often kick over all that has required to grow richer in soul value with age.

ters must be handled with tact and er, certainly show the efficacy of thorgentleness or your societies cannot ough training for rostrum work, and last when organized. We have to report the dissolution of ture success and evident value to the but one society—that of the Psychic cause of higher Spirinualism. Each this part of the convention being too handled the subject with great care short by many hours, temporary ad-against mediumship. It was prompt- uplift as it has never had in the minds Committee, upon the books and a y attended to by our President and of Chicago Spiritualists, The girls counts of the treasurer were handed he President of the Chicago Spiritual were well looked after while in the in, accepted and the committeed disist League. But that only seemed a city, and Prof. Weaver need not fear charged, and the convention on mocord to throw around our workers to to allow them to come to our large tion of Dr. Warne adjourned sine die. unite them. When the call came for city whenever occasion calls and all the following resolution by Dr. C. financial aid along this line, they ways with a good result to that insti-A. Burgess, through the committee,

Again, a worse bill was attempted one to our audiences and touched a mously adopted: theology, put on new clothes, even convention assembled, that speakers against the fraudulent advertising of to the very undershirt, rigi came into and workers in the cause should re-fraudulent manifestations. This re- Spiritualism free to think, unbiased (Continued on 5th Page.)

Thomas Grimshaw (and his eloquent guides) were there with all the vim and wisdom of the two spheres possible for them to gain and unitedly dispense. These lectures always pass beyond description, and everyone was entranced, enthused and in fact, completely captivated by his forceful pleadings for higher thought and unfoldment.

E. W. Sprague made almost the limit in logic, pathos, sarcasm, hard knocks, substantiated statements, and higher reason along the line of hu-An irresistible demand is setting in the elimination of an element that has man slavery. He is a grand and over the entire country that Spiritual- been, doing the Cause of Spiritualism forceful speaker, and held his audience to his text all through the discourse.

Last, but never least in the minds and hearts of a Chicago audience was every phase. This Association has has to ytots. rankselalwya qLegg the presence, the invocation and the address of Mrs. Cora L. V. Richmond No one can listen to the words of wisdom of the combined influences of her guides and not be benefited or without being more highly inspired for a higher and better life. Her words always scintillate with sudlight and dew, with wit, wisdom and love, with sparkling cheer and brilliant thought. Among our message-bearers were

such grand and genuine mediums as

Mrs. Susie Thompson, Nora E. Hill,

Mrs. Mary E. Weaver, of Chicago, and Mrs. Amanda Coffman of Grand Rapids, Michigan, a guest of Miss Rouble the newly elected secretary of State Association, substituted for Mrs. Delia L. West, who was unable to appear, Geo. H. Brooks of Pitts-We need missionary work all over burg, Pa., and E. W. Sprague of Dethe state, and need it hadly, but must troit. Michigan. Mrs. Elizabeth Schauss was substituted for Mrs, Isa Cleveland, who was ill in the hospital at the time. Mrs. Schauss is the National Superintendent of Lyceums, and chose rather to deliberate during the short time allotted to her on this Thursday evening, upon the theme nearest her heart and for which she has been chosen in a national capacity, that of the Lyceum work. This was her errand to the city and to the

Illinois State Convention. Also on Wednesday evening were the two splendid colored mediums, Mrs. S. D. Speight and Mrs. N. C Campbell, followed by Mr. Sprague,

All the mediums did remarkably well and gave excellent satisfaction The hours set apart for Lyceum agitation and discussion, Thursday forenoon, found Mrs. Schauss absent, but the discussion was opened by Dr Geo. B. Warne, followed by the dear old worker, Lucinda B. Chandler had even more than that, we had one Brother Grimshaw.Mrs. Schauss, who of the worst blizzards on record for appeared while Mr. Grimshaw was many years, at least for Chicago, and speaking, followed by Mr. A. M. Griffen consequently had the smallest audiof the Wisconsin State Spiritualists Association. All speakers were enthusiastically in favor of instituting the Lyceum work in the state; and a resolution was passed recommending that the incoming board of trustees appoint a committe of five ladies to take up the initiatory work, of organizing and maintaining - lyceum throughout the state of Illinois.

