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HE TELLS HOW TO HEAL.

tets as a Missionary Among His Neighbors, Healing Them Free.

To the Editor: The writer has been reader of this paper ever since its irst issue. Mrs. Minnie C. Hays, of Herington, Kansas, whose letter appears in this paper Feb. 15 puts me to work to write a letter which I have been wanting to write for a long time. For many years letters have appeared in The Progressive Thinker from time to time written by persons who have claimed to be "Magnetic Healers," "Divine Healers," "Spirit Mealers," etc., but without a single word of explanation. The readers are always left in the dark as to how all this is done. There is always an air of mystery about these letters.

The writer is a graduate from the Weltmer Institute of Magnetic Healing. I have practiced this kind of healing for many years, have treated hundreds of people, and I have read everything that has been written on subject, including the writings of the Indian Yogis and philosophers on this subject. Surely I ought to be able to write intelligently on this subtect. I think I can truthfully say that I never treated but one person who was not benefited. I am very psychic and sensitive. I never treat any one but what I am more or less under con-Of course I live in a Christian meighborhood. I invite everybody to be treated. But I do not talk to my neighbors about "Divine Healing" or "Spirit Healing." I tell my orthodox neighbors that I am a "Magnetic Healer," and let it go at that. If I would talk to my neighbors about "Divine" or about "Spirit" I would not get much healing to do. My princinal object is to convince the people that there is something in it. I do all such work entirely free of charge. I treat people at home or away from

Here I will make a statement which will be hard for some people to believe. I will give it word for word as I have heard it many times from Prof. Weltmer, and as it occurs in Hatha Yoga: "Any strong, healthy person, man or woman, can practice magnetic healing with success." cours if you are mediumistic then this will be a great help to you. Many of you will find that you will become mediumistic if you practice healing awhile. The general notion among people is that magnetic healers are endowed, and that we were born with a special gift, and that there is something mysterious about such persons. This is all a mistake. "Any strong, healthy person can heal" by the application of the hands, the main thing that is required is just a little confidence in yourself. Just think so.

Now I will proceed to tell how and what to do in this kind of healing. Just how and where to place the hands, the healer must be governed by common sense. Any student will learn all this by practice. There are plexuses-plexi, in different parts of the body. A plexus is a place where the nerves cross and recross—a bunthe nerves cross and recross—a bunthe flowers of paradise. You are neardle of nerves. One principal thing in magnetic healing is to get the hands with our departed spirit friends, and in contact with the nervous system.

to do with: The cervical plexus is situated in the back of the neck. The stomach. Lumbar plexus, in the lum-Sacral plexus, low down in the spine, below

I never place my hands on the bare body of the patient; this is not neces-sary at all. Treat men over the underclothing. In warm weather, when thinly clad. I treat ladies right over their clothing. The magnetism, spirit aura, vitality, vital fluid, or the Yogi's prana, which goes from the healer's hands passes through clothing more readily than water. That "thing" which we in this country call "magnetism," for a better name, is of a spiritual nature. Never treat a patient without treating the stomach and the heart. Always tell the patient just what you are going to-do, so they may take the suggestion. Treat a person not less than one-half

Such things as pounding, slapping, hard rubbing and being rough with the patient, as is generally the case with osteopathists is all unnecessary. It is the application of the hands that

But now how? Have the patient

lie down on the right side and get

in as easy a position as possible. The

patient must relax. Tell the patient to get into the condition of sleep as near as possible. Don't talk, nor alhow any one else to talk in the room or wherever you may be. The healer hould keep his or her mind right on what you are doing. Remember there is such a thing as mind healing. While treating a patient, direct your mind properly, and say to the patient and within yourself, "This will help you." Be sure to get the good will of the person. Don't argue with them on religion or anything else. Give a child patient candy and get their good will. In treating for any kind of fever, Bright's disease, diabetes, or most any ailment we call sickness, stand or sit by the patient, place the left hand over the stomach and the right hand over the solar plexus in the back. Hold the hands quietly for sometime. Then it may be a good idea to slowly and quietly pass the right hand down the whole length of the spine from the neck down. Be sure to have the ends of the fingers in contact with the person as the hand passes down the spine. When people are alling they are sure to have headache. For headache place the left hand over the forehead and the right hand over the back of the neck. For lumbago, kidney trouble or any ail ment along the back, place the left hand in front and the right hand over the part that is ailing and gently stroke and massage the spine. For rhoumatism and all kinds of neuralgla troubles, place the hands over the parts affected and then gently knead and rub the parts. In rubbing the

upper or lower limbs always rub from

the body. If while you are engaged

INTERESTING INCIDENTS.

Showing Conclusively That Spirits Can Return to Earth and Communicate With Mortals.

To the Editor: I have thought many times of the view which my mother had a short while previous to her exit from earth, and wished that I might be informed to my satisfaction as to its meaning, as I am entirely ignorant of the same.

She had ulcerated ankles, resulting from erysipelas, and I had to dress them twice daily. One day when I went to her room and commenced operations she said: "Who is it comes in with you every time to do this for me. Some one that looks like you, and walks close by your side? Perhaps it's your double, or may be your sister, who recently died. I do not know what it can mean, it seems so strange. Are there two of you, for you both look to me just the same? The last time my ankle was dressed, you did not do it, but the other alone did it."

My mother was always skeptical in regard to spirit manifestations, and often opposed me in my belief of them, yet on several occasions she saw the disembodied herself-one particular time, as follows: She was keening house for a man who had recently lost his wife, and the only child left a young daughter of twelve years, lodged in the same bed with She said one night after retiring, she saw the lady plain as ever she had in life, and be had been acquuinted with her for several years She approached the side of the bed where the girl was already asleep, bent over and looked earnestly at her for an instant, and then vanished on the spot.

Another view she had was this: Months before my oldest sister passed on (then eighteen years old and in good health), she saw a casket in her room with a young woman therein prepared for the burial; she

said she did not know who it was. On telling my sister of it she laughed at her, saying it was "all imagination, and to think no more about On going among her young comrades she rehearsed the incident, and said to them, "It was I she saw, and I know it." In less than a year she passed on with quick consumption, being a source of great grief to all of us.

A short time previous to mother's departure she asked, "Who was it singing in the house this morning? I never heard such sweet music in all my life." I asked her what time, and if she heard it. She said, "About three o'clock.'

"Why, mother," I said, "it was the angel music you heard. No mortal but ourselves was in this house at the time."
"Well," she said, "it was the

sweetest sound I ever heard.' She told of seeing beautiful flowers the day before her demise, but said it must be something wrong in her ing the other shore, and will soon be

be very happy." principal plexuses that a healer has unpleasant kind, accusing her of and was crucified because of his livthings entirely foreign to her mind. ing a life and preaching a doctrine inwhich annoyed her very much, as she | comprehensible to some of those in dorsal and solar plexus behind the could not see the source from which power, and he suffered death because they came. She said they were sometimes near the house; again beneath thousands of others, and he is not it, out in the fields, and even miles in the only Savior. But I thought we the distance. One good, friendly voice | had returned to Nature, and to naturwhich she always knew from the rest | al law—there is no miracle, nothing defended her case, and displeased can occur outside of law—there may them, so that for a time she could be laws we have not yet learned, but that their "stories were all false and the universe of nature, for nature has they knew it; they were only trying to torment her." She believed that it was all of mortal origin, but for some reason the instigators would not show themselves inside the house. I believed that it might be a case of obsession; but others thought her "demented." yet on every other topic she was more sane than those who thus judged her, and without doubt

was mediumistic. J. H. JOHNSON.

"Pittsfield, Mass.

What is a Hypocrite? To the Editor: The very learned editor, W. R. Hearst, owner of the New York American and Journal, printed in the city of New York, and incorporated as a trust paper under the laws of the state of New Jersey, asked the readers of his paper to give a definition of the following question: 'What is a Hypocrite?" After the answers of several persons and as many creeds had been printed, I wrote mine, which never went to press, and as follows:

WHAT IS A HYPOCRITE?-Any person of whatsoever sex who preaches of any other God than the real God of Nature, of which every animal, plant and vegetable is filled, is a HYPOCRITE. Any person of whatsoever creed who preaches race suicide and at the same time refuses to take unto himself a wife, which is one of the laws of Nature, is a HYPOCRITE. Any person of whatsoever sex and creed who professes religion in their own heart and at the same time infringes on the constitution of the United States by trying to down a religion, Spiritualism, is a HYPOCRITE. CLARION D. SMITH.

New York City.

in treating your hands and arms get to aching, or if you get weak and ex-hausted, don't be alarmed. Just stop and rest awhile. You will soon recuperate and be all right, then proceed to treat again. Always wash the hands after treating a patient. "Now I have told just a little, a very

small part about magnetic healing. If Brother Francis publishes this, and if the readers want it, I will write. again.

Friends, send Rev. G. H. Brooks money. I have known him for twenty years. Ho is all right.

JACOB FULMER. Jamestown, Kansas.

VIVID DREAM FINDS

LOST WEDDING RING. Chester in Thrice Repeated Vision Sees Circlet Wife Dropped Five

Years Ago, Thus Illustrat-

ing Spirit Power.

A vivid dream thrice repeated showed George Chester, of West Livingston, N. J., where to find his wife's wedding ring, which she lost nearly five years ago. The dream first came to him on Friday night. He saw himself walking along Roseland avenue toward Caldwell. About half way to Caldwell he grew weary and seated himself under a big tree whose branches shaded the road. After resting awhile he got up. His foot slipped and displaced a small stone. Then he saw a bright object and picked it up, It was the ring he put on his wife's finger on the happlest of days.

Saturday night the dream was repeated even more realistically, for in t he saw engraved within the gold circlet "G. C. to L. T. W." So he told the dream to Mrs. Chester, who laughed at him. But while he slept Sunday night the same vision appeared to. him again,

He was so impressed that despite ils wife's scoffing he determined to at least find the place three times indicated to him. Yesterday Chester persuaded his wife to drive with him along Roseland avenue. Half way beween Roseland and Caldwell he pointed ahead at a tree whose bare

branches extended over the road.
"There's the tree," he said, positively. "Now I'm going to search under it." In five minutes he had found the ring.-New York World.

THE ROMISH HIERARCHY.

It is a Menace to Human Liberty and American Institutions.

To the Editor: If every one of us who could, would get one new sub-scriber to The Progressive Thinker and would send one dollar to the N S. A., what a great good would be accomplished. I want to refer to the able article by Dr. J. D. Buck on the 'Holy Roman Empire," published in The Progressive Thinker, No. 947. I am sure all intelligent Spiritualists should-feel as deep an interest in this menace to our liberties as the Masons, and join as heartily as they in what ever can be done to thwart the crafty designs of the arch enemy of freedom, the Catholic Hierarchy in America. I want to refer to the article by E. J. De Camp, No. 946, The Progressive Thinker. In the wonderful demonstration of the cross and crown of thorns on the stove. Does "it plainly prove to us the reality of the Christian religion—establishes anew the crucifixion of our beloved Savior," etc. This demonstration of spirit power proves, as many others have. that there are laws unknown to us, that the spirits can use, but was it a "divine rebuke?" If so, are all communications divine—and have we a "beloved Savior?" If so, then the mission of the spirit world to us has

been a failure, and we may all go of his adherence to his ideals, so have be laws we have not yet learned, but This friend would tell them all the same we cannot get outside of

> I do not understand how it is that so many Spiritualists ape the church and its ceremonials and seem to think they have a Savior. Intelligence and knowledge, character and kindness, love and justice, are our saviors. Let us have done with superstition, with false beliefs, and depending upon another to bear our sins of either ignor-

its spiritual side.

ance or selfishness. S. S. ROCKHILL. Alliance, Ohio.

SCIENTIFIC CONCLUSION.

Dust is Necessary to Our Comfort.

The usefulness of dust is proclaim. ed by science, despite all the housewives of all the ages. Dust is part of the machinery that produces cloud and rain. It is also a protection from the sun. Without it the sun's rays would be unbearable. The reason that sunburn is more easily acquired on the mountains than in the lowlands is said to be probably because of the comparatively dustless air of

the mountainous regions. A dustless atmosphere during rain would mean a much greater degrée of discomfort than rain ever brings. Trees and buildings would be dripping with moisture; our clothing and the exposed parts of our bodies would be constantly wet; umbrellas would be classed as useless curios and instead of trying to conquer the dust in the house we should have to face a much greater enemy in wet floors and drip oing walls. In every drop of rain and in every particle of cloud there is a particle of dust. A sample of air may be taken anywhere and the number of its dust particles accurately determined. Dust, too, produces the glorious sunset effects in the evening sky, thus causing the faint obscurity

The twilight is always a reflected glory. The light comes from the sun. which has the meanwhile sunk below the horizon. The reflector is an upper layer of dust. Were the air perfectly dustless there would be no twilight. Darkness would immediately follow the sunset.

we call twilight.

JOHN A. HOWLAND.

There would be more happiness in the world if we would rejoice more with others instead of felgning sympathy with their sorrows. Max

gorever. Wordsworth.

DUALITY.

Pure Thoughts Necessary to Spiritual | It is Extending Its Tentacles Over the Attainments.

How many of us realize the part duality plays in each and every one of our lives; but it is only when we make a close inspection and follow it in all of its ramifications that we begin to realize its full meaning as applied to the individual and the great whole. In using this term I shall attempt

to show that life is dual and everything has its opposites or duality. To illustrate: Heat Is the opposite of cold, wet the opposite of dryness, health the opposite of sickness, goodness the opposite of wickedness, virtue the opposite of vice, happiness the opposite of discontent, love the opposite of hatred, male the opposite of female, pleasure the opposite of pain. morality the opposite of immorality, light the opposite of darkness, matter the opposite of spirit, death the opposite of life, the positive-the opposite of negative; and without the one we could not have the other.

We are surrounded by a mighty force known by the name of electricity and by splitting up this ocean of ether the positive and negative currents have such an affinity for each other that they unite into the driginal force and become the selfsame force as before man brought them under his subjection, and returned to the same source from whence they came.

Now we have seen the part duality plays in nature, man being not exempt for he is both mortal and immortal, nay more, he is spirit, soul and body, and if he brings his soul in rapport with the divine from whence it came. Upon the dissolution of his body, his soul is attracted to the divine, as like attracts like, and positive and negative electricity has an affinity for one another. They are really one when blended. So is the soul of man when brought in harmony with the divine laws of nature, and such a union is the highest and most desirable of all attainments mankind can ever expect to attain. For with this state comes that ecstasy of joy and freedom that only those who have arrived there can really comprehend.

What right have those who are steeped in materialism and live unence of a future life or of a divine creative power? Such persons drown out all their spiritual nature by giving up and indulging themselves in sensualities of all kinds. To such this life is real. But to a man of spiritual attainments, he knows that it is but an illusion. Oh! if the majority could only be brought to the sense of this realization, this world would be transformed into a temporary heaven. The saying, "Seek po first the kingdom of heaven and all things shall be added unto you," is as true tobe added unto you," day as it was in the days of Babylon. This kingdom of heaven is within yourself. It is but a spiritual unfold ment that is worth more than gold, diamonds, rubles or any other material wealth. As a proof of this we have not only the bible but the attested proof of Christ and many noted sages and seers who have devoted heir entire lives in search after the

divine truths for truth's sake. In India these sages date back to more than four thousand years before Christ,

This is a world of compensation Those who aspire to high spiritual attainments must of necessity pay the price, or in other words live a that is not only good but absolutely pure.

For thoughts are things more real than anything we can sense. Hence those who have impure thoughts can never hope to make spiritual attain-A. A. WARREN. Dubuque, Iowa.

IMPORTANT QUESTION.

How, is Your Opsonic Index This Morning?

Sir A. E. Wright is the inventor of the word opsonins. It comes from a classic verb for catering or preparing food. The idea is that opsonic substances cook the microhes of disease, or at any rate reduce them to a condition when they fall a ready prey to the white corpuscles of the blood. Prof. Wright and Dr. Douglas first separated the blood corpuscles from the blood fluid or serum, and placed the white corpuscles in a fluid by themselves: After that a colony of disease producing microbes was cultivated. This colony was let loose on the white corpuscles in the neutral fluid. The corpuscles remained inactive. It was as if two contending armies had been brought, face to face awaiting attack, but restrained by their commanders:

As soon as the blood fluid or serum was poured on them the corpusoles began their normal work of microbe devouring. Clearly the blood supplied a condition needed for the activity of the corpuscles. Clearly also it possesses something either stimulating to the white corpuscles or lamaging to the microbes. This somehing Prof. Wright called opsoning The opsoning are carried by the blood stream everywhere; or, perhaps, as Prof. Metchnikoff avers, they are in the corpuscles and produced on stimulus of the serum. The measure of a man's germ-killing nower in so far as opsoning are concerned, is called his opsonic index. The way to keep well is to increase your opsonic index. JOHN A. HOWLAND.

Genius always gives its best first; prudence at last.—Lavater. I would rather be a poor man in a carret with plenty of books than a king who did not love reading.-Ma-

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNell. ower.

The only time when a person is too Soft is the music that would charm old to learn is when he is on his wath bed.—Woman's Dally.

THE ROMISH OCTOPUS

United States.

After Easter, April 19, of this year, Catholics who marry will be governed by the new laws regulating marriages issued by Pope Plus X., in which some radical changes are announced, regarding engagements as well as marriages, says the Toledo Blade.

Under the new law an engagement will not be regarded by the church as binding, unless it be a written agreement, witnessed by the parish priest or two witnesses.

The most drastic change is that

which makes invalid marriages before a civil magistrate or minister where one or both parties to the contract are Catholic.