This is a resume in brief of the pro ceedings of the Mass-Meeting, and the only thing that hindered perfect success all through was the awful storm that broke in upon the city at was not considered a special dispensa tion of providence only by those who despise us. Only the outworkings of a pent-up condition in the atmosphere to be slied upon the just and faithfu

dentials of delegates, caused by the lateness of many of the delegations and but two from the outside districts could get in at all, on account of the estimate of the Illinois State Spiritual- ing, W. F. Peck of St Louis; Wednes- inclement weather, therefore the repday afternoon, Sara G. Hull and Lina resentation was unusually small, but against over 500 enrolled.

During the delay in the proceedings incident upon the examination of credentials short speeches were made by Dr. Warne, Thomas. Grimshaw Taber Thompson, of Philadelphia Mr. Jones, Mr. Simms, Mrs. Coffman of Grand Rapids, Mich., and other upon topics nearest their hearts in relation to the unbuilding of the cause charlatanism, but less upon this point than usual.

The President and Secretary's reports (which appear, as per resolu-tion of request in this issue of this paper), were read and accepted.

The election of officers resulted a follows: Dr. T. Wilkins, President Dr. H. A. Cross, Vice-President; Mis-Eugenia Roubie, Secretary: A. M.

A. BurgesæChicago, trustees.

The President and Secretary were lected without opposition, as was also the efficient treasurer, who is also our tried and true counsel, a lawyer and a staunch Spiritualist of the good old Quaker stock, along with Dr. Bur

Under the head of communications the secretary read a communication from Brother J. S. Maxwell, president of the Spiritualist Association of Minnesota, filled with many very suggest ive ideas of the present day methods of running or conducting organized Spiritualism most effectively. Under the same heading Miss Louise Loebel the Wisconsin State Association Secretary was called upon, and in her own beautiful manner gave a glowing account of the work in Wisconsin, especially in the matter of paying up he indebtedness left by the former board of officers. enthusiastically commenting upon the success and har mony of the present convention of the Illinois State Spiritualists Association. Of course, as is always the case and always expected, the time allotted to

composed of Geo. Drummett, C. Kirchpoured in funds sufficiently to cover tution.

G. Tabor Thompson, was a new ner and Mrs. Isa Cross, was unaul Resolved. That the true interest

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# Pope Pius on "Modernisms."

### A Trenchant and Historical Showing-Up of the Attitude of the Papacy Toward Progress

in Learning and Reform.

And so it is "modernisms" that our Is it the opposite of "ancientisms?" If so, we may be able to strike a comparison between them which will ald us somewhat in deciding which is the more objectionable to an enlightened age or to the advanced thought of the times which more and more recognizes truth for authority rather than authority for

The church of which Pope Pius X, is the head, has even gloried in its unchangeableness. Claiming to have been built upon the rock of St. Peter of whom the present Pope is affirmed to be a lineal descendant and successor, it cannot; therefore, change, that rock being the eyer changeless fruth itself. The "gates of hell" which, translated into phrase of the present day is "modernisms," shall not and must not prevail against it:

Well, what are some of the "ancientisms" of the Roman Catholic church? It would be folly to attempt to enumerate them all, nor will it be cessary for the object in-view, that of instituting a comparison between them and the present advanced civilization and education outside of and beyond the pale of that church not only, but among a growing circle of advanced thinkers within it, for whom the Pope's recent encyclical on "modernisms" seems to be espectially intended. He is frightened at the diffusion of modern education among his own people, observing with fear and trembling the fact that his parochial schools are not adequate for the purpose of preventing the onward march of science, investigation and research: He sees, as do the entire hierarchy. the "handwriting on the wall" of the Vatican and the interpretation thereof as rendered by his cabinet of advisers. is that science, education, free and independent thought, or, in one word, "modernisms," is threatening the very foundation not only of the Roman Catholic church, but of all old-time theology. The public schools of America, the sciences, astronomy, geology, indeed the whole of thought, all are proving equally as in- pray the souls of his departed out of imical to Protestant as to Roman Catholic Christianity. We have only to wait for the outcome which is not very far off; another century will perhaps tell the story, although ignorance among the masses is yet very preva-

Let the reader who is interested inso interested) spend a day or two a week in some public library in special research and it will not be long until e will gain a very good working idea of the entire, subject and be surprised at many points of historic interest. vhat are a few of the "ancientisms" of the Catholic church which, being changeless, it still adheres to as Peter's rock of truth?