. Under the old law such marriages were valid, but were regarded as grave The marriage of a Protestant to

a Protestant, providing neither has been baptized in the Catholic church, is considered valid, as is also the marriage of non-baptized man and While this may seem to be outside

the question, it would be important in preventing any such person using it as a pretext to break a marriage contract and marry a Catholic. The Rev. James P. McCloskey, rector of St. Patrick's, was asked concern-

ing them, and in reply stated that the Rt. Rev. Bishop Horstmann, D. D., of Cleveland would probably embody them in his Lenten pastoral to the dio-Asked about the changes, Father

McCloskey stated that they were meant to still further safeguard marriages. The church has long disapproved of mixed marriages, as invariably it means a loss of religion to both par-

ties as well as to the children of such The new rules bearing upon engagements were also - commended by Father McCloskey, who explained that heretofore an engagement was considered binding by the church and the party withdrawing could not marry

without the consent of the other It was difficult to determine some times whether the engagement was a real one and the word of one party or the other was all the evidence in the matter. "A written contract, with the names of witnesses attached, does away with all doubt and would be valuable," added the rector, "in a breach

of promise suit. "Parties are not required to sign a written contract of engagement, but it will not be considered as binding when one of the other desires to break it. The important changes are noted in the article below taken from the cal-

endar: Engagement.

1. Every matrimonial engagement after Easter must be in writing, athough there is no necessity nor obligation to enter into a formal engagement before marriage.

2. In the eyes of the church and before God, private betrothal after Easter between Catholic parties, or beween fallen-away Catholics, begets no matrimonial obligation whatever, because the church decrees that every prenuptial contract is void unless it is

written and duly attested. 3. Parties wishing to become engaged must sign the pre-nuptial contract and have the bishop or their pastor witness it. In the absence of the bishop or priest, two witnesses must sign the engagement. If one or both of those to be engaged cannot write this should be noted, and three lay witnesses must sign the engagement in the absence of the bishop or the

parish priest. 4. These engagements should be encouraged. If made some months before marriage, they will help to stop hasty alliances, which are the cause of so many divorces outside the

church and of so many unhappy marriages among Catholics. 5. Protestants and all who have never been baptized in the Catholic faith are not subjects of this law. hence theri private contracts bind for the simple reason that the church has not made these the conditions under which they must enter into an en-

gagement. 6. All fallen-away Catholics, whether they have become Protestants or infidels, are bound by the law. The church, like the state, can bind her refractory subjects.

Marriages.

1. Every bishop (or vicar general or administrator of a diocese) can validly marry in his own diocese any parties, irrespective of the country or place whence they come. The bishop can delegate any priest to the same. 2. The bishop outside his diocese.

his parish, cannot validly marry their own or other subjects without due authorization. 3. Marriage before a priest who is

and the pastor outside the limits of

suspended or excommunicated by name will be no marriage at all. 4. Marriage of all Catholics (both parties Catholic) before a minister or civil magistrate will be no marriage at all. 5. Marriage of a Catholic to a Pro-

testant (one never baptized in the Catholic church) before a minister or civil magistrate will be no marriage at all, unless the Holy See makes a special law for the United States. 6. Marriage of a Protestant to a Protestant (provided they were never

baptized in the Catholic church) is valid. 7. - Marriage of a non-baptized man to a non-baptized woman is valid as a life-long contract. These parties do not receive, however, the sacra-

ment of matrimony. 8. If for an entire month, parties cannot secure bishop, parish priest, or any priest appointed by either of these, they may in the presence of two witnesses (there is no marriage if there be not two witnesses) declare their consent to marry. They are then in the eyes of the church and before God married. As soon after the marriage as possible they should send SEEKING THE LIGHT.

What Are the True Conditions of Spirit Life.

How little we have learned of the real condition of those who have passed through the change called death, and come, or send their mes-sage to us. Many times the questions asked concerning the life of our spirit friends are answered by telling us they cannot find words to express so we will understand the true life as they know it. Many tell of the summer-land. Where and what is it? We think of flowers, of balmy air, of grassy hills, of shade trees, and all he beauties of the country. We are told of schools, of musical progression, of labor of various kinds, and also of souls in prison, and in dark ness. Do we really understand what all these conditions mean? Do we understand what is meant by the law

of vibration? We take so much for granted, think of the material life here, or what someone has told us, and come to

hasty conclusions. I am going to give a few illustrations, for those who have been to a place know best what is there, and are best able to enlighten us.

At a meeting at my home this win name and incidents connected with her life on earth to identify her, told of her home over there. She had been the colored nurse in the home of one of the gentlemen present, and in her simple way had lived an honest life, and as she expressed it. "Done right

by every one, and was all right there. She had her ideal home, a threeroom cottage, neat and tidy, a cow, a pig and a garden. She gave the mes sage so that more than one medium in the room understood and all agreed in the statement. She seemed to find no trouble in coming into our atmos

phere to give the message. The law of vibration, transmission of thought, is the usual way of communication, but the thought is often expressed in pictures, we see the picture the other mind presents, in-stead of hearing the spoken word; thus proving that thoughts are cre ative. They are not things, but are the power that creates. When we can study deeply enough into this matter we will learn that everything is the result of thought and desire from some plane of consciousness and soul unfoldment.

It is not always those who have been the greatest sinners who are in darkness, and not always the wise man, as we call the student of earth, who is most progressive. Ofttimes "A little child shall lead them."

Those who, with the simplicity of a child, with faith, for they have not learned to doubt, are only conscious of life and light and love, have no fears for they know only of the good, go on in the light of the spirit, and know no darkness.

Thus the colored nurse, with her simple nature had found peace and light, if not yet, great progression and could some to us, as I find little children do, because she had not stopped to reason, and had learned to fear.

But the man in whose home she had been a nurse, also gave me a message regarding his condition over there. He was in partial darkness, as he explained it. I was able to see him, as if I looked from my window across a dark street into another window where there was light. He was there, but said he could not see me, could only see in the one room or space where he was, all beyond was darkness. If he tried to see those left on earth, it was like looking into a dark cellar. If he tried to go to them he lost his way in the darkness and had to be led back by someone who was capable of going from one plane to another at will.

He was safe, not unhappy, had been a good man, but appealed to his reason, and in his ignorance of psychic in the physical body, lose sight of all we can not see with the physical eye. light of the world, because there is light within himself.

It is said that we make our own conditions over there, build our own houses. They tell me it is true, that the book of life is for all to read, and not only each act but each thought has left an impress. If we injure people, we can not find neace till we have gained their forgiveness, we cannot forget, they cannot forget, and our thoughts as well as their thoughts become phantoms that haunt us. But it is ignorance that keeps spirits in prison,—ignorance of psychic laws, ignorance of mental laws. How much need there is of study, of trying to learn how to live so as to make our lives profitable "Blessed are the pure in heart, for they shall see God." It is the purity of the child that we must gain, and when we have found God we shall have found the light. MRS. MAY A. PRICE.

Washington, D. C.

THE LITTLE SINGER.

heard a voice that made me glad. That caused my cares to flit away And gave the duties that I had A tinge of pleasure all the day.

A little maiden joyously Sang as she gazed down at her doll From worldly wants and troubles free A hopeful ditty-that was all.

She saw me not and ne'er will know The Charm her childish singing A lasting debt to her I owe,

She sang a song that made me glad.

-S. E. Kiser.

their names to the parish priest for registration and do whatever is required to have their marriage legally recognized by the state.-Morning Republican, Findlay, Ohio.

EXCEPTIONALLY IMPORTANT.

Hystery of Brain and Soul.—Habitual Criminals Are Virtually Moral Invalids .- Some Criminals So Mentally Constructed That They Cannot Go Straight Under Any Circum-

"The researches I have made into the brain and its workings for the last twenty years have helped to de-monstrate both the existence of the soul and the possibility and probabili-ty of its continued existence after

This is the statement of Dr. Albert Wilson [as set forth in the Chicago Record-Herald], the famous brain specialist of London, England, who is a firm believer in that intangible. mysterious and solemn after-life power popularly known as the soul. has many agnostic opponents who do not believe in a hereafter, but he clings firmly to his proposition that the soul is the superstructure of the mind and that therefore, according to the laws of the conservation of energy, the soul is bound to go on liv-

In a recent interview in the London publication, Black and White, Dr. Wilson, in speaking on the mystery of

the brain and soul, said: "We must treat the soul as the highest form of energy. One begins at the lowest forms of vital energy in the shape of muscular movement, which can easily be measured. Then comes nerve motion. We can measure its velocity, but we have no power estimating what nerve motion is, although we can see the effect of motion in the further changes in the nerve cells, consisting in the altered

appearance of the stainable granules. 'We then pass from the nerve cells which receive impressions and from others which emit motion to a new type of cell, the association cell. This is feebly represented in the lower creation but it is a special feature of the human brain and is connected with thought, mind, memory emotion,

"The question now arises-has the Great Architect completed His work? Is He finite? Can He do nothing excent what is easily understood by the human mind? The human mind is a miracle, but is the end? We have every reason to believe it is not, because there is no science in which we have reached the ultimate goal of its capacity. There is every reason then yond the mind and something built on the mind, just as the mind is built on the brain. We have such remarkable psychological experiences of what we term spiritual and religious phenomena that there must be a basis for them. The only hypothesis or basis is what we term the soul, as an actual vital force."

Dr. Wilson maintained that the soul neans the higher development of

man, or the ego. "I have always held," he said, "that from a religious point of view, we are like a seed of corn. There is nothing in the seed to indicate life, any more than there is in the pyramidal cells of the brain. At the same time, here is life in the corn, if it ha proper environment-moisturs, light, heat. And in the same way, if the human mind possesses its proper environment, the soul breaks forths into

vitality. "The body and mind must be fed, nourished, warmed and exercised or atrophy ensues. The same is true of the spirit. If a man neglects the nourishment of his soul, how can it

possibly live? "At the top of the brain is the superstructure, which has to do with instinct and intelligence. The active part of the human brain is a thin coating of a quarter of inch deep. This is rows of cels, which can be divided into three principal portions. Of the three layers, the deepest is represented in the lower animals as instinct. and this guards the natural instinct of man. This instinctive layer is no bet-He must learn as a little child our outer layer, which is the intellect. I carns to use its powers, and gain faith in himself, then he will find the is in the rabbit, and that is the strength of man. activity of the cortical layer, and its proper number of cells, depends our success in this world and our happiness in the next. There is no separation between the mind and the brain, and the whole question of responsibility depends upon the pyramidal layer or the cortical department of the

> During the extensive researches into mental diseases Dr. Wilson came to the conclusion that habitual criminals are virtually moral invalids. should be dealt with specially and humanely by the state. He maintains that there are some criminals a so mentally constructed that they can: never go straight under any circum-

"Alcoholism and dissipation in our ancestors," he says, "left a scar ontheir progeny. Alcohol has been proved to exert a deteriorating influence on progeny. Alcohol pais out of action the prefrontal arc of the brain, which is the last and highest piece of architecture. It is the seat of control. Destroy that and you have as a result a person who cannot help be-

ing a criminal. "There is, in fact, no such thing as free will, except in a perfectly normal brain, and as a normal brain is more a matter of theory and speculation, so we ought not to demand full responsibility in those whom we style the criminal classes, who are drawn from, every class in the community. We cannot look for normal brain among the poor, who are devastated: by alcohol, disease and starvation. Cherefore, it is a mistaken idea to expect as much responsibility from a working lad as from a properly brought-up, well-fed young man of the upper classes."

"To make war with those who trude with us, is like setting a bull-dog Thomas Paine, in Crisis.

Prof. Lockwood's Address.

process, by psychic impression, and when such spirit comes in magnetic touch with that individual he knows he is telling that which is not true, and he impresses your medium upon this rostrum that that man's name is not Brown, it is Jones. He is telling you a fib, and he has come here for the purpose, as he thinks, of trapping you.

When the fundamental principles underlying the Spiritual philosophy are understood by your clergymen, they will be ashamed to say that Spiritualism does not stand for the highest order of ethical development that has ever been known to the page of time. It shows there can possibly be no secrets in Nature; all things have their legitimate relationship; all things. Saul did not know it. But I want to show you now something more. Here is where David wanted a communication. I. Samuel XXX. 7: "And David said to Abiathar, the priest, Ahimelich's son, I pray thee, bring me hither the ephod." O ho! They had ephods in David's time, did they? They had to have one, did they? The same as Spiritualists have similar instrumentalities to connect with the spirit world. I wonder if David was a liar! I wonder if the priest was a liar! I wonder if everybody is a liar who believes in Bible divination of the past, as well as in modern mediumship! I think not. And when the ephod was brought there came the order of divining. And what is strange, although it is true, it was God that was brought up every time, so represented, and not Samuel, in this instance.

In the Old Testament God is everywhere represented as talking to men directly. And when we talk with some of our church people about it they say that it was a phenomenon of that dispensation, that it was God. But who was this God, we inquire? Let us get down to bottom facts. He was Jehovah; he was Jahveh; he was a tutelary deity in the system of the theogony of the Jews. What is a tutelary deity? A person that has been deified. Once a man living in the form; a successful governor, a successful prince, a successful potentate, a successful warrior; and when he passes out, people deify him. Look up your encyclopedias and you will find that Jehovah, Jahveh, the God of the mountain was that kind of a God. Hence if Jehovah talked through the ephod, and through the Urim, and other signs to the prophets of that time, he did precisely the same thing that controlling influences of modern times do when they speak through a medium. It is the

I challenge any scholar that lives to show me it was a special dispensation of that time, save of a religious belier. There has been no change in the order of nature. Nature has always swung the majesty of her planets in space by the same order of attraction and repulsion. Nature always had these properties, and always will. There never was a dispensation in which a certain tutelary God could talk to the people, that does not exist now. The same method, the same thing, is happening to people to-day—precisely the same thing.

Here is another one in which Jahveh figured. Get your clergyman, if he is a scholar in Greek, to look up the origin of some of these testaments. In the N. chapter of II. Samuel, 23d verse, we

"And when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

"And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself, for then shall the Lord go out before thee, to smite the host of the Philistines.'

That God, I guess, is the God worshiped in the mental sanctuary of the Rev. R. V. Hunter, and hence his inspiration to smite us who believe in intellectual progress and intellectual liberty, with the same kind of spleen as that of old Jahveh, who went ahead of David and helped to kill a few thousand Philistines because they did not worship him, but were worshipers of some other deity.

For shame, my friends, that these sentiments have got hold of the human intellect, and that any person can stand up in that are austere and unkind, are relies of an age and intellect supposition that it was a trick, as I had a question written on a prescripthe city of Buffalo and call all men liars and frauds who be of dogmatic and combative character. Michael Servetus burned am absolutely certain of my premises tion blank. She gave the question as lieve in these phenomena. So far as those are concerned that at the stake, with all of the volumes he had printed. What a based on actual observation and experience which I certainly would have blank and answered it. I not knowing believe in the rights of humanity for humanity's sake, they are working for the interests of humanity for humanity's sake, and not to build up a special religion but to extend the boundaries of intellectual thought. These are what the intellectual Spiritualists of the world are working for to-day. Inquire; read the papers, and see what is going on around you.

But, say some people, these phenomena belong to a time in which we have no method of proof, save that of the texts referred to. Some say that it did not belong to the time of Jesus. Let us see about that a little.

Jesus, in talking to his disciples, St. John, xiv., 10, instructs them regarding who the speaker is, and he says to them: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."

Father was a very common name. A great many churches in Oriental times called the priest "Father." Our Catholic church does to-day; and I do not know, I am not quite satisfied that the word Father here meant God. If it did, it is all the same. It is in keeping with the philosophy. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." The spirit speaks.

When Mrs. Chase was here a week ago last Sunday night she corrected some one in the audience who said, "Thank vou. Madam." "No," said the control spirit. "I am Mr., if you please." The influence was a masculine influence and it corrected the party who addressed it. You will find this to be the case every time, my friends.

I want to read you another little text about how Jesus taught his disciples:

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

"For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Pretty good proof, is it not, that even in Jesus' time Spiritual

influences controlled human beings and spoke through them. To-day people for some reason that I cannot possibly comprehend, see fit to join in with the vast majority who are not familiar with the history of these books; have not read any coincident history of these times, and they are quite likely to join in the cry of denunciation.

A gentleman said to me in one of your stores last week, "Why, the Rev. Hunter gave you an awful good thrashing, didn't he?"? "No, he didn't. No, he didn't. He did not even know the history of Spiritualism. He told you it had its origin in the "voodooism," peculiar to the Mongolian race. It did not have its origin there. No truth in Nature ever had its origin in a race of people or a church. No scientific truth ever had its origin in a priest. No great truth for the benefit of humanity ever had

is not truth, but speculation, and wild speculation at that. Spirtualism is a truth. It had its origin in the very structure of matter itself. Had I some of my apparatus here which I employ in my lectures, I could demonstrate to you stime facts that pelong to and underlie this Spiritual philosophy." These prin ciples of electro-magnetic attraction have always existed. We could have no building up of forms; we could have no chemical action and chemical reaction were it not for the fact that these truths are infinite, without limit, have always existed. The fact that in David's time they did not understand Spiritualism in any better sense than they seem to have understood it, was because they did not understand matter, its order and organization. To-day we understand that in the structure of matter tself, we find the basis of all cosmic process.

Come with me, if you please, some spring morning when your flowers are just beginning to set; let me point out to you how certain little bulbs or glands attract out of the vast ethers of space certain elements selective to their individual growth; let me show you how, by psychic process and the action of light, that gland receives that invisible energy or element; let me show you, if possible, how we have the seance of night; how, when the great solar sun is withdrawn from the heavens and the influence of earth sets up; a change takes place in the spectrum of organization in the order of Nature, and how these invisible modes of elemental motion which were projected upon the plant during daylight are materialized into visible form.