This earth it considers a flatsurface, and this world the only one in the uni-

The sky it considers a region of

In the year 1507, Copernicus completed a book "On the Revelations of toric fact that at one time there were the Heavenly Bodies." For fear of his three Popes, each one claiming to be church he did not publish it for 36 the only infallible, genuine one. years, although he addressed its pre- Philip of France was excommunicated face to Pope Paul III. His fear was by Pope Bontface VIII. because he

the Inquisition at Rome, accused of verity, dying a few days thereafter. having asserted that the earth moves having asserted that the earth moves, with Holsoned. The papal court was re-tround the sun. On his knees, with Holsoned. The papal court was re-his hand on the Bible, he was com- moved to Avignon, in France, and pelled to abjure this "modernism" of his day.

Giordana Bruno taught that the Bible was never intended to teach scisence, and that it was no authority on and infallible, still is, the age of this astronomical geological and other sciastronomical, geological and other scientific subjects, rejecting its view that on pillars: that the sky is a firmament or the floor of heaven. On the contrary, he taught that the universe is infinite, and that there are many other worlds than the one we inhabit: many-of them inhabited as it our own. On the demand of the Church of Rome he was removed from Venice to Rome quisition, accused of being a heretic and a heresiarch, the special charge being that he had taught the plurality. of worlds. After an imprisonment of two years he was brought before his fallible Church of Rome was its decjudges, declared guilty of his "modernisms," excommunicated and de livered over to the secular authorities to be punished. He was accordingly burned at the stake at Rome. Febru ary 16, 1600. Verily, "modernisms" fared terribly in those days.

The prayers of the priests were in demand for the prevention of diseases, for rain and dry weather and deliver ance from the baleful influences of eclipses and comets. Pope Calixtus III. exorcised and expelled the comet of 1456, so that it did not show itself. again for seventy-five years! Wonderful Pope! His bull against the comet had more effect than the present Pope's encyclical will have against "modernisms," I inclined to think. There is a -marked difference in the obedience to papal authority between the "comet" of 1456 and the "modernisms" of

Among the "ancientisms" of the Catholic church there were several abbeys that possessed the Savior's crown of thorns. Eleven had the lance that plerced hig side. During the holy the cause of evil weather which dewars a profitable business was in operation consisting in bringing from Jeto the crusading armies bottles of the milk of the Blessed Virgin, church for the murders it has comwhich brought enormous sums. A mitted? These infallible Popes armonastery in Jerushlem presented to the beholder one of the fingers of the lishes, his creatures with tortures in-

The whole Christian world by Gra-should not his priests and ministers, tian's decree, was made the domain as far as they can, imitate him?"

of the Italian clergy, and the Italian Holy Pope objects to, is it? And clergy has occupied it rather religious-pray what does he mean by modernret and no doubt for some time hence will continue to be peculiarly "Italian" in its make-up, authority, etc. When the time comes, if it ever does come, that some other than an Itallan occupies the chair of St. Peter, we can look with some progress in the Cathelic church. Would that Cardinal libbons, our own American, were ven now the Pope of Catholicism. Up to the end of the twelfth century

the Popes were the vicars of St. Peter, but Innocent III. made them the vicars of Christ.

The pecuniary necessities of the popes compelled them to resort to all kinds of methods to raise money, the sale of indulgences being a prominent one, the one which turned the back of Luther on the Catholic church after nalling his protest on its door. Pope sixtus did a big business in selling positions he had established. Innocent VIII. pawned the papal tiara, Pope Leo X., who, it is said, had syphilis (though probably innocently contracted) is said to have seven development. contracted) is said to have squandered the revenues of three popes, wasted the savings of his predecessor, spent his own-income, anticipated that of his successor, created 2,150 new offices and sold them.

Another "ancientism" was that the

election of the Pope and other officers was made by the whole body of the Roman clergy with the concurrence of the magistrates and citizens. Pope Nicolas II., however, introduced a "modernism" to this changeless church, restricting elections to the College of Cardinals by a two-thirds ofe, and gave to the German Emperor the right of confirmation.

It was not until the end of the thirteenth century that the Catholic church discovered purgatory: What this changeless church did with its faithful communicants "gone before" before that period, if would be interesting to know. Purgatory has proven to be, however, a most important and profitably-discovery. It is yielding immense revenues to the church, For a liberal stipulation the priest will it, and the Pope, it is said, can ontirely empty it by his indulgences when the required price is forthcom-

Another "ancientism" was the sale of Cardinal's hats. This may be also "modernism," judging by the correspondence which leaked out a year the study of the conflicts of theology or two ago, from which it appears that and science (and all readers should be the Cardinal's hat for Archbishop Ireland had been in process of negotiation.

Another "ancientism" of the church and to which it most, tenaciously clings at the present time, is the policy to keep its parishioners not only if literate, but ignorant. Indeed, it is this policy that prompted the recent papal encyclical against "modern

Among other "ancientisms" may be mentioned the worship of the Virgin Mary, the invocation of saints, the working of miracles, supernatural eternal light and happiness which is cures of the sick, and the purchase of the abode of God, angels, indulgences for the perpetration of etc., and beneath the earth is a region of eternal darkness and misery, of the blood of St. Januarius is said. 'hell," the habitation of those that to be still performed by the priests at Naples.

Another "ancientism" is the hiswell founded, for the inquisition con-demned it as heretical.

In the year 1632, Galileo published can. This was in 1300. The king acbook entitled "The System of the cused the Pope of athersm. The Pope He was summoned before was seized and treated with much se-His successor, Pope Benedict XI., was Rome was abandoned for seventy years as the metropolis of Christianity

Another "ancientism" of the Catholic church was and, being changeless man. The infallible Pope Urban VIII. the earth is a flat surface, supported declared that the creation of man took on pillars: that the sky is a firma-place 5199 years-before Christ, which as "modernism" has revealed, is himdreds of thousands of years from the

Another "ancientism" of this infallible church was that this world was made in six days of twenty-four hours each. if not in one day, "the day in which "the Lord God made the earth and the heavens." But "modernism" has proven this to be an error also.

Another "ancientism" of the inlaration of the uselessnesss of the sci-ence of astronomy, and, in truth, its opposition to all of the developing sciences.

Another "ancientism" was a piece f wax Agnus Del blessed by Pope Urban V., which was consideredmost potent means of dispelling hail. pestilence, storms, conflagrations, and enchantments.

Another-"ancientism" was great processions bearing statues, relics, and holy emblems through the streets. One at Liege, in the thirteenth century, for the purpose of bringing rain, was, after three trials, unsuccessful; at last it was discovered that the image of the Virgin had been forgotten! Another procession with this image and the singing of the Salve Regina brought down the rain in torrents. Another "ancientism" was that of Pope Innocent VIII. in the shape of a bull summis desiderantes against

vitches, based on the Scripture; "Thou-shalt not suffer a witch to live." This bull or encyclical caused the killing of thousands of supposed witches; who were considered to be stroyed vineyards, gardens, meadows, and growing crops. Will God Almighty ever forgive the Catholic finite in cruelty and duration, why

Another "ancientism" which held sway for twelve centuries was the con-tempt the Catholic church poured upon all investigators into a science of Nature, insisting that everything except the saving of souls was folly Pope Gregory from the depths of his infallibility declared with his noted chancellor, Peter Damians, that all worldly sciences were "absurditles" and "fooleries." In 1278 Roger Ba-con's scientific teaching was condemned and several Popes (Nicholas III, and IV.), infallible Popes, be if III, and IV.), infallible Popes, be if remembered, decided that he was too dangerous to be at large, and he was imprisoned for fourteen years, reimprisoned for fourteen years, leased at the age of eighty, a year or two before his death. His offense was his study of chemistry and physics which resulted in his introducing what the Popes denominated "dangerous novelties," or what the present Pope would label "modernisms."