Wonderful Nature! If the Rev. R. V. Hunter could have gone through some of your gardens, through some of your flower beds, and could have understood something about the development of plants in floral nature, showing how the action of soil, how the action of certain compounds in the soil, how the action of sunlight and the atmosphere with certain compounds in them, have all united their latent energies toward the development of that flower, he would have perceived that this class of people, this mediumistic intellect, eminent to-day all over the world, are not liars. He would be ashamed to look any decent man in the face knowing he had called such a man as Russel Wallace a liar, such men as Von Humboldt a liar. Great discoverers of modern time, great students who have perceived this great truth of Spiritualism, who acknowledge that all life is progressive.

These great mediumistic intellects that have helped to discover these truths have worked too zealously and too unselfishly, and in too many instances they have given their life and substance, and in some instances liave died in penury that the world in after time might have the wealth of their discoveries. These men liars! I am sorry to think that there is a Presbyterian priest in the city of Buffalo who can lend himself to such verbiage. It savors of Calvin's time. It belongs to Calvin's time. It is the same kind of language Calvin used when he wished to do away with Servetus. He called him a "vomit;" he called him a liar, a fraud, a deceiver. The same kind of language was used last Sunday night upon some of the most eminent scholars | Spiritualists were deceived after bewe have got in the world to-day. Some people in Buffalo may applaud the gentleman's sentiment. But let me tell you tonight, as your friend, as a man who dares to stand between the priest and these great truths of Nature, and point them out to you as being facts we cannot afford to underrate. Let me tell you the time will soon come when this kind of talk will hardly pass over the rails of the sinners' seats. Hardly. People are getting tired of it. Calvin's time, what of him?

In our insane asylums we are familiar with some of the methods of mental disorder, where we trace dementia and insanity. When we find that the individual who is admitted as a patient has a certain type of mental disorder, the superintendent, or the that any leading physician, will point out certain plexus in the Encephelon, or in the spine, possibly in the dorsal plexus, that is affected. It has become to be understood as a truth that people that have similar forms of mental disorder have similar physiological disturbances. And so we read to-day the history of the mental tendencies of the past, by reading the characteristics that belong to you as individuals. And so we say that people to-day, I care not whether they be Presbyterians or what may be their I care not whether they be Presbyterians or what may be their very easy for him to explain it as a them publicly verified as to the correligious name or creed, we trace back into heredity the time fraud. It will thus be seen that rectness of the test, etc. where we find that these expressions of severity, these criticisms that are every every and unkind are relice of an are and intellect that are every every and unkind are relice of an are and intellect.

Brother Jensen is as "absolutely certain of his premises" based on pure them in the back of the audience world of wealth was lost. Did you ever know the theological no object in reporting otherwise than what question I had reserved until difference of opinion between Michael Servetus and that of Cal- truthfully, and in which I find no she repeated it. vin? Let me tell you. Calvin wanted Servetus to say or acknowledge the "Eternal Son of God." Servetus claimed rather dollars annually" by her performit was the "Son of the eternal God." He did not claim that the son was co-equal in time with the Father. Calvin did, and were able to so advertise her. hence between these two forms of words, Calvin claiming an eternal son of God on one hand, and Michael Servetus affirming the son of eternal God on the other hand, the man was taken by a crowd, by a mob, and bound to an iron post with chains. Green fagots were piled around him, that slowly burning they might prolong his agony. His books were brought around him. Sulphur was thrown into his eyes, into his garments and into the pile, and the torch applied; and whilst the flames were leaping up around poor Servetus, and he in agony, the greatest agony the human can conceive of, a man dying in flames, slowly, Calvin looked on and said, "God be glorified."

These are strange religious occurrences. We read of them in the past. We can hardly imagine that such condition ever obtained. But to-day we see the lineal descendant of the same kind of thought. The man who, in a religious brain-storm, tells Wm. Stead, tells Sir Oliver Lodge and all of that class that they are liars and frauds, belongs to the mental curriculum of John Calvin. And the people of Buffalo will tire of paying for that kind of religion, and these oracles will be asked to read up, and if they won't read up, they will be told to go into some business for which they have a genius. The people of Buffalo are far too intelligent to be amused or instructed by this sort of calumny. They are too far advanced intellectually. You have too many newspapers; you have too many magazines; you have too many works on science; you have too many works on art; you have too many works in the department of human ethics and unfoldment for the people to desire to go back to the religious vindictiveness of the sixteenth century. People are getting exceedingly tired of the poetical allegory of hell and damnation as a religious

Contrast this kind of speech of the Rev. R. Vao Hunter with some of the sublime thoughts given by Brother Holmes.' I have never met Brother Holmes, but I have read some of his thought. and I don't care whether Brother Holmes believes as I do or not, that makes no difference. I can trace the mental fendency-nay, more, I can see the intellectual organization of a man that is more interested in humanity than he is in Calvinism; a great deal more. And the hope of the people and the progress of the people depend more upon the sublime utterances of such men than they do upon all the platitudes and sophisms qualifying the religious zeal of John Calvin! The time has come when the torch of science is lighting up every department of the universe; wonderful discoveries; most wonderful discoveries. We thought the X-ray was a wonderful discovery; and so it was; and then wireless telegraphy, another wonderful discovery; and so it its origin in any system of religion. Truth is in nature. There was; and then Poulson with his discovery of wireless telephonis no truth save natural truth. What you call truth frequently ing; and now comes Edison and says the time is ap-

proaching - think of if - when a whisper will be sent around the earth by telephone without a wire. How? Because Nature is so structured in atmospheres and ethers of spacethey are so highly electro and magnetic, that they in connection with a ground, make a complete circuit of electro-magnetic character, that thought itself, in a faint whisper can surround the entire globe. These are modern discoveries. These discoveries belong to the sensitive intellect, to the mediumistic intellect. We claim that people are not necessarily mediums because they belong to the Spiritualists. I know a great many mediums that are not Spiritualists.

Let me s y again that Spiritualism is not a sect or schism by itself. It is the representative of Spiritual cosmic process it is the philosopher and the analyzer of Spiritual methods of association. And it stands squarely to-day upon the solid pedestal of those facts in Nature acknowledged by the best scholars of the world. I have in my possession the names of over 200 of these scholars who have grazed within the past fifty years and do grace to-day some of the highest positions and scholarships known to your universities, known to your colleges and known to the various departments of science. These men, all of them, are Spiritualists. These scientific men are working for the upliftment of humanity and they are placing that upliftment, not upon the declarations of any book, not at all, but upon the demonstrations of modern science. The inductive and deductive methods of syllogistic reasoning-are the giant philosophers, before whom all systems of religions, all nations of thinkers must eventually bow.

We call your attention, in conclusion, to the investigation of some of these sublime truths; and ask you to compare these methods with that which stands up in its brazen-facedness and calls all people liars and frauds who do not see through Calvinistic spectacles.

THE MATTER IN DISPUTE.

Dr. Sweringen Insists That He Must tremble for those who are absolutely Explain Farther in Regard to Anna Eva Fay.

I have read Mr. P. A. Jensen's sec-Anna Eva Fay's public performances sfactory than his first.

r eighty thousand dollars a year by chiefly trick and fraudulent in char- affirming that he is absolutely ceracter, or that she does not claim to be a Spiritualistic medium, etc., cuts no POSSIBILITY that Mr. Jensen MAY very important figure in the case bevery important figure in the case be-fore us in my opinion, nor are the facts his statements and position than I that Dr. Peebles and other prominent am in mine. I am positive only of the ing "absolutely certain of their premises," any evidence that I was do ceived in my personal experience as related.

Not until the proposition, "falsus in uno, falsus in omnibus," can be log-ically established as unquestionable truth, can I attach much importance to Mr. Jensen's method of reasoning or accept his conclusion that I was leceived in this instance, in the absence of any better showing that I get one, and I tore up three of them was deceived than he has given. Because Peebles and others were deceived therefore I must necessarily have been deceived is an argument would hardly accept.

Mr. Jensen thus writes: "I am quite certain that it was a trick, and should not fail to explain it satisfactorily had I all the facts in the case," plainly intimating that I did not give a true and faithful history gathering papers on which questions of the occurrence or that I had kept back some fact or facts which, if I those whose questions were announce had reported, would have rendered it ed and answered, when he would have room for a fraudulent explanation. A lady that rakes in "forty thousand varnished story which I propose to dollars annually" by her performadvertisement on my part, even if I

If there was any fact or circumstance connected with my premises that I did not report, it was because of my absolute ignorance thereof. was because of the fact that I could see nothing in the entire occurrence to suggest the "elision" for I certainly pointing to fraud or trick that led me to report. The trick theory did not short, simple story ir could come in. satisfy me, no matter what the gen- for I have narrated all there is to it. eral reputation for trickery fraud the performer possessed. I at sea with fact and a starting point don't know that we are obliged to acas a trick ahy more than we are names of a good many prominent men obliged to accept everything per- and women who had precisely the formed thereon as genuine.

"an elision somewhere in my state-

amount to anything more than a supposition that it is a "miserable trick, does not supply the missing link, fill certainty of premises. up the gap, furnish the elision, or produce the fact or facts I am supof this experience. This would be more satisfactory to the reader even if the imagination of Mr. Jensen

pressed in the report of this experience, unless it be the fact that a number of other members of the audi ence received tests similar to the one I received and that in not a single instance was any person in the audience required to write a question on a pad or tablet furnished by Miss Fay or her manager whereby duplicates of the writings might be secured and delivered to Miss Fay for her answers. have been guilty of fraud a thousand to be written anywhere and on any paplaced in either pocket. Neither Miss Fay or her manager required or cared tions be written and nocketed and greatly, I fear he will do considera-when she announced and answered ble "trembling" when he reflects how them she very properly desired them "absolutely certain of his premises' to be produced and handed to the he is that she perpetrated a fraudumanager or to any other person to lent trick on me in this instance. read to the audience in order to verify the test given and receive the proper

acknowledgment of its correctness. Brother Jensen writes: "I always

'certain' of their 'premises' since experience has taught me that they are oftenest deceived." I wonder if this statement of his is not as applicable to himself as it is to me. Judging and effort at an explanation of a per- by the "absolute certainty" with sonal experience of mine at one of which he maintains that the experience I have related is but a trick of in the Masonic Temple theater in Miss Fay's, ought not Brother Jen Fort Wayne, and find it no more satfor himself? He has a perfect right The fact that Miss Fay makes forty to believe, to think, to suspect that I was imposed upon by a trick, but is er entertainments, or that they are he not going just a little too far in tain that I was? Is there not a bare history I gave of my premises:
1. I wrote four questions on four

rescription blanks in my office directly after dinner or supper and placed them in my right vest pocket. I was then detained in my office until the performance had almost or already

2. I walked to the Masonic Temple, and while within about a square was sufficient for the test should I was entirely alone. I did not look to see which one of the four questions I had reserved. It would have been to use, for it was too dark to see.

3. I entered the theater and took a seat back in the audience. The performer, Miss Fay, was seated on the platform entirely covered, head and bust, with some kind of fabric. The manager was down in the audience were written, from the pockets of

Now, this is the plain, simple, unis the absolutely true history of the part I played in the occurrence. Being unable to think of or recall any other thing connecting myself with this test. I therefore am at a loss to what facts I have suppressed etc cannot even imagine where in this

Brother Jensen writes: "I am all cept everything done on the platform | concerning it. I could get him the same experience as my own on the Brother Jensen claims that there is very some occasion, and who are as "absolutely certain of their premises ment which, when supplied, would as f am," but to go to the trouble of make the miserable trick plain enough to be understood by a ten-year-old them to write out their experiences as I have, and at the risk of an "eli-It is to be regretted that Mr. Jen- sion" in each case is more than Brothsen, who is so absolutely certain of er Jensen would ask of me I know, his premises which cannot possibly and I would not by any means feel subjecting him to so much "trembling" at so much "absolute

I am not discussing the personal character of Miss Fay or anything posed to be suppressing in the report whatever about her. I don't know nor care what she is so far as this matter is concerned. I am simply relating a personal experience I had at would be subjected to a heavy draft in the effort. I can think of no "elision" of which thing from my story. I know of no fact I have sup"elision," suppressed fact, missing ing added nothing to or taken anylink or anything of the kind.

As I have said elsewhere, we are all very well aware of the damnable prevalence of fraud, but it is by no means confined to Spiritualism. I am not denying the great risk of contact with fraud in any and every given case or instance. But is there not truth at all? Is there no truth mixed with fraud? Miss Fay may The questions written were allowed times; is it therefore impossible for to be written anywhere and on any pa-per chosen by the experimenter and possible that both the false and the true might issue from one and the same source alternately? Do we not whether the questions were written usually find the good in everything at the homes of the experimenters or more or less mixed with the bad? If after their arrival at the theater. All Mr. Jensen is not allowing his prejuthat she required was that the ques- dice against Miss Fay to influence him ble "trembling" when he reflects how

WRINKLES OUT

After Facial Massage, Creams

BY HARRIETT META.

Trouble, worry and ill health brought ne deep lines and wrinkles. I realized appearance and made me look much older, but that they would greatly interfere with my success, because a woman's sucpends very largely on her appearance furrows in her face, must fight an unequal battle with her younger and better looking sister.

I therefore bought various brands of cold cream and skin foods and massaged my face with most constant regularity, hoping to regain my former appearance. But the wrinkles simply would not go. On the contrary they appearance. But the wrinkles simply would not go. On the contrary they seemed to get deeper. Next I went to a beauty specialist, who told me she could easily rid me of my wrinkles. I paid my money and took the treatment. Sometimes I thought they got less, but after spending all the money I could afford for such treatment I found I still had my wrinkles. So I gave up in despair and concluded I must carry them to my grave. One day a friend of mine who was versed in chemistry, made a suggestion, and this gave me a new idea. I immediately went to work making experiments and studying everything I could get hold of on the subject. After several long months of almost numberless trials and discouragements, I finally discovered a process which produced most astounding results on my wrinkles in a single night. I was delighted beyond expression. I tried my treatment again, and, lo, and behold, my wrinkles were practically gone. A third treatment—three nights in all—and I had no wrinkles and my face was as smooth as ever. I next offered my treatment to some of my friends, who used it with surprising results, and I have now decided to offer it to the public.

Miss Gladys Desmond of Pittsburg. Pa., writes, that it made her wrinkles disappear in one night. Mrs. J. E. Black of Yonkers, N. Y., says that when she looks in the glass she scarcely knows herself, the improvement is so great and that the wrinkles are entirely removed.

great and that the wrinkles' are entirely removed.

I will send further particulars to anyone who is interested, absolutely free of charge. I use no cream, factal massage, face steamings or so-called skin food; there is nothing to inject and nothing to injure the skin: It is an entirely new discovery of my own, and so simple that you can use it without the knowledge of your most intimate friends. You apply the treatment at night and go to bed. In the morning, io! the wonderful transformation. People often write me it sounds too good to be true. Well, the test will tell, if interested in my discovery please address Harriett Meta, Suite 290A, Syracuse, N. Y., and I will send full patticulars.

954

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I went home that night in a state I said, 'My mother lives and I will man and forgotten it completely as yet see her—the dead are alive." soon as this.'

Mrs. Dott's joy knew no bounds, and we spent the most of the next said Peters, respectfully, "I did not day talking over our new-found hap see this man or any other at that piness; but at dark such a tempest of time, and I never saw but one such compelled to stay at home. The next has been dead for years." the seance hastily caught one of the spirits that came from the cabinet as "I would have you know, sir, that I dium herself. Search revealed lum- man, sir!" inous paint, wigs, and yards of flimsy,

white stuff. I was never so happy in my life," said the news-bearer, "as I was while I believed those manifestations gennine, and I would never have believed them otherwise if I had not been there son Lotten." last night and seen the exposure my

As Mrs. Dott listened to the man's story her face grew white and drawn sulting me in this way. I am no fakir and it seemed to me she aged ten —I have told you the truth." years during the recital. After the her face with her hands, broke into place where you stood.' I looked at the sobbing woman, so crushed and broken by this new grief, but how? my wrath increased.

At last I broke out in a torrent of more in ghosts, spooks or spirits," I said savagely, "and as for Spiritualism. I am glad I have found it out at my first initiation, and I will never have anything more to do with it; and as for those that believe in it. they are either deceived or else they are frauds and ought to be hanged and hanging is much too good for that

miserable woman.' Mrs. Dott arose and came to me, and life her cold, trembling hand upon "Audley, poor boy," my hot brow. she said, kindly, "you are letting a tice, and this will never do. Because this woman is a fraud does not prove truth in this world there is truth in mitted Mr. Jones.

Spiritualism, and those who seek for "I hope you will pardon the libit will surely find it. I tell you this erty I have taken," he said, kindly, woman is to be pitied, for she has a "but I felt a strong impression to terrible harvest to reap, and from it come here to-night. Mr. Durand, there will be no escape. A person know you are an honest man, and who will do such a dreadful thing as Peters says the same." to make merchandise of the most sa-

strong temptations this woman has tackled."
met with," and Mrs. Dott's voice grew "Spirit tender in defense of the woman who had so wronged her, a fact which "But I will not accept it," I said, caused me to wonder greatly. holds money, or any material thing, person makes a statement the ques-of more value than that unbending tion should not be, what sort of a perhonesty, purity and righteousness, Is it true? If it is true, is not that just so long that person is liable to enough? That you were cruelly detainment of the material object most | the same experience, but I did not desired. I think it likely this woman let it discourage me at all. the public demanded something more live, but how do they know? They sensational than she was giving, she, cannot give one sensible answer to I am not upholding this woman people prefer a startling sensation to they were mistaken-I would find out Toward morning I fell into a trou-

bled sleep and dreamed I was out in they choose to be at least.

a very dark night hunting for truth, "How do I know but the apparia very dark night hunting for truth, a man in a long, flowing robe of white came and took me into a room jection?" I asked, rather sulkily, I where the bibles of all nations lay upon a table. "There is much truth there," said my guide, pointing he was thinking of the man, and he at the bibles, "but you will have to said he was sure he had not thought of careful, for much error is mixed

'How did those writers get the truth?" I asked. "God, who is spirit, revealed it to

"Then I will get my truth from headquarters and not bother to hunt over the rubbish," I replied—and

The next day I began work in the cheerful fellow named Jones, whom I soon grew to like very much. All I and he does not quarrel with the saw of an occult nature I put at once name on the can that holds it. Honfrom my thoughts, until one day T found myself so entangled in the web you have been acting rather foolof the unknown forces that I could think of little else. I was watching man named Peters untangle a coil of rope, and beside him, also watching, stood a man of striking appearance. I concluded he was an interested friend, but thinking he must be a man of considerable importance, I said to Peters when we met at noon. "Who was the man that was with you when

you untangled the rope?" Peters stared at me; "I don't know, sir; I have spoken to no one but you and Jones since I began work this morning.'

I looked hard at Peters, and he looked hard at me.

"You have forgotten," I said, "the man was tall, and broad, and had yellow hair, worn rather long, and a mustache of the same color; his features were strong and his eyes a deep blue, and I think him about forty years old."

Peters regarded me with openmouthed astonishment. Jones and some of the other workmen now came along and sensing something unusual transpiring, stopped to listen.

"Surely," said I, struggling with excitement such as I was never in a sense of irritation, "you could not before or since, and over and over have been in the company of such a

"As true as I live, Mr. Durand," wind and rain set in that we were man as you have described, and he

day a man came into yard where For a moment there was silence, Mrs. Dott and I were talking and and then Jones said, "You must be a said that the night before a man at very good medium, Mr. Durand." "Medium!" I exclaimed wrathfully;

child, and found it to be the me- am no such person-I am an honest "I perceive you are," said Jones,

kindly, "but perfectly honest people lare sometimes mistaken.' "O, no," said one of the men taunt ingly," he has seen or heard of the

"I never saw or heard of any Parson Lotten," I exclaimed hotly. "I don't know what you men mean in-

man described-everybody knew Par-

"O, come now," said one who had man was gone she looked about her listened in silence, " there is no use feebly as one who seeks for support, arguing for you gave yourself away: helped her into the house, where you could not possibly have told you she sank into a chair, and covering the color of the man's eyes from the

viblent sobbing. As for me, I was The words struck me like a knife never so angry before, and every time —the man was right, and yet I did see the stranger's eyes were blue-

"To your work, all of you." I said with dignity, and turning I walked abuse. "I will never believe anything away with my blood hot in my veins 'Now you know how an honest medium often feels"-the words come clearly, but from whom? Was it the "other fellow" speaking? Or was I in communication with some outside intelligence? I could not tell.

That night I went to my room to have it out with myself. "Why is it cannot get rid of this tormenting nabit of seeing things that don't exst?" I asked myself, as I dropped into a chair, and instantly came the words Because you cannot get rid of yourself." I groaned, and the events of sense of injury mar your sense of jus- the day passed and repassed in my tortured brain, but no possible explanation presented itself except the one all mediums to be frauds and you I would not accept. I was roused at know it. I tell you if there is any last by a knock at the door and ad-

Contrary to myself, as I knew my cred feelings of the human soul"—"is self, I welcomed Jones' remark with not fit to be on earth," I broke in, joy, and said frankly, "Mr. Jones, I am face to face with the unknown, and it is the toughest problem I ever

> "Spiritualism offers you an explanation," said Jones, quietly. "But I will not accept it," I said,

woman is working for money," Mrs. Mr. Jones listened attentively, and Dott continued, "and any person who when I had finished, said, "When a principle which, adhered to, means son made the statement? But rather commit any sin that leads to the at- ceived is beyond doubt, and I also had was honest at the start, but finding church people all assert the dead still for the sake of the money it would the question, therefore I doubt, and bring her, took up her present prac- along comes another class of people who say the dead still live. How do n her crime, as you can easily believe, they know? They have seen, heard and but just so long as a great number of felt them. I did not believe them the truth, just so long weak and un- for myself. I did, and now I know the principled persons will yield to the dead still live. As for you, Mr. Dupowerful temptations thus opened to rand, if every medium in the country them. Let us try, Audley, to always was proven a fraud you would still think the very best possible of every have the evidence of your own senses. one, and remember that in order to and your problem would still confront be just we must thoroughly under- you. This one instance to-day ought to be sufficient to prove to you the dead still live and are with us-when

> tion I saw to-day was a thought proam afraid.

"It was not, for I asked Peters if him for weeks."

I was silent, and Mr. Jones went on, "You are too broad minded and sensible, Mr. Durand, to harbor a prejudice—only narrow or ignorant peo-ple will do that long, and I beg of you for your own sake not to mar your life's happiness and shut the door of knowledge in your own face by letting one unfortunate circumstance, dreadful as it was, stand between you and town of Dragville. Among the men all the good that is waiting to come to I had in my charge was a bright you from the spirit realm. Water is water to the man dying from thirst, estly, Mr. Durand, do you not think

ishly?" The man's tone was earnest and kind, and it touched a chord that set

my better nature vibrating. Yes, I have been very foolish, but will be so no more," I said. "From this hour I will accept what comes to me regardless of where I find it. or who brings it, or what name is upon

"Good!" exclaimed Jones. "That is your real self speaking, and if you are true to that sentiment you will soon be out of present difficulties.' dinner I found a letter beside my plate. I opened it eagerly and read

as follows: 'Mr. Audley Durand, My Dear Nephew: I have never heard one word from you since you wrote to tell me of my dear sister's transition. You are the nearest relative I have in the flesh and I am eager to see you. For several weeks it has seemed to me that your mother was urging me to write to you. So strongly have I felt her presence with me that it has seemed to me I must see her, but my THE CAUSE IN RANSAS.

eyes have failed to penetrate the veli

that separates us, but, my dear Audley, I know your mother is often with

us and desires our best good always, and I beg of you to leave your cold New England home and come and spend the winter with me where all is bright and beautiful. The place is

called Willow Isle, but it is an island

surrounded by desert sands and not by water. This place has a history

which in part runs as follows: Years

ago a highwayman-or some such

criminal-fleeing from officers of the

law, came down here with some Mexi-

cans and half-breed Indians. This

man had plenty of money and soon

found water in great abundance. He

built a fantastic house and some other

buildings, and planted many trees and

plants which are still flourishing.

After several years he was killed in

some sort of a drunken fracas, and

his companions fled to parts unknown.

Homer McArland, my husband's only

brother, who married a dearly loved

friend of mine, found and purchased

this strange place and brought his

family here, and I came with them, for I had been a member of their fam-

ily after my husband's death. Mrs.

McArland died soon after coming here, and I promised her just before

her spirit departed that I would re-

during which time he made many

changes and improvements in the

who do the work. I shall look for a

letter from you stating at what time

Three weeks later I stood upon the

platform of a very small depot with

very big name. I watched out of

light the train I had left with a feel-

ing akin to homesickness and then I

began to look about me, and a strange

sight greeted my eyes. Miles of

desert sand dotted with low growing

scraggly bushes, with here and there

patches of alkali which looked like

patches of snow. At my left the

desert stretched far away, bounded in

the distance by a faint blue line of

scattered

mountains lying against the sky.

about freely, often heaped into piles

resembling ovens and chimneys, as if

the children of giants had sometime

used this place for a play ground.

Heaps of bones grewsomely sugges-

tive shone white upon the sands in

clump of bushes. At my right ap-

peared a scene never to be forgotten.

The sun was dropping down behind

giant snow-capped mountain which

reared its shining jagged head into a

sea of molten gold leaping into flame

which sprang across floating islands of

crimson and purple, where ruby sig-

nals waved upon the bluest of blue

skies. The glorious light touched the

nearer hills, crowning their bare sum-

mits with splendor, while their rocky

precipitous sides remained in purple

darkness. Great masses of red sand-

stone stood out in the foreground,

towers, and fallen pillars, emblems of

a vanished greatness, lay piled in con-fusion about them. Fancy held me

spellbound and I seemed to see giant

warriors fleeing across the plain while

their huge castles rocked in the earth-

quake's grasp and the dark-robed

mountain with its hollow top belched

I started like a guilty person, and

turning saw a well-dressed negro

"I want to go to Willow Isle

The missus say she spect her sister's

boy to-day, and I 'spect you'se him

we were galloping across the plain,

leaving the baggage to be brought by

mule team the next day. The next

day I arose late and finding my aunt

busy in the kitchen with Mammy Vine, or "Mam Vine" as the old ne-

gress was usualy called, I did not dis-

turb her, but went out to examine my

surroundings. Numerous windmills scattered about the oasis testified to

an abundance of water as also the

growing vegetables heavily fruited

orange trees, and many luxuriant

vines and flowers. I found Willow

Isle one great garden, with streams

and tiny ponds where tropical aquatic

plants were growing, and goldfish

glided over the white sands and un-

der the green leaves. I found the en-

tire oasis surrounded by a cactus

hedge from ten to fifteen feet high.

which with its formidable spines pre-

sented a decidedly unhospitable ap

pearance to any prowling wanderer,

whether upon two legs or four. In-

side this cactus hedge grew a row of

graceful willow trees which gave the

place its name. Every turn was a de-

light to me, for it brought into view

some artistic ideal, materialized, or

some whimsical fancy made manifest.

Here and amid the shrubbery stood

semi-human figures carved from

stone, with fragrant jessamine form-

ing a clinging drapery, orange trees with both ripening fruit and flowers

upon them, tall growing palms with

their shoulders wrapped in a mantle of coarse gray hair from the top of

which appeared a few green leaves

like the plumes in a warrior's helmet.

clumps of bamboo and pampas grass,

and vines and flowers galore formed a

fascinating scene to my New England

The ground was covered with soft

green grass, and numerous benches were scattered about in the shade,

inviting the dreamer and the weary

to come and rest. I threw myself

down upon one of these benches and

(To be continued.)

CULTIVATION OF PERSONAL

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this way sah," and in a few minutes

'Yes, sah, I'se just come from thar.

are you from there?" I said.

"Lookin' for somebody, sah?"

fire and flame.

standing near me.

looking like round castles and watch

Great black stones were

dessie Bellman, President, Gives m Encouraging Report of Missionary Work.

I wish to record in the columns of The Progressive Thinker my report for the circut just closed. Jan. 22. for the circut just closed. 23, 24 we spoke in the court house in Larned. While no society exists there, Mr. and Mrs. George Crawford backed up the meetings and entertained the speaker. Lurned offers a good field for good workers.

From Larned to Wichita—a regu

lar semi-monthly engagement. Here good audience attended the Saturday evening parlor meeting held at he residence of Mrs. Jerry Simpson, at which Mrs. Anna L. Diggs, of Kansas City. Judge S. M. Tucker, of Wichita, and myself spoke. Mrs. Diggs' subject was "Soldiers of La-bor." Mine, "The Higher Life." Mrs. Diggs has been a student of economics in America and Europe for years, and electrified her hearers every time. The Sunday night meeting was held in the hall used by the First Spirtualist Society, was well attended and promises are good for a continued growth. Next Sunday we serve them

main with her family as long as I felt myself needed. Mr. McArland Sterling was the next point, and ere we held four meetings, lived four years after coming here, Tenney is president of this society. The hall where the meetings convened has been used by the society The family at present consists for a long time, and is well magnetof Isabel, aged twenty, and Hugh Kneeland, my friend's son by a former ized. At this place we were refreshed by the best congregational singing I marriage, myself, and four negroes, ave ever heard at a Spiritualist meeting. Mrs. Bruer, state secretary: Mrs. Wingett, trumpet medium; Mrs. you will be here, and I feel certain Brown, trance speaker and pastor of you will never regret coming." Plain he society; and Mrs. Clark, all did directions for my journey completed heir best to feed me physically and the letter, which was signed, "Your loving aunt, Lucy McArland." nentally. I remember them all most dindly.

Thence to Lincoln Centre, where Dr. H. D. Dwight and. Mrs. Wait had prepared for meetings. Here we had he court house—a new, clean building, which seemed to help draw the people, for they turned out beautifully to hear (and see) us. At point I was joined by my friend, Mrs. Louise Brown, of Plainville, who nelped with her sweet messages to make a strong meeting. Each night the crowd was larger, and the people semed to regret our leaving for Barnard when our dates expired. We were royally entertained by Dr. and Mrs. Dwight, and shall never forget either of them. From this home may be expected to arise a star in the sychic firmament—when the angels are ready to reveal her.

Then overland to Barnard, behind places, or marked a stranger growing Mr. Usher's good roadsters. Three meetings, the organizing and char-tering of a society, besides an informal afternoon meeting, filled the time well. The good will and sincere affection shown by Barnard peoole mark a sunny place in memory for Mrs. Brown and myself. They have engaged us again for meetings in May. Mrs. Brown returned home from Barnard via Lincoln, and alone I went on to Delphos.

Here I felt myself among old friends; for the Delphos camp has brought us very near to each other. At this place the attendance was somewhat impaired by heavy rain But good will prevailed, and we made up in interest what we lacked in numbers. Mrs. McIntyre gave me the lovingest welcome to her beautiful home, and to say I enjoyed it all is mild: I revelled in it!

Last Sunday was my regular Sunday at Ceder Vale, and it was restful to be again with these friends. They encouraged me with regular engagements in Cedar Vale when I was a very faint-hearted young beginner. hey "Are friend forget." Mrs. Leota D. Whartenby opened her heart and home for me.

and made my stay a blessing. The work everywhere meets with unexpected support, encouragement is coming daily into a more general acceptance by loving, thinking people of all denominations. Our light

s becoming light for all mankind. I wish to state in conclusion that am open to engagements throughout the week, and on the occasional fifth Sunday the calendar gives us: and will be pleased to hear from those who desire our services. Hope for some work in Eastern Kansas, so my June report may include mention of that locality. To all who assisted in this work just accomplished we extend incere and loving thanks

Thanks to you also, Brother Franprogress, BESSIE BELLMAN,

Pres. K. S. S. A. Winfield, Kan.

Trenchant Items in Reference Women.

The California, Connecticut and Washington State Federations of Labor each held their annual meetings recently and each declared for woman suffrage. California and Connecticut Federations have taken similar action in previous years, but this The International Union of Brick-

layers and Stone Masons of America, meeting in Detroit, also adopted a woman suffrage resolution. By unanimous vote, the committee on election of the Michigan constitutional convention has reported the woman suffrage recommendation back to the convention. Chairman Watson

of this committee, declares that the women shall have a square deal. Hon. J. B. Pumphrey liks intro-duced a bill into the phiq; house of representatives, providing for the submission of a constitutional amend-ment enfranchising women land Hon. Frederic C. Howe has introduced the

ame measure in the senate. The Arizona Republicant reports the classification of prisoners in the penitentiary of the territory on Dec. 31, 1907, as follows: Whites, male, 112; Mexicans, male, 849, fémale, 1; negroes, male, 24, female, 41; Indians, male, 20; Chinese, male, 1. The total shows 408 prisoners, therefore, only 2 of whom are women!!

The state librarian of Iowa is authority for the statement that in 1906 152 articles relating to women appeared in the best English and American periodicals; and in the first fine months of 1907, in these same best magazines, 187 articles on the woman juestion.

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HELP HER, IF YOU CAN.

a Earnest Plea for an Aged Worker. To the Editor: Permit me to make ise of your humanitarian nature, and isk you to give space to the follow-

One of the oldest workers in our cause, one who has manifestly toiled for humanity, is in real pecuniary need in your city. She has written many valuable books, and they are for sale by her; among them, "Three essons in Eugenics or Race Culture, the ripe thought of 80 years; price \$1.00, and "My Century Plant," \$1.00; paper, 50 cents; and "Wo man's 'Source of Power," 25 cents.

Those who send \$1.00 for Three Lessons can have with them their choice of "Woman's Source of Power," or "Bible Truths Bursting It is strange that one who gives

such valuable books to the world should suffer want. Address her, Mrs. Lois Walsbrooker, 335 North 50th Court, Chicago, Ill.
Thanking you, Mr. Francis, for the

space, I remain, Yours sincerely, R. STARCKE.

FUNERAL SERVICES.

Beaver Falls, Pa.

Mrs. Elizabeth Schauss, an Official of the National Spiritualists' Association. Delivered Resutiful Peroration Over Body of Late Howard

Spiritualism rightly understood loes away with the sting of death," said Mrs. Elizabeth Schauss, Spiritualst pastor, of Toledo, and an officer of the National Spiritualists' Association, Saturday afternoon, while conducting the funeral services of the late Howard Sheppard in the Ebling hall, on

South Main street. This one of the nine Spiritualist funerals ever held in Findlay, was watched with considerable interest by many who do not, yet would like to understand Spiritualism.

Slowly wending her way down the aisle, followed by the procession of bereaved ones, friends and relatives of the late Howard Sheppard, Mrs. Schauss took charge of her audience and by her kindly manners, and with words that seemed to come from the source of spirits beyond these mortal frames, she addressed the friends, elatives and the curious.

"To those who understand Spirit-ualism," she said, "there comes a means of knowing about the spirit of the dead that cannot be otherwise comprehended. These of earth are by this means put in communion with the spirit world. This is a means of education; a manner of gaining knowlgone from the earthly tenement to develop in the spirit world. Yes, it will grow and develop in knowledge there the same as here, only he is no longer subject to the pains and physical ailments that this mortal body cannot withstand, and his progress will be far greater.