But I must stop lest I become wearisome, if indeed I have not already tired the reader. My original plan was to cite some of the "ancientisms" of the Roman Catholic church and its infallible (?) Popes, and then close by presenting their present opposing "modernisms" based upon progressive, scientific thought of the day irrespective of any church, or sect, theology or religion. But the subject grows amazingly on my hands and to treat it as I would like to do, somewhat exhaustvely, would require much time and more space in The Progressive Thinker than I would be entitled to, no

But what grand opportunity for some writer far more qualified than myself, for a most telling article or book, is presented by the recent ency-clical of Pope Pius X, on modern-Think of ti! The very idea of an infallible (?) Pope of the twentieth century condemning the glorious victories and achievements of the sciences of the present day, under the general head of "modernisms"

Knowing as he must know the character and significance of thousands of the "ancientisms" of his church, its ignorance and superstition, its fight against science and education throughout its entire history, his effort at this late day to stem the tide of progress by the issuance of an encyclical condemning "modernisms," is a manifestation of a presumption which I had supposed was no longer possible even in the Catholic church I would suggest to the editor of The Progressive Thinker that he de-

vote two or three whole pages of his paper in an editorial giving side by side in parallel lines in condensed form the "ancientism" of the Catholic church and the "modernisms" of science and education which Pope Pius X. so much condemns. All the laity of the Catholic church needs is to be informed along these lines,-to be educated in the history of its own church. Some of them are being educated in spite of all the efforts of the Popes and priests to prevent it, a fact which was the prompting cause for the issuance of the encyclical. -As ignorance of the masses constituting the laity of the Catholic church disappears from them, just in that ratio will the power and authority of the church over them vanish. The hierarchy knows this fact too well; hence its bitter opposition to our public schools.

How Color Affects Growth.

A.D. VANCE.

Color agriculture is the latest. Camille Flammarion put seedlings of the sensitive plant into four different houses an ordinary conservatory, a blue house, an ordinary greenhouse a red house. After a few months' waiting he found the little plants in the blue house practically just as he had put them in. They seemingly had fallen asleep and remained unchanged. In the green glass, house they had grown more than in the ordinary glass house, but they were weedy and poor. In the red house the seedlings had become positive giants, well nourished and well developed. Afteen times as big as the normal plants. In the red light the plants had become hypersensitive. It was found that blue. How different from the Genesis form his ability by his Genesis creation light retards the processes of decay as cularys the orthodox theory of creawell as those of growth. Perhaps the most extraordinary development is that of forcing plants by the use of anesthetics. It was the discovery of Dr. Johannesen of Copenhagen. The plants are put into a box into which ether is evaporated. The heavy vapor descends and envelops the plants. After forty-eight hours'the plants are taken out and placed in a cool-house. The buds and plants at once begin to sprout far more rapidly than those plants that have been treated with anaesthetic. Chloroform can also be used. Dr. Johannesen suggests that we here come on the question of repose in plants. In France, by setting the center of a field and connecting it with a network of wires running through the soil of the field, an increase of 50 per cent was secured in a potato crop. The electricity was drawn from the atmosphere.

An Excellent Test.

To the Editor: The Progressive Thinker of Feb. 1 is before me. The lady from Richmond, Vt., whom H. E. Kelly refers to, I know very well, and her name is Mrs. Van Corler. She is totally blind, and has been so for nine years, since which time her inner sight has been developed. Within the past month I received wonderful test from her. For some years my goods had been stored beore we moved to Queen City Park. When they were unpacked two or three years ago, I could not find my bible. A short time ago I said to her, "How I wish I knew where to find my bible." A little later she told me where to write for it. I wrote as

directed and three weeks ago received my book. My husband and I have had many remarkable tests, but this I call one of the best, as I had no idea where my book could be found.

MRS I. W. HATCH. Queen City Park, Vt.

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um Books you may order, price \$4.20. GOOD WORDS FROM MAINE.

of The Progressive Thinker. I have long been a subscriber to a mystery of godliness.

Does knowledge make man great? and reader of The Progressive ThinkDoes knowledge make man great?
er, and wish to say a word in behalf And if great, why not good? These views.