"He is not gone from our midst. Now, his departure has formed a means of spirit world communion, and one is enabled through the prop er medium to converse with the departed. As a dear friend goes to a school many miles away to get knowledge, and our only means of knowing that he is there is through the telephone or by means of the mail. is with this departed one. In his new life he has aspirations of growth and development the same as while on earth, with his spirit encased in the tenement of clay, and interested ones should rejoice in his aspirations and thus make his progress easier.

"'Is Spiritualism a religion?' you •ask. We answer, yes; because it teaches us how to act, one toward another. Like returned for like. That which we do to another, so they will do to us. We cannot escape the judgment of our lives as we have lived them. For every wrong deed there is a punishment.

During these services Mrs. Schauss addressed the superior being of all in the spirit world as "Infinite Spirit." -Evening Jeffersonian, Findlay, O.

Words of Heartfelt Thanks.

We wish to extend our heartfelt thanks to the many friends for their kindness and sympathy in the hour of sorrow.

Our mother, Mrs. H. J. Sexsmith, passing so suddenly away on the morning of Feb. 5, came as a terrible shock to us. And as yet it seems that she is only away visiting some-where, and will return soon. But we know she is visiting in that clime where she will only return with a sweet message of cheer and a helping She left many friends, for all that knew her loved her. She was always willing and ready to lend a helping hand to any one that was in need. Her profession as a nurse brought her in contact with many people, both Catholic and Protestant, and they all

loved her. Grandma, as she was called many of her friends, never failed to let them know her belief in Spiritualmonstrate to them that hers was not only a belief, but was a knowledge. We knew that when the death angel called her on that morning, without a moment's notice, she was ready to go. She had many dear ones that had preceded her to the spirit world, and we know they were there to sing her welcome home. And while we miss her in the mortal form, yet we would not wish, her back, for we know that while it is our loss it is her eternal gain, and that she is just one great chain of helpers that will return to help lift up the fallen and cheer those that are faint.

We wish to thank the Fraternal Order of Spiritualists, and the Golden Rule Society for their beautiful floral offerings, and also the many other friends. Also the Sunflower Club and others that sent letters of sympathy and love. They will-always be cherished by us, for it is in times like these that we feel to appreciate the kindness of dear, loving friends, both those that are mortal and those im-

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GOLDEN WORDS OF TRUTH.

An Earnest Exhortation to Spiritualists for the Welfare of Our Cause.

To the Editor: In the last Progressive Thinker I find an article from P. A. Jensen that pleases me very much. I wish every Spiritualist would read it and think, then act. If they would, such questions as the one that called out "General Debility" would not have to be asked. I cannot understand what the Spir-

itualists as a body are thinking of. They all want Spirtualism prominent and recognized, and yet they will not unite in any organic form to make it so. When anything comes to bring us into court the first question asked us s, what organization do you represent. This was the first question asked in court when Mr. Brooks was arrested, "Have you a State organization?" When the will cases have been fought, this is asked as well, and the people will acknowledge that we need such. And then when the N. S. A. does its best to make sound legal rulings and laws for us to follow, that we may have some standing and power, the first thing we hear, East West and Middle West, "We won't stand for that, for it conflicts with our personal ideas and interests, so we will have an independent State Or ganization and a new National." I say, shame on all who love their own little way and ambition more than the cause. If you cannot agree to work in the bodies now struggling to live, you cannot agree to work in a

newly organized one. Remember, Emerson said, "YOUR SUMMIT WILL BE AS HIGH AS YOUR BASE IS BROAD." If your base is to have your own way and run things, your summit will be in the MUD, and Spiritualism the laughing stock of the world so far as its working body goes. But if you can forget self for awhile, and try to adjust yourself to the work for the sake of the Cause, our summit will be in the heights, and there would be no question as to our state of decline or growth,

It makes me blush when I open The Progressive Thinker each week and there see an appeal from our N S. A. secretary. To think the Spiritualists will boast of their number, and their great truth, and then will let it become a common beggar.

I am surprised that any man or woman will consent to be your secretary, when you put them in such a humiliating position, that they must constantly hammer for the regular funds necessary to carry on your work. I say to California, Ohio and New England, and ALL INDIVID-UALS, lay down your little selfish hammer and come and help the organized body now. What is the use of others, when there are those already started.

I wish to congratulate California upon its new president, Mrs. Patterson. I know her to be a woman of strength, ability and capacity. Up-hold her hands in the work, and be the Golden State in Spiritual work

as well as in material things.

All should rally around the presiand say this SHALL BE A BODY OF REAL WORKERS. No organization had a better corps of men than you have, and you who read The Progressive Thinker can no longer ask, "What s the N. S. A. doing?" for it often tells you of some thing it is doing. In the name of Truth and Progress et us NOW STOP bantering, and in the next sixty years put so much energy, hope and strong thought into our work, that we shall IN DEED as he LIGHT OF THE AGE.

In behalf of organized Spiritualism, ELIZABETH HARLOW. Columbus, Ohio.

MICHIGAN NEWS.

Mass Meeting Held at Port Huron, Mich., Feb. 15 and 16.

To the Editor: I write at this time to give you a short report of our last mass meeting, which will you kindly insert in your valuable paper. was held at Port Huron, Feb. 15 and

16 at the Majestic hall Upon our arrival in Port Huron. we were met by a committee and ushered to the above named hall where many friendly ones were gathered to greet us, and at once we were made to feel at home. This was not allmany busy hands had prepared a banquet. The tables were beautiful with their snowy linen, silver and flowers To this the State Board and members

of the Occult Club were invited. The first meeting was Saturday evening and there were three sessions Sunday. Every one was a feast of

good things. Mr. and Mrs. E. W. Sprague were at their best, their work being especially fine.

J. C. Andre, the state president. made some very good remarks. The singing of Miss Sanders, of Grand Rapids, a little lady who is just coming into the work, being greatly en

loved. Port Huron is to be congratulated on its own, and resident worker, Dr. R. McL. Angus, and it was with great pleasure that we listened to his

scholarly talk Sunday afternoon. Sunday forenoon the subject of organization was taken up, and many expressed themselves, remarks being made by nearly every one present. Port Huron Occult Club has filed application for charter, and will become brothers and sisters in our great fam-

ily.
I wish to extend to the Occult Club through this paper, our heartfelt thanks for all courtesies extended to the State Board and others who were present, and feel that we are all better for meeting, exchanging thoughts. and becoming acquainted. That

your society will grow in numbers, and that each new member feel the beautiful influence you send forth and strive to work in harmony. The Occult Club is the most harmonious society it has been my pleasure to visit.

Again wishing you all success and thanking each and every one who helned to make the state meeting the success it was, I am sincerely yours.
MRS. EMMA SNOW HOYT, Secretary, M. S. S. A.

Battle Creek, Mich.

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There is no death; there are no

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox word, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a 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.

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THE PROGRESSIVE THINKER

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SATURDAY, MARCH 7, 1908.

WORDS OF CAUTION.

You should not send money in letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a pos-tal order for five cents, and then 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 posses-

sions 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 trifie. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Cities in the Clouds.

Many stories have been written about mirages and delusions, but none has been more interesting and curious than that of the Silent City mirage which makes its appearance near the Pacific glacier in Alaska. The discovery of this wonderful mirage was of the city which was built in the clouds. The mirage can be seen in the early part of July from 5 to 6 m. It rises from the side of the Pacific glacier. It first appears like a heavy mist and soon becomes clearer, and one can distinctly see the specter city, well defined streets and trees, tall spires, huge and odd shaped buildings, which appear to be ancient mosques or cathedrals. It is a city which would seem to contain at least 25.000 or 30.000 inhabitants.

As yet no one has been able to identify it, although several have claimed to recognize the place. There is no city like it in Alaska, nor in any country about it for thousands of miles. Some claim it is a city in Russia, others say it is a city in England, but none can tell where and what it is. The mirage was given the name of Silent City, as it appears to one like a dead city. There is nothing that would indicate that it is inhabited .-

These optical illusions, reflected inverted from the clouds, are more common in desert regions than elsewhere. The soldiers of Napoleon who accompanied that warring chieftain to Egypt, were greatly tantalized by the reflection of large bodies of water lief from great thirst was near; but the originals never materialized.

Is it not probable the idea of a New Jerusalem just above the clouds had its origin in the desert regions of Asia, where these mirages are most common? The masses, ignorant of the causes which produce the reflection of objects in the clouds, which act as mirrors, supposed them real, and the home of the gods. Imagination of poets or seers clothed them with life, and rounded out the illusion, and. made them substantial facts.

Is Spiritualism the Substance of Faith?

Sir Oliver Lodge, scientist, and author of The Substance of Faith, the publication of which no later than last spring was attended with so many expressions of reassured belief in the continuity of life after death, on the part of his readers, has become a pronounced convert to Spiritualism. The distinguished scholar believes, however, that his new views do not controvert those he has already voiced, but carry them to a logical fulfilment, The Substance of Faith having been published by the Harpers on both sides of the water, this sequel to it has astonished America almost as much as the continent, where for a quarter of a century Sir Oliver Lodge's name in the line of scientific thought has been pre-eminent.

Oh, the Scamps.

The House Committee on Coinage. reports favorably to the restoration of "In God We Trust." on the national coin. One member, probably an irreverent cuss, proposed to add to the Clearing House Certificates: "I know my Redeemer liveth." That adopted and in operation for a decade then would be added: "To doubt which you'll be damned."

The truth is, when Congress refused to put God in the constitution demagogic church leaders set out to do in detail what could not be accomplished as a whole. A nearby generation has and in ecclesiastical literature, to in-

to meet courageously the issues priestcraft is determined to force on the people, else see church and state again will be united. It is not God they love so well, but the guild from which omes their support.

The Goddess and Her Child.

Have we a reader who has not seen either the mutilated statue of the socalled Venus of Milo, else a plaster of Paris cast? Her arms are broken off half way from the elbow to the shoulder, yet the figure is an object of admiration to all who gaze on it.

esting. A peasant, with his son, was working in a field, on the mountain side, near the village of Castro, on an island off the southern coast of Greece, in February, 1820. Suddenly the earth gave way before them, and a cavern was revealed. This was explored, and a subterranean temple was developed. It contained a shrine, and the whole apartment was nicely decorated, Jorgos Bottonis communicated his find to the village priest, a monk of the order of St. Basil. The French consul at Melos was informed of the discovery, and visited the site. He carefully examined the ruins. He decided the ancient shrine had been buried, either by a landslide, else the Within he found a beautifully executed marble statue of a female form, near six feet in height. Around-were scattered two small statues, fragments of broken arms and legs, also the head and limbs of a child. He determined to buy the statue and remove it to Paris.

Without continuing the interestng particulars, an ecclesiastic had been there before the consul, and as- tion, torture and death for opinion's sumed control. A long contest followed, finally resulting in the interference of the Turkish government, which confirmed the sale to the consul and authorized its removal to Paris, where now it can be seen in Adrian, who, it will be remembered, the Louvre. Though reported "in a good state of preservation" when found the dismemberment unquestionably occurred while the ruins were subject to priestly interference. The pose of the figure showed a weight had rested on the left arm and shoulder before it was mutilated. made by the Indians, who would tell Only plaster of Paris casts, or very defective copies, have been seen in America.

The statue has been an object of admiration for three-fourths of a century, and its disfigurement a subject of general règret. Many artists labored for years to reconstruct the figure. It was apparent to all it represented a goddess. Classical authors for a time were consulted in vain to ascertain whom it represented. Finally, t was determined it was the Matrom Deorum-the mother of God; that her head had been encircled by the sacred halo; that she had held on her left arm and shoulder the divine child, Jes, otherwise the infant sungod. Bacchus.

Frank Paloma, a young American painter, born in Washington in 1868, vno studied his art in Paris, and prac ticed in the great schools of Germany Bavaria, and Holland, while standing before the original, caught the spirit of the artist, and soon made a faithful painting of the restored statue, a good photogravure of it being before us as we write. She was probably the from the clouds. They were sure re- first who was designated "the Mother of God, with the Holy Child." Lovers of art, and the curious in theology. will find a faithful picture, with letterpress description, in "The Cambridge Encyclopedia." as the figure appeared before it fell into the hands of priestly iconoclasts, who were conscious all seeing it unless dismembered, would suppose it the original representation of the dream-begotten junior God, co-equal and co-eternal with the Father, and his fabled mother.

The conclusion of every honest thinker must be that Christianity is not the ancient faith claimed for it; that it is a reconstruction of older religions, a merging of several pagan sun-gods into one, best known to moderns as Bacchus, the god of wine, who, by a natural miracle, converts water into wine, the very first miracle credited to Jesus, the others additions to make his acts as glorious as were the miracles accredited to other gods. The symbols, sacraments, festal days, rites and customs, every one of them, belonged to other, peoples and to an earlier civilization. The wars, the persecutions, the sacrifice of human life and the innumerable instruments of torture employed by the Inquisition were all aids in concealing the truth from later generations.

The Protestant reformers were not equipped with historical facts to go back of the age in which they lived and wrought. There were but few books in those times, and these were mostly Catholic made, and they commanded an enormous price, which, to private parties, amounted to archibition. The scholars, like Bruno, Galileo and Servetus, were imprisoned or burned.

The Reformers saw, traces everywhere of Pagan thought; but so well had the forgers covered their footprints, they supposed the ancient faith was an engraft on Christianity instead of being the parent.

The bribe so generously offered found throughout the New Testament

duce belief in Jesus, should have suggested to every thinker, "there is something back of this that is concealed." "Believe that Jesus is the son of God and you shall have eternal life." And they who could not be bribed with after-death rewards felt the hangman's whip and the undying tortures of the damned. Feeble minds believed, and escaped death. The wise and good went up in flame. The navies of the world could float in the blood of those who were slain to make Christianity possible. Faith was the sine qua non, the essential The history of the statue is interthat distinguished the believer from the unbeliever, the Christian from the

A whole library of hundreds of volumes is needed to expose the forgeries, frauds and fictions of the most villainous priesthood the world ever knew. The Jesuits who came on the stage about 1534, whose damnable wickedness as propagandists has become proverbial, were not the first to throw morals to the dogs to advance the faith. They only took up the acts of their predecessors, the Catholic clergy, and systematized the rascality, felt by every nation wherein they have located.

We have assured our readers that all the sun-gods, half god, half man, temple was constructed under ground. by whatever name designated, were one. We have cited an abundance of Christian authority to demonstrate that fact. We have proved by an ancient founder of a Christian sect, that Mithras, the Persian sun-god, and Jesus were one. We challenged the entire Christian world to name one rite, ceremonial, sacrament, symbol or custom claimed to have been peculiar to Christianity, other than persecusake, which had not its parallel in older systems of worship.

And now we come with corroborative proof of Manes' statement, from the pen of the Roman Emperor, caused Manicheism to be introduced into Rome. We duote from Clement's History of Egypt, page 27:

* As for Egypt, which you were praising to me, dearest Servianus, I have found its people wholly light, wavering, and flying after every breath of a report. Those who worship Scrapis are Christians, and those who call themselves bishops of Christ are devoted to Serapis. There is no ruler of a Jewish synagogue, no Samaritan, no presbyter of the Christians, who is not a mathematician, an augur, and a soothsaver. The very patriarch himself. when he came into Egypt, was by some said to worship Serapis, and by others to worship Christ. As a race of men they are seditious, vain, and spiteful; as a body, wealthy and prosperous, of whom nobody lives in idleness. * * Their one god is nothing; Christians, Jews and all nations worship him."

The priesthood in possession of usurped civil government, and those governments administered in the interest of the ambitious church, now dominate civilization, and are bending heaven and earth to tyrannize over the globe. Their origin is not what they claim.

CHICAGO SPIRITUALIST LEAGUE.

A special feature of the Spiritualist | soul out of purgatory. League entertainment to be held at Handel Hall on the evening of Mar. 7 will be the appearance of Harry E. Burgess (The Boy Chief of the St. Peter," 'doing business at the old Pawnees"), in full Indian costume. Mr. Burgess will speak upon the religion and Spiritualism of the Indians of the plains, and will impersonate the famous medicine man. "Sitting Bull." and will deliver that old warrior's dramatic speech against civilization, which he made just before his captivity and death. The buckskins, beadwork, bear's claws, red-stone pipes, etc., which will be used by the "Boy Chief," were presented to him by his friends among the warrior chiefs and "medicine men" of the plains. Mr. Burgess is the author of several books about Indians, and was associated with the famous Buffalo Bill for a number of years. This feature of the program promises to be of more than ordinary interest. There should be a large audience present on this occasion.

Spiritualist Song Books.

There is a need for an appropriate and low-priced song book with music, for Spiritualist services.

The N. S. A. recognized this and appointed a committee at the 1907 convention to compile and report such a collection for issuance. The chairman of that committee is Solomon Dill, Centreville, Michigan. He is very anxious for musical people to contribute such songs, words with or without music, that would assist his work, in which he is much interested. Any suggestions or assistance that can be given Brother Dill. will he of much importance to the end desired.

There are excellent musical contributions to our cause, such as that of Prof. C. Payson Longley. His books are of great value to choirs and soloists. The intent is for a congregational book of such songs as will be available for public use at Spiritualist services. Such a compilation is a worthy enterprise for the N. S. A. to engage in, and by earnest solicita-tion of Brother Dill, I appeal for any interested persons to correspond with him and give any possible aid. Fraternally,

GEORGE W. KATES, Secretary, N. S. A.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ig-rorance, the last is the parent of ade-Estion.—Coleridge

A Spiritualist Now The Spirit World

He Has Taken an Interesting Journey Through Romanism, and Thoroughly Understands Its Exact Status.

character obtainable came from the the mastery.
sermons of "gospel" spouters and The conflict of these three impulses Sunday school lessons taken from forms a life crisis. The first impulse Jewish history, myth and criminology, is when the intelligence weighs eccleand from cheap initations of mas-ter-teaching, paganistically twisted, arranged by bigots and dispensed by site swing of the same pendulum, ignoramuses. I was early in life when the mind naturally turns to placed "under the droppings of the sanctuary," and in the Sunday school who dogmatize beyond their province, class, there to learn that man, because of Adam's fall—which occurred ginning at the wrong end! But the soon after God made the heavens and heart never follows the mind into this the earth and their inhabitants in six skeleton closet | The third impulse. days and rested on the seventh-was "that still small voice," the divine a poor, unworthy worm, whose only chance to escape eternal incineration, and win a future membership in the tles itself. orchestra of heaven was to "give his heart to God" and "cast his sins on period, I tasted of its hell of dissatis-

One evening during a "powerful revival" of hypnotic fanaticism, I with others went to the "altar for prayer," feeling heart-sick and mind-muddled, next day when such a flood of ecwas the looked-for "change of heart," produced a feeling of great happiness.

Had I since been content to only feel and never think, I might have settled down upon that experience, as many others have done, and allowed and POWERFUL SPIRIT HYPNO-

But I soon began to think, and paganistic church dogmatism, the materialistic dogmatism of physical sci-Miller-Whiteism, Eddyism, Blavatskyism and many other isms arising from selfish ambitions for personal leadership.

Before reaching that state of men-"Adrian Augustus, to Servianus, the tal equilibrium when the mind can Consul, Greeting: * * * As for logically reject superstition and theologically reject superstition and theological rot, I saw the inconsistency of Protestantism, divided into hundreds of sects, quarreling over Bible interpretation to the point of hatred, while still holding to the central doc- has yet appeared in the world. trines of special creation, the fall of man, the Trinity, and the vicarious atonement.

> to admiration of the Catholic church. Here everything was intact, the legis-lative, executive and indicial depart-stantine. ments all vested in one supreme central authority. After reading various Roman Cath-

ascended the high altar and upon the gespels rejected and abjured all Proand laid bare before a brother man that which lies exclusively between the individual and his own conscience. I submitted to conditional baptism for fear the Protestant minister had 'Body of Jesus," and lastly was confirmed by the "Right Rev. Bishop." 'The Holy Roman Catholic Apostolic soil.

to pay the dues, eat, drink, breed, and

die, leaving money enough to pray my

'All fears in regard to the disintegration of Christianity were now allayed. I belonged to the "Mother "founded upon the rock of stand." All the details of life were carefully looked after; every phase of human weakness nicely taken care of; in fact, everything provided for except soul-growth and the progressive unfoldment of the intelligence. But ened by torture and closing in death lacking any definite conception of human evolution, this worried me little. I considered man a physical being which possessed a something called a hibit the legitimate result of the mosoul which God made, Adam lost, and tives which produced the dark ages? Jesus saved through the church. I was a sheep which had gone astray, and now returned to the "true fold, whose shepherd was the Father, the Pope," "the Vicar of Christ," "The Vice-regent of God," the "infallible" keeper of the soul, has she not made good? mind and body, boots and breeches of

every son and daughter of Adam. I thought the problem of existence signs of activity. It would not stay put to sleep, and circumstances that accasionally came up caused it to tug more and more at its chains. Carrying these doubts and fears into the puppets. confessional, I was told that all this was a temptation of the devil; that going often to confession and communion would obtain for me the make us a Catholic-nation!

"grace of God" to cease thinking "sinful thoughts" and lead a "good oppression make such good laborers in those industries where the maximum work is required for the

Soon aside from ethical and spiritual problems, difficulties came up in every-day practical life, which after faithfully trying every conceivable application and dose of grace, I found driven like cattle, and give over what were as unadjustable as before, and after pondering the matter over carefully, .I came to the conclusion that the whole blasted business was a colossal delusion, a gigantic humbug, a acts a part of the pittance they resubtle, cuining cophistry to cheat the ceive. In return for this, concessions soul out of its just charter of rights. This conclusion was not reached prematurely it took a long time. (Time to the soul is not measured by planetary revolution; but by progress.)
To a certain class born in the

so to speak, there comes a ime—before they have access to the ight of geal spiritual demonstrators when the mind is ground between three milistones of thought, when the heart is torn with three conflicting impulses. They are aware of three different avenues of mental and moral activity opening before them. The first two are distinctly outlined, apparently opposed, yet in reality paral-

When the consciousness awakens, the person feels a repulsion from the first, which he has hitherto traversed: then an attraction for the second; but Limmediately the third impulse with-

Thoughtful by nature, and born and beckons towards a faint white light bred under conditions where about leading over the eternal hills—steps the only mental food of a religious in and contends with the second for

> intuition of the soul, the God within, holds the heart while the mind belit-Passing through this reconstruction

faction, perplexity, doubt, fear, dis-gust and indignation; its purgatory of hope, intuitional faith and mental longing, and since I have obtained a glimpse of the heaven of rational and remaining in that state until the faith, demonstration of truth, identification of intuition, and personal satstasy came into my consciousness as I isfaction in a knowledge of the reality had never before experienced. This of the soul, of the continuity of individual life after physical death, and 'the new birth," which temporarily of intelligence here and hereafter.

My object here is not to draw attention to these experiences because they are mine; but upon the basis of personal experience and investigation, supplemented by the teachings of my consciousness to become as wax the great Spiritual illuminators of the in the hands of fanatics in the flesh past and present, and sided by the past and present, and aided by the light of reason, to take the reader into the great Roman ecclesiastical slavepen of gilded ignorance, soul stultifihave been thinking ever since. I have cation, intellectual prostitution, and thought my way through evangelical spiritual devolution, and endeavor to salvationism, Protestant Christianity, get a closer view of its wonderful machinery.

is the Roman Catholic What church?

What does it profess to do, and what does it actually accomplish for the well-being of the individual, of nations, and of the world?

These are questions we have the right to ask, and to have answered. The Roman Catholic church is probably the strongest systematic manifestation of the retrogressive and destructive principle in nature that

She is a secret religio-political, autocratic absolutism in a class by herself. In principle she has always This crack in my faith naturally led existed, advancing and receding as the cycles permitted; but distinctively

In the first centuries of our era the Spirit of Light penetrated, but could not illumine the vast pall of paganisolic books; and taking a thorough tic selfishness hanging over Rome, personal instruction from a priest, I which was the world. The light receded, leaving in its path the blood When the hand of the of martyrs. testant sects. I went to confession mistress of the world became palsied, superstition changed her coat, and seized the scepter. She colored, then darkened the light of the gentle Judean Master, and hiding her diabolical face behind it, destroyed the buddone a poor job. I went to "Holy ding reign of love, and continued that Communion" and partook of the of the sword. She made and unmade kings, and created executioners; and blood that could not nourish a fet I was now a full-fledged member of tered brain flowed back to nourish the

The church embalmed what the empire had diseased and rotted.

-Rome seemed to possess a dual personality. As the gigantic manifestation of force disintegrated the colossal profession of love rose over the

Was this profession sincere? Is it sincere to-day when the Pope sends those gushing love-letters to the people of America?

Search history! Hear the words of those who have dared to think, coming from lips whit--those notes of agony from the in-

quisitorial rack! And does not the church to-day ex-If she found sin, why did she not

substitute righteousness? If she is the institution of "God Almighty," why did the dark ages fol-low her advent?

If she is the "Bride of Christ," why Every nation where the Catholic church has been the power behind the

throne and the conscience of the peowas solved. But no! The chained ple, has decayed or died prematurely, mind again began to show alarming unless the people have succeeded in Why has this been? The church answers by laving her

crime upon the kings who were her See the mark of devolution upon

the brow of those serfs who are com-

mum of work is required for the

minimum of pay? Because owing to their church training, they are accustomed to be the keeping of the priests.

In this way Rome loans her slaves to corporate greed, and then even exare granted: the press is muzzled: wages are leveled, and she fastens her skinny fingers around the throat of liberty.

Look to-day at the self-imprisoned Emperor in the Vatican, who does not permit procession of the clergy in 'The Eternal City" for fear they will be stoned!

Why? Because he has fed the populace with stones instead of bread, and is only getting them back. Because he is hoarding in his magnificent palace treasure enough to alleviate the sufferings of the poverty-stricken wretches who now throng around the King's carriage and cry for bread.

Will this lesson pass unheeded by Americans? Or shall-we wait until it requires a surgical operation to remove these ecclesiastical microbes? (Continued on page

Is Near to This.

An Exceptionally Interesting Narrative from the San Francisco Sunday Call, Illustrating the Fact that Spirits Return to Earth and Communicate with Mortals.

The following story is vouched for to the grave." by Mr. M. Q. Laughlin, and the names possession of The Sunday Call:

When the wall paper factory of M. H. Birge & Son in Buffalo was destroyed by fire on Dec. 17, 1881, the night. eleven employes met death.

At a quarter to six that fatal evenng there was an explosion of chemicals on the third floor; an instant later the entire place was a seething furnace, fed by great quantities of loose and reeled wall paper. Explo-sion after explosion quickly followed, making escape impossible for those ont the upper floors. Many on the fourth floor escaped by jumping through rear windows to an adjacent roof, but those on the fifth floor were overcome by the awful fumes and smoke and were carried down with the flaming floors of the structure. News of the fire quickly spread and anxious people struggled madly through the

crowd that gathered. While the hour of six was still striking the thin brick wall fell with a crash and many heartrending scenes were enacted by those in search of missing relatives. Their awful grief so touched the heart of Mayor Brush. who happened on the scene, that he remained all night, giving words of hope and consolation to the afflicted, time being. After looking the body and he personally conducted the over one stoutly maintained it was terribly cold and stormy weather, lasted for several days.

A few charred remnants of bodies were recovered, and these were divided and placed in eleven dark oak offins. By mutual consent of relatives of the victims one funeral was held from St. Joseph's cathedral and the burial took place in Holy Cross cemetery. As a mark of respect the city hall, which is near the cathedral, was draped in mourning and many of the city officials, including the mayor, attended the funeral in a body.

Surviving relatives of the victims still cherish with deepest gratitude the generous human sympathy accorded them in that dire time of their affliction.

My oldest brother, a high minded, ntelligent lad, was one of the victims. That he had a premonition of approaching death for some weeks before the fire many acts and sayings of his would strongly indicate Against his mother's will he had his life insured. So vigorously did he argue the uncertainty of life and the duties attached to all that she reluctantly consented to his taking out a policy for a small amount. Other affairs he also attended to as though preparing for the end.

From December until March, after the fire, I had several startling manifestations of the so-called supernatur al; but will confine my story to the

last and most important experience. On the night of March 31 I retired at 10 o'clock. In spiritl had felt very close to my brother that entire evening, so I lay awake, thinking over a significant little verse written on the flyleaf of a much-used book of mine:

Should frowning fate e'er grasp my And lead me far from thee; Oft call to mind when last we met,

And fondly think of me. I was aroused by sounds of tricking water, which seemed so close and loud that I put both hands to my ears to shut out a peculiar drip, drip, drip then discovered that the disturbance was caused by unfelt tears that poured over my cheeks and filled the follow of my ears and overflowed in little streams that soaked the pillow

around my head and neck. I sat upright and looked around. Every object in the room was plainly discernible in the flood of mellow moonlight that poured in through (a partly open, uncurtained window nea the head of my bed. I looked at the clock, the time was a quarter of twelve. I had wined the moisture from face, ears and neck, turned the pillow over, lay back and was about to close my eyes when I saw the door open and close behind my brother. As he came toward me I called his name and was about to spring from the bed, when he raised his right hand with a gesture that caused me to lean back. In manner and dress_he looked just as when I last saw him, but the eyes were dull and hollow, and the facial expression was one of extreme sadness. He spoke my name in a perfectly natural voice and

"Tell mother I am coming back tomorrow. Tell her not worry any more about me. I am all right. They left me there on the sidewalk all winter, and I look bad, but don't be afraid; there is nothing to fear. will not trouble you again. Good-

Before I could utter a word he had passed through the door, which did not seem to open as when he entered the room.

With a wildly beating heart I arose from the bed and staggered to the to every one who came within the door. It was locked and bolted as I had left it on retiring. Weak from excitement—I was not afraid—I sank into a chair and remained until the painful throbbing of my heart and temples passed over. I decided not to closed his remarks by reading one of disturb any member of the family, her poems in which she told of the and so I spent the remainder of the triumph of the soul over the body, night pacing the floor from door to and which expressed her views upon window, watching the full April moon. serenely sail down the western sky, and counting the lonely hours chimed by the clock in a nearby church stee-

I went down early in the morning and proceeded at once to tell my mother what I had seen and heard. She was much affected and brokenly cried:

"God is good. He may be alive: he may come back again. I can never feel that he is among those I followed Evening Citizen

One member of my family reof the persons concerned in it are in marked: "That was a very vivid dream.' I asserted that it was no dream:

that I had not slept one moment of My mother grew restless and called in a neighbor, to whom she repeated what I had told. The woman turned on me and gave vent to her doubts. Nevertheless, she left shortly after, and spread the story of my "queey".

dream around the neighborhood. At 10 o'clock that morning, a few hours after I had seen my brother, and while the story I told was being discussed, workmen engaged in removing the bricks and debris came upon a body lying on the stone walk of the Perry street side of the ruined factory. Among the curious that gathered around the body was a next door neighbor of ours, who recognized the body as that of my brother and hastened to notify my mother. We hastened to notify my mother. hurried to the scene but the body had been taken to the morgue, where we followed. After the first wild grief had subsided we called in an undertaker and were about to make ayrangements for the burial, when two women, mothers of victims of the fire, rushed in and upset our plans for the search for bodies, which, owing to the that of her son, who was about the same age as my brother. Arguments and remnants of clothing which we produced in evidence of our claims were unavailing. She was positive in her belief. My poor mother was on the verge of collapse when the coroner told her he could not allow our undertaker to interfere until identity

was proven beyond a doubt. Crushed and disappointed, we were about to leave, when, close to my ear, there came a sharply whispered Why don't you tell them about my teeth?" Instantly there flashed across my mind something I had entirely forgotten. A few days before his death my brother called my attention to a second row of teeth that had made their appearance in the left upper jaw. quickly turned to the coroner and told him, describing the teeth and their position as I remembered them. He and the undertaker at once proceeded to find out if the peculiar proof was present. They opened the jaws, and there, just as I had described them, were the inner row of We buried him in the plat teeth. with the other victims, for his name with theirs was inscribed on the hand-

some brownstone monument. Should you ever have occasion to visit Holy Cross cemetery please ask an attendant to direct you to the Birge Fire monument and read the inscription thereon, reading downward. When you reach the ninth name on its eastern face kindly pause for a moment, for that name perpetuates the memory of one who came back from the great unknown.

Twenty-six years have passed since the above mentioned facts occurred. and I have had many retrospective moments, moments in which I deeply longed to commune with my dear lost brother, but have never been rewarded with anything more than a whispered "All is well!" and a more sublime sense of pervading peace. Still, have had other experiences that have fully confirmed my belief in

PAID THE LAST TRIBUTE

TO A NOBLE LIFE. Followed to the grave by a large number of sorrowing friends, all that was mortal of the late Mrs. Amaraia Martin was buried Feb. 17 at -Villa Ridge cemetery, beside the body of her husband.

Funeral servees were held at the residence of the deceased, at Twentyeighth and Holbrook, Cairo, Ill., at 4:30, conducted by Rev. Charles H. Armstrong, pastor of the Lutheran church. Music was furnished by a double quartet from the high school. composed of Misses Minnie Conant, Linnie Green, Alice Strong, Mrs. Clarence Flournoy, Herbert Steinel, Kenneth Wenger, Henry Steinel and Kyle Ent. In the quartette were representatives from each class that had been in the high school since Prof. Bannister had been principal. songs were "Nearer My God to Thee" "Sleep, Sweetly Sleep."

Mrs. Martin possessed a bright genius and a highly cultivated mind; She brought to her educational work a sincere love of service to her falllows and an abiding faith in the upward and onward march of humanity. She loved the young, and it was ever her first care to guard in them the priceless jewels of truth and vir-

She gladly gave the fullest measure of her time and talent for the good of others. Her gentle manners, her kindly tolerance of adverse opinion, her charity to all, her malice toward none, her all-embracing love for humanity, were qualities possessed by her in the highest degree. and these endeared her to us all, and circle of her influence and compan-

ionship. Mr. Armstrong read the 90th Psalm, and paid a fine tribute to the life and character of the deceased. He the life here and hereafter. He characterized this poem alone as justifying her as being called a poet.

At the close of the service at the house, the remains were taken Fourteenth street where a special train was waiting to take them to Villa Ridge cemetery. The Board of Education, of which she was a member followed in a body.

The flowers were most beautiful and were in great profusion .- Cairo

Masterly Lecture By Prof. W. M. Lockwood.

In a Thoroughly Logical and Eloquent Address, this Able Scientist and Lecturer Replies to the Vile Attack on Our Cause by the Rev. R. V. Hunter, a Prominent Clergyman. The Professor's Magnificent Address Will Be Read by Over 100,000 Before The Progressive Thinkers Containing it are Worn Out by Handling and Reading.

A crowded auditorium greeted the Rev. R. V. Hunter last night at the Central Presbyterian Church, Buffalo, N. Y., where he preached a sermon to the question "IS JESUS FOUND IN

In his opening remarks Dr. Hunter objected to the term "Spiritualism" as applied to the cult, and preferred the term "Spiritism," for he declared, no incentive to moral uplift, nor any of the tenets of the Christian creed had been promulgated by any of the disciples or "mediums" of the sect which pro-fessed "to fit man for eternal life" since the movement com-menced in America in 1848. The word "Spiritualist" implied a godly person, one whose life is a moral example, therefore the title as applied to members of that body was a misnomer, he

argued, since nothing of that kind was required by the sect.
The speaker then detailed the origin and growth of the Spirqualistic movement, which, he declared, had been known in ancient times and was practically a revival and adaptation of the barbarous practices of voodooism and of the heathen Mongollans of China. The ancient Mosaic law had provided that necromancers, witches and those having dealings with the spirits should be put to death. He recalled the experience of King Saul of Israel with the witch of Endor.