Life Forms." a prize within itself. tion. But this is but one of many good things received every week during the year, every paper being replete with scientific and phenomenal

articles. Allow me to express an opinion in favor of the editorials. It seems to me they are doing a work second to no part of thought expression upon he different subjects treated in The Progressive Thinker. Striking at the foundation of superstition, which has governed and controlled man for the ast thousand years (more or less); in showing Biblical errors that have been engrafted into man's nature is in plants. In France, by setting through the shrewdness of the clera sort of lightning conductor in ical element in behalf of churchanity, it is doing that which is far beyond

> Another feature of The Progressive Thinker is. it keeps abreast the imes; it is hitched to no one particular theory, but always in the lead of everything best adapted to the Spiritualism of mankind.

tinuity of this life as well as its return in communion. This return is the came soon after and said, "The spirit basic principle of Spiritualism. It is form which you have just seen has the one thing and all the thing that only left the body a few days ago." gives men a knowledge of a future

life after the death of the body. : itualism, but we must remember it is and found under the heading of but the opinion of man in regard to Deaths the following: future existence. This heaven and "In Malden, Jan. 23, Lucine May, hell, this God and devil theory, is but widow of Jerome B. Carpenter, formthe imaginary hallucination of man, erly of South Boston, aged 68 years, and has not more foundation scientif. 8 days. Funeral Sunday, Jan. 26."

of its fakirs; and hope you may succeed in accomplishing the object markable manifestation of spirit resought. But while honest medium that I have ever witnessed ship is fully countenanced and supported by The Progressive Thinker, ing to us on the second day after there are others—if we may be able leaving the body and one day before to read between the lines—who class all phenomenmis fraudulent or nearly so. Without the phenomena Spiritualism becomes merely a church affair, and will therein lose all its spirituality. If we could look back and see what religion has done for the world, the millions and millions of lives its adherents have destroyed in their zeal to support a man-made in-stitution whose members have been augmented by the clerical element through the ignorance of the masses, it seems to me we should have less love for such an institution.

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the only thing that can elevate man above the brute. In nature's works we find something real, something In Appreciation of the Grand Work tangible on which to put forth an effort, while in religion it is all occult,

of the good it is doing in its mission- two things must go .together-not ary work throughout the country. It that every scientific man and woman visits thousands of homes in its cirto-day is good or perfect but well as culation, carrying good cheer to all through knowledge is the only way who believe in Spiritualism; also to whereby man can progress, and when the investigator and agnostic. Every man shall have advanced to that conone can find food for thought and ditton where he can understand the sentiments expressed therein which process in the evolution of worlds and may coincide with their own peculiar the propagation or generation of oblews.
Only think of Col. R. T. Van use for a Jehovahic Delty, for he will Horn's article on the "Evolution of be far in advance of the one wor-

theory. WM. J. HAYNES. Norridgewock, Maine.

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To the Editor: I had one of the greatest pleasures which one can have, and I doubt if anything like it ever happened before, in witnessing a most inspiring phenomenon of the continuity of life, on the 25th ult., at a private gathering, there being eight persons present. A spirit form appeared to us and seemed to be somewhat bewildered and said, "Where am 1? You are strangers to me?" When told she was with friends (not know ing she was out of the body) and was asked if she could give us her name she replied, "Of course I can. My name is Lucine May Carpenter? Spiritualism of mankind.

Although we may differ in opinion about "creaation" and the evolution of objective life, yet there is a unity constraint of objective life. appeared. Our Spiritual Instructor Being greatly interested and wishing to find an account of her death, we We admire the philosophy of Spir- referred to the Boston Daily Globe

world creation in six days. and conversing with my own spirit

We are glad to know you are put- wife and relatives many times and
ting forth an effort to rid Spiritualism having seen a great many coints fakirs: and have Having had the pleasure of seeing come to others, this was the most rethe spirit of Mrs. Carpenter appearing to us on the second day after her remains were placed in the ground. It thus brought to my mind the following beautiful lines:

"There is no death! Born unto that undying life, They leave us but to come again; With joy we welcome them the

And ever near us, though unseen, The dear immortal spirits tread; For all the boundless universe Is life—there are no dead." W. H. BEEKMAN. Boston, Mass.

Except their sin and pain.

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IMPORTANT NOTICE.

Chicago, February 11, 1808.

Notice is hereby given that at a meeting of the Stockholders of Meys Chemical Manufacturing Company, a corporation xisting under the laws of the State of Illinois, held in the City of Chicago, on the 18th day of January, A. D., 1908, the number of the directors of the said Meys Chemical Manufacturing Company, a corporation existing under the laws of the State of Illinois, was increased from five (5) to seven (7), by unanimous action of said stockholders, conformably to the Bylaws of the said Meys Chemical Company, a corporation existing under the laws of the State of Illinois.

C. A. BURGESS, President.

M. Burgess, Secretary-Treasurer.

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