'God's purposes are not manifested after that fashion, and where can you find Jesus in any of the practices of the cult? What incentive does it offer to any person toward moral reformation or progression? It is of liars and frauds, and deals with deception," said Dr. Hunter.

Prof. Lockwood replies as follows to this attack, every availae seat being occupied:

We live in an age supposed to be dedicated to intellectual liberty, in which the rights of every man are conserved only by the rights of other men. This ideal of intellectual liberty is the basis of all moral procedure, of all systems of ethical unfoldment, and of all systems of education. We expect, naturally, in an age dedicated to intellectual liberty, to find people who are prominent before the public using intellectual methods. We do not believe it to be wise in any form of debate, in any system of polemics to deal in that class of cheap artillery which so frequently lumbers the mental citadel of many theologians.

Truth can be told in plain terms; truth can be demonstrated by analytical methods, with the assistance of science and syllogistic and inductive methods of reasoning. There is no occasion for men, however public or however prominent to call other men equally prominent and equally public, liars. This method of verbal folly. We go to church, we suppose, for instruction. We expect to be instructed. We expect to learn something during the discourse. We pay great money for such instruction; we have a right to demand it.

The Spiritualists as a class, so far as I know them, are not a combative element. There ARE FEWER SPIRITUALISTS in the penal institutions of New York state, than any other class of people living in the state. You need not take my word for it. Look up the reports of your penal institutions. The Spiritualists and I am speaking of the intellectual class, believe in fair dealings; they believe in fair methods. They have a truth, and it is unfortunate for the public welfare that that truth is not known. It is not understood. And because, forsooth, that truth seems to hedge against some religious dogmas of prehistoric ages, there are people inclined to oppose Spiritualism, who do not know the meaning of or the application of the word.

Last Sunday evening a contemporary speaker, the Rev. R. V. Hunter, saw fit to attack the Spiritualists; not only of this city, not only of this state, but of the United States; not only of the United States but of the world. And in the state of New York there are some Spiritualists residing, who, in matters of letters, occupy some of the highest and best chairs in your universities. In the United States alone there are something like ninety Spiritualists that hold the most important public positions in your men are scholarly men. They believe in the intellectual formula flowers grow by invisible processes; that the human intellect of life. They do not believe in strife; they do not believe that is the most psychic receiver in the entire laboratory of cosmic progress is made more possible by calling all people that do art; that invisible modes of mental motion unite the conscious not believe with them liars and frauds; and were it not for the soul to the conscious soul the world over. fact that this severe criticism has been pronounced upon the Spiritualists of the entire country, I would consider any effort | soul; we cannot see your ego; we cannot see anything except to answer the ignorance of last Sunday night as voiced by the your external form. We may be able to sense some things pe-Rev. R. V. Hunter to be beneath my dignity. Ordinarily we culiar to your individuality, but we do not see your soul; we pay no attention to people who are not inclined to tell the truth. do not see your ego. Hence this thing that we cannot see we are Ordinarily we pay but little attention to people who do not seem | related to by psychic modes of motion. to know the meaning and application of common words in every-

This gentleman, the Rev. R. V. Hunter, was not satisfied with the term "Spiritualism" and "Spiritualists," but he must needs the Franklin Institute in Philadelphia, there are books reprecoin a word, unfortunately for himself, that he might set up a senting something like 1,200 PSYCHIC RESEARCH EXPERIkind of man of straw to knock down. He said he preferred the MENTS, EVERY ONE OF WHICH WAS VERIFIED. And term "Spiritism". Let us see. Spiritism is a term of very an- this phase of investigation has been going on ever since the cient origin. It came from the inception of the Ionian school of establishment of the first Psychic Research Society in England. Philosophy, whose founder was Anaxagoras. Anaxagoras be- It has been augmented by Psychic Research Societies in France; lieved that all space was filled by "Nous" or spirit, and that that augmented again by Psychic Research Societies, in Germany; space, that Nous, or that spirit, was all wise, knew everything, in Norway, in Sweden, in Italy, all over the world, and in was omnipotent and all powerful. This was the belief, briefly America. And these reports of the Psychic Research Societies stated, of Anaxagoras. Hence Spiritism as a counter expression indicate the relationship of consciousness to consciousness by to Materialism had its inception; and I am obliged to say to the psychic or invisible methods the world over. friends of the Rev. R. V. Hunter, if there be those present to- So Spiritualism in its proper sense is not a thing to be scorned. night, that the selection of this term for the sake of throwing obloquy upon certain people is most unfortunate; for if he be"mind and mind," between consciousness and consciousness, lieves - we presume he does - that some Almighty God made this I want to ask you by what method may we know of each other. earth and the heavens and the ethers of space, he must certainly How shall our feelings have expression? How shall we know have made them of His spirit. He certainly must. And if there our friends from our enemies? How-shall we know those who be such a thing as Materialism in existence, either in philosophy love us? How shall we know those who appreciate our endeav-

fear of successful contradiction, that the only expression that this term has to-day that indicates materialism, is in the visible aspect of matter. Hence the word Spiritism may be applied consistently to the time in which God was said to have made the heavens and the earth. If matter had always existed, as Anaxagoras claimed, then we have a combination of what the agnostic might call "Materialism" and "Spiritism." But no well-read scholar to-day believes that such a condition as that ever existed. There have been mighty discoveries made, giant strides of the human intellect, since those days to which I refer, and to-day the physicists of the world, the scholars of the world, are seeing in that invisible psychic relationship which unites all forms, all modes of motion—they see in this order of Nature the basis of a continuity of life, of which the church has only had a faint dream, and it is upon this basis of scientific truth that the Spiritualist of to-day plants his standard.

Let us say to you—we believe you to be a progressive people, we believe you to be an intellectual people who are prepared to balance facts mentally-let us say to you that this thought is gaining ground. How rapidly we cannot tell you to-night; but in these data thinkers are seeing a more lucid comprehension of the subtleties of the universe, than heretofore have been known, and these psychic subtleties, these invisible somethings that unite to make matter visible, or to form matter itself, is attracting, as I said a moment ago, the attention of the scholars of

Hence Spiritualism does not plant its standard upon the conceptions of Anaxagoras, nor of Democritus, nor of any of the savants of that time. It plants its standard rather upon the INDUCTIONS OF MODERN DISCOVERY, and these inductions, more or less, are voiced in your universities, are taught in your colleges wherever chemistry is taught, are taught in your institutions wherever physics has a place, and are known to the reading intellect all over the world. Hence it seems to me to be untimely for any man in the pulpit, however self-opinionated he may be, to get up and say to this world of thinkers, "You are all-of you liars; every one of you." To such men as William Stead, to such men as Sir Oliver Lodge, to such men as Crookes, to such men as Russel Wallace, you are liars; your researches in the various departments which have made you noted the world over, are of no value. -Why?

Because a clergyman here in the city of Buffalo, under the influence of some evil genius rather than that of a scholar, tells the people that every one is a liar who believes in Spiritualism. These are solemn facts, my friends, and I wish to call your attention to-them.

The intellectual Spiritualist is willing to place his facts upon the ALTAR OF SCIENTIFIC DEMONSTRATION. If they are found to be in accord with truth, he is pleased; if they be rejected, he has learned something. He has no cudgels, he carries no bludgeons, he has no harsh names; because, forsooth, he may have been mistaken. We look upon the individual who his able to stand by, finding himself severely criticised, and seeing in the order of the fraternal criticism that it may be he was in error; if he can stand by and see that the friend who has criticised him is in reality a friend, that intellect that can receive such criticism in kindness of heart, is the beginning of a philosopher. These facts are self-evident the world over.

Spiritism, then, as a term, has reference to the duality of belongs, or should belong, to a remote past. It does not qualify matter—considering matter as a material or corpuscular sub-a gentleman in the public pulpit, and the time will come, my stance, and spirit an omnipotent energy, moulding matter into riends, in the history of the mental evolution of Buffalo, in form. The term Spiritualism on the other hand, has reference which severe statements of this character will fall upon ears that to the unity of matter and spirit. In its etymological sense, it is friends, in the history of the mental evolution of Buffalo, in form. The term Spiritualism on the other hand, has reference are deaf. People do not care to hear these low expressions a compound word, and has its root in both Greek and Latin terms. Spirit, an hypothesis if you please, of the primordial state of matter-matter being the result of invisible spiritual elements in combination. The suffix, "ism," means "the doctrine or philosophy," while the syllable "al" connecting the root and its suffix, means "all," or "collectively," thus Spiritu-alism, the philosophy of spiritual elements, energies and forces as the basis of matter and all cosmic process. Those of you who are interested I ask you to read up on this question, and you will find I am correct.

THE WORD SPIRITUALISM is a term that expresses the philosophy of cosmic process, and to the extent which the genius of our time is able to analyze cosmic process, to that extent we find Spiritualism has made advance.

A great many people look upon us as a distinct sect, as though in some way we are like the Baptists, in a little school by ourselves; or the Presbyterians, of Calvinistic creed, a little set by themselves or like the Methodists, another set by themselves. Let me say to you, that this is a very erroneous conception, as the philosophy of Nature belongs to all mankind; the Spiritualists of to-day, the intellect of to-day, espouse the cause of Spiritualism, because it is the friend of humanity, and voices, so far as they are able, the majority of these sublime truths, that Nature in her elemental and primordial states is INFINITE-LY SPIRITUAL; that all of her modes of motion are psychic; universities and colleges and institutions of learning. These that all things grow by psychic process; that the grasses and

Thus Spiritualism of to-day instructs that we cannot see your

If the gentleman who criticised us so severely last Sunday night had been familiar with the reports of the Psychic Research Society, he would have known that in one institution,

or fact, his God was the author of it. For we affirm, without ors for the world and for humanity at large

This psychic invisible relationship and principle of nature then, becomes the basis of Spiritualism. Perhaps I had better tell you here—I spoke of it this morning; of a little instrument that is being developed in Germany, no larger than my watch, constructed upon the idea somewhat analogous to our modern parometer. In the barometer we notice a mechanism of sensitive character that is susceptible to the electro-magnetic influence of waves of atmosphere taking place a thousand miles way. This instrument is so sensitive and so related to this wonderful energy of nature, that the moment a storm has reached certain point of development it begins to be indicated upon the barometer. Upon that fact a German physicist has conceived the invention of a small electro-magnetic receiver, the size of a watch-case. That watch-case, or the mechanism within it, is attuned to the electro-magnetism of some friend-we will say, to our president, so that whenever our friend thinks of you, if you have that mechanism, the transference of that thought through space by precisely the same formula that nature transfers all of her forces, the transference of that thought rings a little bell in your watch-case. Electro-magnetic induction.

I want to call the attention of the clergyman who criticised

us to the fact that the Scientific American of New York has recently published a book upon electrical experiments; and its author, Geo. Hopkins, of the Hopkins University, says: "Electro-magnetism will be found to be in the not distant future the basis of all co-relations, the basis of all organization, the transferrer of all modes of motion in nature." That is a pretty good institution, the Johns Hopkins University, and this discovery runs so closely within the lines of the data of modern Spiritualism that if I were a clergyman in the Presbyterian pulpit I would not risk my reputation by saying that that institution was a liar; and I do not believe any of you would. But this gentleman walks over a large field of courtesy to find something to thrash.

Every minister that wants to say something had about the Endor woman, always calls her a witch, the witch of Endor; and yet you cannot find that term in the Bible. It never was there. The man that interprets it as being there, I won't say he is a perjurer; but he has not read his Bible closely. It is the woman of Endor. And this gentleman tells us that God does not work through those ways. Doesn't he? Let us see a little about that. They had some strange devices for communication away back in the past. They did have prophets and those that saw. You will find recorded in the 9th verse of the YX. chapter of I. Samuel this: Beforetime in Israel, when a man went to inquire of God, thus He spoke, Come, and let us go to the seer; for he that is now called a prophet was beforetimes called a seer. So all the prophets in the Old Testament were seers.

A person who senses when he comes in contact with you, not only by individual environment but by Spiritual influences around. Those things have been demonstrated upon this rostrum thousands of times. Many of you have seen these demonstrations. This was the order at the time of which I speak, and I want to show you, furthermore, that this order was uni versal in Bible times. In the XXVIII. chapter of I. Samuel, 6th "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." They had in those times divining appliances and vest-

ments. One of them was known as the ephod, a cloth garment worn like a vest, containing two large stones, one on each shoulder, and twelve in the breast-plate. While the whole vestment was called the ephod, the breast-plate was called the urim. These twelve stones were named after the twelve tribes of Israel, and the prophet at that time used this vestment for similar purpose that we use our tipping tables, our ouija boards and other forms of communication with the spirit world. And from this spirit world there came in those times communications directly, it was said, from God.

Saul at the time I speak of was in great distress. He had 7th verse, "seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." "And Saul disguised himself and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirituality. None can read it withnight; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

"And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life to cause me to die?" "And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing." "Then said the woman whom shall I bring up unto thee?" "And he said Bring." By W. J. Colville. Price 30 cents. woman, whom shall I bring up unto thee?" "And he said, Bring

me up Samuel." Now, Samuel was one of these prophets; he was one of those mediums, seers, who wore in his time this kind of breast-plate and vestment, called the ephod. It was said that the surface of this breast-plate became cloudy or lit up as questions were asked it, and each kind of color or light had reference to some spiritual answer. But here the woman was conversing directly with the spirit of Samuel. "And when the woman saw Samuel, she by Fred. T. Hodgson. Price \$1.00.

aried with a loud voice: and the woman snake to Saul saving."

"Tractical mangatows and Colcried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? For thou art Saul."

Let me tell you some things right here that some clergymen do not know. I wish they did. It is a time some people who are inclined to talk a great deal about "moral uplifts" to know that the Spiritual philosophy is the only philosophy in the world that instructs that there are no secrets in nature. None! That whatever a man is, he vibrates. Whatever condition he has he vibrates. If he is a liar he vibrates that. If he is a friend to humanity, he vibrates that. These are the facts. Why, the very basis of the Spiritual philosophy includes these facts, my friends, and these facts are for humanity's sake; they are not for Christ's sake or for God's sake! They are for humanity's sake! They are principles eternal in the order of Nature. And so when Samuel appeared he impressed upon this medium that this was Saul. Saul vibrated his individuality. Naturally enough she was afraid, because Saul had caused all of the women mediums of that time, called witches, to be killed. She had reason to be a little bit disturbed. Here is what followed: "And the king said unto her, Be not afraid, for what sawest thou? And the woman Christian. Illustrated. said unto Saul, I saw gods ascending out of the earth." "And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

Several times within the last two months Mrs. Chase has told people in this audience that they were not what they represented themselves to be; that they came here with certain motives; that they had in their pocket certain things. And their motive had been read by her spirit control. Do you suppose a man can sit in this audience, or any audience, who knows these facts, and say to himself, I will fool that medium. My name is Jones, but I am going to fool her and make her think I am Brown. He thinks he is fooling the medium. But here comes an intellectual controlling spirit, and that spirit reads by mental

(Continued on page 2.)

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THIS GENERAL SURVEY DEPART. AND WORK OF SPEAKERS AND ME. agree with their respective views. DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS GAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned legible hand, and thus avoid the neif 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.

D. C. Stewart, a prominent Spiritualist, of Cleveland, Ohio, relates how he was cured through the instrumentality of the spirit-a most remarkable restoration to health.

J. H. Collins writes: "In a late ble man. He was to me a valuable times." friend, and a friend to humanity. It the beautiful truths of Spiritualism. light streaming through a soft, white the beauty of that celestial scenery. I arose from my knees with a new sense of the nearness of the spirit world, and the powers of the inner man. Since that time I have witnessed in my own room several distinct spirit

A. H. Thatcher writes from Washington, D. C.; "The Spiritual Temple League meets every Sunday evenstreet N.-W. This League is organized with officers according to law for two purposes: First, to raise a fund to build a Temple for Spiritualists; second, to have a good social time and prove to the honest investigator by the many good tests and genuine messages given them through good, honest mediums, that Spiritualism is The Temple League was organtzed about three years ago, the first itual church here, we are all at the year meeting in the parlors of the organization. Her parlors have been thrown open for the meetings from to have a spiritual awakening and un-the beginning. We also meet every furl the banner of Spiritualism." first and third Wednesday evenings of each month in her parlors. Last Wednesday, Feb. 19, there were forty persons .. present, and we had many wonderful tests and messages given. We charge no admittance fee; all are welcome. We only take up a collection. The League has quite a sum port of the First Spiritual Church." of money in the bank, and not one cent can be drawn out for anything but for building a Temple. We are working for the good of the cause. Our mediums have developed right with us, and are good and honest, and above the average. If we cannot build this Temple in our own short

the cause may aid us.' Soul makes the following correction: cile de Loux, of 2946 Cottage Grove Church of the Soul were very glad to She is an excellent platform medium. genial escort last Sunday morning. from every point of view. There were "General Survey" of last week's Proday we are to have Mr. and Mrs. A. gressive Thinker). The Band of Har-W. Bloom with us, and expect to have the Soul, and meets the second and ture Dr. Geo. R. Warne. We always fourth-Thursdays of each month. We have the best music, vocal and instruare always glad to welcome all visit- mental, to bring about that harmony ors at both the Church of the Soul of spirit so necessary for the best re-Harmony, but we like them to be welcome, and it will surely pay everydesignated by the right name. Come one to attend the meetings. again, dear friends.

Reporter writes as follows of Mrs Gora L. V. Richmond's work in Mildays' work performed by Mrs. Richmond (Feb. 9, 16 and 23) has been effectual in arousing a greatly increased mony was performed by Rev. Nellie interest in the Unity Spiritual Society K. Baker, of Portage, Wis., in the of the beautiful city of Milwaukee. Mrs. Richmond, after the Sunday friends. School and services of the Church of the Soul in Chicago, Sunday mornings, journeyed to Milwaukee, where her inspirers gave addresses before the assemblage and took upon them the vow of matrimony. The the above-named society in the evenings. Large and representative audiences greeted her, and the able officers and members of the Unity Spiritual Society feel greatly encouraged."

Mrs. Elizabeth Schauss, of Toledo, Ohio, will serve the society of Jackson, Mich., the first and second Sundays of March.

Nicholas Becker writes from Oklahoma: "I want to report the progress tainment given under the auspices of Spiritualism is making in this land of the Band of Harmony was a decided sunshine and flowers. I have just re- success, and there has been a request turned from our regular Sunday meet- to have it repeated; meanwhile the ing, and I am glad to say our large next regular meeting will be March hall was completely filled, which is 12, and March 26 will occur the an now of common occurrence. The nual dollar experience meeting. We people of Oklahoma City have had hope the members and friends who quite an awakening. We have a live outside the city and are not able flourishing society here, and some to be with us, will remember the date. good, unselfish workers able to pre-Bring your luncheon; coffee served at sent the philosophy and also the phe-6 o'clock. These are very enjoyable nomenal side of Spiritualism. The occasions, and we hope you will all be success of our society is mainly due to in attendance." the efforts and efficient work of Mr. Dr. Geo. B. and Mrs. Thorp, who give lectures city last Friday, from Pittsburg, Pa. and tests, your humble writer assist- where he lectured; on the same day ing in giving written messages and

Mrs. Elizabeth Schauss writes from Toledo, Ohio: "The Lyceum work is progressing slowly but encouragingly, but there are yet many Lyceums who have not let me hear from them, the ones who do report, part. At the evening session we were ve accounts of progress. Much satisfaction is being expressed by many the ladies. This was one of our larg about the Lyceum Lessons, and there est gatherings this winter, and will are those who already await with never be forgotten by those present, much interest the publication of the It made the old people feel that they by the Illinois Association to appoint came out as young people again. It committee of five to interest socie-

manumum para paraminana BEAR IN MIND that the editor of MENT IS ONLY INTENDED TO The Progressive Thinker is in no wise CHRONICLE THE ENGAGEMENTS responsible for the views expressed by contributors. He may or may not,

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

move in the right direction. Every State Association should have such a committee to cause interest."

Mrs. E. R. Hare writes: "We have been constant subscribers to The Progressive Thinker ever since it was first published, and it has become almost a household necessity to us. It is needless to say that we look forward to issue of The Progressive Thinker was its coming with great pleasure, and a notice of the transition of J. B. enjoy every bit of it. We have family Chrisney, of Chrisney, Ind. This sittings on Sunday evenings, and my marked the passing of a great and no- daughter is inspired to write at

L. L. Henkleman writes from Dewas at his kind and hospitable home troit, Mich.: "The First Church of that I received my first real lesson in the Soul-holds services every Sunday evening at 46 Grand River avenue. There my spirit eyes were opened, and Our pastor, Mrs. Laura L. Crawford, I beheld the ethereal realms; the is to be highly commended for her work. She is carrying the message cloud, revealed a multitude of the of truth into the hearts and homes of heavenly host. Never will I forget thinking people. Sunday evening, Feb. 16, our hall was growded to its utmost capacity to listen to a grand discourse delivered 'by her, guides, which was highly instructive; also to receive the beautiful messages by those indefatigable workers, Mrs. J. McDonald, Mrs. Dr. Fish, Mrs. Sharlow, and Mrs. Waterlane, and also to receive the soul-inspiring-poems by our sister co-worker, Mrs. Crowell. ing at Pythian Temple building, 1012 Much praise should be given our Lyceum children, who form a choir at each meeting, and render those soulinspiring songs of Mr. Longley's. Don't forget to blow the trumpet, loud and clear, for the dear old Progressive Thinker, looked for so eagerly every week. Success and greeting to all."

Mrs. S. A. Garber writes from Salem, Oregon: "There being no Spirhelm of the Unitarian, but do not members. Later, as the crowd in-treased, we hired this hall. Mrs. W. are at least getting the members in-M. Farrow has been president since its terested in right thinking along our line, so when the time is ripe we

> Mrs. Nellie Whitcomb writes: 'The First Spiritual Church bazaar held lately in the Temple, was a financial success. Mrs. J. H. R. Matteson, clairvoyant doctor, 248 N. Division street, donated \$100. She and James Stearns are the main pillars and sup-

Correspondent writes: "The Universal Occult Society, 77 Thirty-first street (old 77), has been enjoying quite a boom this past three weeks, the only drawback has been the absence of its able conductor, Mrs. Maggie Henry, whose severe illness has compelled her to remain at home. lives, we hope some one friendly to. We hope for her speedy recovery, that A Member of the Church of the again. During her absence Mrs. Lu-The pastor and members of the avenue, is conducting the meetings. welcome Miss Louise Loebel and her The meeting Sunday was a success It was NOT a session of the Band of many mediums present to assist, and Harmony that they attended, how- they gave many messages, nearly all ever (all kindly mentioned in the of which were recognized. Next Sunmony is auxiliary to the Church of Dr. T. Wilkins, and in the near fu- be pleased to hear from societies de-(Sundays, 11 a. m.) and the Band of sults from our mediums. All are

FROST-KENDAL .-- A very pretty wedding was solemnized Feb. 16 at 2 p. m., at the home of E. D. Frost "The three strenuous Sun- in Almond, Wis., when Mr. E. D. Frost was united in marriage to Alice Bell Kendal, also of Almond. The cerepresence of a number of relatives and The bride was gowned in a beautiful shade of ashes of roses, and looked very pretty as the couple stood wedding march was played by Miss Etta Cowan, a niece of the groom. Mr. Frost is vice-president of the W. S. S. A., and has been a tower of strength to the Association for a num-

> Mrs. M. T. Longley is now located at No. 315 S. Street, N. E. Washington, B. C.

Mrs. M. B. Hill writes: "The enter

Dr. Geo. B. Warne returned to the he started for Minnesota, to attend the State Mass-meeting, J. S. Maxwell, President.

"The Fraternal Daughters held their social monthly "Get-together Social," Wednesday, February 26. Various mediums and speakers took served with free lunch and coffee by The resolution passed had been in the enchanted room and wsa a fine sight to see the grandpas

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, Port-

their teens, and one thing in particular, that we are trying to do, was very noticeable. We are trying to eliminate from our society all idle gossip and make it a place where we can say to everyone, "Come, and we will do you good." Our next meeting will be March 4; 406 Ogden avenue.

Miss L. Loebel writes from Milwaukee. Wis.: "The Literary and musical entertainment will be given by the W. S. S. A., March 14, at the home of Dr. and Mrs. Ray, 969 2nd st., Milwaukee. Admission 25 cents. All are cordially invited. Mrs. Niver of Whitewater. from the Morris Pratt Institute, will assist in the entertainment, and that means something of a high-class order in elecution, and also means that the entertainment will be well worth the price, and go to a good cause besides." Secretary writes: "The Golden Rule

Spiritualist Society had for its speaker, Prof. W. F. Peck of St. Louis, Mo. Sunday, February 23 the subject was "The Age of Reason Means the Age of Faith." Mrs. Mary Weaver was Mrs. Mary Weaver was the message bearer. The Professor's subject in the evening was "Immortality," and Mrs. Alice Sexsmith and Mrs. Clybourn were message-bearers. The Professor has been retained for the month of March by this society, and the attendance increases with meeting. His subject for March 8, afternoon, Andrew Jackson Davis, the 20th Century Seer; evening: 'What Constitutes True Marriage?' O'Donnell's Hall, 43 Paulina street."

Carrie L. Hatch writes from Appleton Hall, Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual, with the President, Mrs. M. E. A. Allbe in the chair. A very interesting meeting was held. In the evening among those taking part were Mrs. A. S. Waterhouse, M. Darrell, Mrs Lewis, Mrs. Moore, and Mrs. Shackley. Mrs. Lewis sang several selections, and the The benefit given by Mrs. Kate Ham, on February 21st, was a most delightful one, and was of a high character. Thanks are extended to this worker for our Cause, for the interest manifested in the society. Meetings held every Friday. Always someheld every Friday. Always some-thing good to be had at this Hall on these days."

Secretary writes: "Prof, Peck's lecture at O'Donnell's Hall, 43 Paulina street, on Wednesday evening, February 26, was a masterful and instructive explanation of the movement of the planets, and showed him a very deep explorer into the science of Astronomy The stereopticon views he used were the means of making all things plain to the audience."

Mr. and Mrs. Kirchner did the work at Roseland, Sunday, March 1, and were greeted with a splendid audience, and did good work. They are true and faithful workers in the cause.

Oscar A. Edgerly's engagements as made for the immediate future, are as follows: March with the First Association of Spiritualists of Washington D. C. April and May with the Spiritual Fraternity, Ayer's Temple, Boston, Mass. First three Sundays of June still open for engagements. June 28 to July 5 is engaged with the Lake! Brady Camp Association, Lake Brady, Ohio. Sunday, July 12 and 19, open for engagements. From July 24 to we may have her presence with us July 30 he is engaged with the Lily Dale Association, Lily Dale, N. Y. From August 8 to Aug. 14, and from Aug. 14 to Aug. 30, he will act as chairman at Grand Ledge Camp meeting, Grand Ledge, Michigan. From Aug. 8 to Aug. 14 he will fill an engagement with the I. A. of S. at Chesterfield Camp, Indiana. During the month of September he will serve the Ladies Spiritual Temple Fund Society, of Cleveland, Ohio. Mr. Edgerly will siring to engage a trance speaker and test medium for either or all of the following named months: October, November and December, 1908, and January and April and May, 1909. Address during March, 1908, 511 Eleventh street N.-W., Washington, D. C. Permanent address, 42 Smith street, Lynn, Massachusetts.

NOW IS THE TIME:

For Spiritualists to Fall Into Line and Stand by the Workers.

To the Editor: We have taken the grand old Progressive Thinker since ts first appearance, in its boyhood, until now, when it has grown to be a full-grown warrior, fighting for the uplifting of the race. I will not attempt to enumerate the good things it has accomplished in its good work. It has been a true and staunch defender of all honest mediums, and fearless in its denunciation of faltes and fraudulent scoundrels that have been infesting the ranks of our hard worked speakers and mediums. Too many of them have escaped justly deserved punishment.

I was very much pleased to see in a late number of the paper the case of Mrs. "Hall" in Albany, N. Y., having been arrested and accused of being a common fortune teller, and tried and that of Brother Brooks in Pittsburg, Pa., who is now under arrest, and has been indicted as being a fortune

teller. Now is the time for Spiritualists to fall into line, and stand by a true and tried speaker and medium. one who has given his whole life up to the present to our cause. Now is the time to send him all the aid we possibly can, both financially and morally, also in every way possible. We have known Brother Brooks for eighteen or perhaps twenty years, and have found him always on the side of right and justice, an eloquent, fluent speaker,

and an excellent medium. Within the last year we have lost four good, staunch Spiritualists from this end of the state: Mrs. Maria Mc-Ginnis, of Cairo; Uncle Joseph Lufkins and wife of Mounds, and last Saturday, Feb. 14, Mrs. Amarala Martin, of Cairo, passed away. -Her remains was buried in their family lot in Villa Ridge cemetery. She was a most excellent woman, an ardent and consistent Spiritualist, and quite lies in the state in Lyceum work was and grandmas dancing as when in prominent in literary circles, and also

quite a successful healer in a private

There were some other things vished to speak about, among them being the valuable library that we have been accumulating through your magnificent liberality, and the most highly appreciated of the books received are the works of Hudson Tutthe. We also have the "Golden Sheat." What a grand and spiritual couple they are! How we would love to meet them. What a grandly ideal. to meet them. What a grandly ideal Spiritualist life they have lived through those fifty years, and notwithstanding our appreciation of the "Golden Sheaf" I have carelessly neglected to acknowledge the receipt of W. H. LEIDIGH.

Villa Ridge, Ill.

SPECIAL ANNOUNCEMENT.

Regular monthly meeting of the Chicago Spiritualists' League will be held Saturday afternoon and evening, March 7, 1908, at Handel Hall, 40 East Randolph street. meeting will be held in the Blue Room at 2:30 p. m.; evening meeting in large auditorium at 7:30 p. m. Entertainment features will con-

sist of orchestral music, vocal solos, recitations, addresses and messages. The League has invited the follow

ng speakers for the occasion: Harrison D. Barrett, ex-president NationalSpiritualists' Association; Dr. Geo. B. Warne, president National Spiritualists' Association; Prof. W. F. Peck, of St. Louis; Dr. T. Wilkins, president Illinois State Association, and Mr. H. E. Burgess, of California. Message Bearers.—Mrs. W. Brockway, Mrs. H. Lichtig, Mrs. S. Thompson and Mrs. A. W. Bloom.

Music.—Violinist, Master J. Rich

ards; vocalist, Miss Bessie Gaul; elocutionist, Miss Mae Rodwell; orchestral music by Professor Richards and

Don't fail to attend this meeting and bring your friends and learn more of the good work the League is ac complishing. Arrangements have been made to serve coffee, so bring your lunch with you in the afternoon and have an enjoyable time.

A special feature will be a talk on "Spiritualism of the Indians," by Mr. Harry E. Burgess, brother of the president.

Entertainment Committee,-Mr. C. Kirchner, Mrs. A. W. Bloom, Mr. W. J. Lynn and Mrs. Jennie Kingsbury. Reception Committee.-Mrs. Waite, Mrs. Bertha Hansen, Mrs. C. Kirchner and Mrs. A. W. Bloom. Supper Committee .- Mrs. O. B. Wilson, Mrs. C. Schwahn, Mrs. Nora Hill, Mrs. A. Moore and Mrs. Mary

. Committee on New Members.—Mrs. Wm. Hilbert, Mrs. S. Thompson and

Door Committee,-Mr. A. S. Cleveland and Mr. Gustav Tampal. Burea of Information .- Mr. A. M. Griffin, Dr. J. H. Randall and Dr. T. Wilkins.

Collection, afternoon, 10 cents evening, 15 cents.

The committee have arranged special feature for this occasion, which has never before been presented to any audience of Spiritualists.

TO SPIRITUALISTS.

L Touching Letter from Titus Merritt.

To the Editor: In the summer of 1891 Margaret Fox Kane was taken suddenly very ill, her friends were mostly out of the city, and I made an appeal for aid through your widely circulating paper, and the friends responded, nobly, up to March, 1893, when her spirit vacated her physical form. During that time I received 300 letters and from 30 states collected \$600. Soon after her death, her sister, Katie Fox Jencken's son, Ferdinand, received attention from Milton Rathbun and myself. Since Mr. R.'s death I have given constant attention, aided a few months by the late Miss Abby Judson. In 1903 the N. S. A. of Washington, D. C., at the request of Theo. F. Mayer, employed me to have headstones at the graves of the Fox sisters in Cypress Hill cemetery, Brooklyn. Soon after this he found that Ferdinand was not capable of making the right use of money, and for several years has sent me, through Mrs. M. T. Longley, \$20 every six months as an emergency fund for Ferdinand.

Mr. Mayer-passed away last April. Since then I have been advancing to Ferdinand Fox Jencken, up to October. 1907, \$24.69. He is in an incipient stage of consumption. Since Oct. 1, 1907, Mrs. Margaret Gaule Riedinger has taken a great interest in him, and through the Ladies' Aid. of which she is treasurer, has support ed him by putting in my hands enough to pay his board at Mills' Hotel, and on Feb. 17 had him enter the Metropolitan Hospital, Blackwell. Island .. With my small income of \$20 per month, and the pittance made on books and papers, I feel assured the friends will make up to me, as he. Ferdinand, is the last of the cele brated Fox family.

Very sincerely. TITUS MERRITT. New York City. In an accompanying hote, Mr. Mer ritt says he recently had the misfor-tune to have his pocket picked of \$12,

Building a Temple.

The different societies of Grand Rapids, Mich, are uniting in selecting and electing a "non-partisan," "non-faction" building committee from all the societies, to erect a "church" or Spiritual Temple on a lot nearly paid for and close to two street car lines. May success attend their efforts.

When lukewarm friends see it is a success from the efforts of persevering enthusiasts and peace-makers and harmonizers, then they will be will-ing and anxious to come to our home and Temple as elected and built by lowing brothers and sisters who have let by-gones and mistakes and differences and rivalries and quarrels be

by-gones into forgotten oblivion. He who cannot and will not throw out one single olive branch for the good of the local and general cause, is not a spiritual- minded person and should not be re-elected to any office. Forget and forgive

And learn how to live In friendship and love Like angels above. Hurrah, hurrah for the temple; let ill unite. Bejoice. Be glad. H. E. MARTIN. Grand Rapids, Mich.

Gonvention Briefs.

THE I. S. S. A. CONVENTION.

t Was a Success in Spite of the Aw ful Blizzard That Raged.

Now that the Illinois State Spirit ualists' Convention has come and gone into history as an event of special note to many and of great importance to the cause of Spiritualism, it behooves us to have something to say thereon.

When the affairs of men go against the affairs of nature, the result is usually more in favor of nature than of men, and so it was in regard to the late convention; the affairs of nature prevailed against us, and the result was a very slim attendance, but all the same, a great good was done, as usual, and cause has taken a new slide upward. Every Auxiliary came to time with its per capita and all were anticipating attending the convention, but had to put up with being on hand in spirit rather than in the flesh.

But the tangible evidence of their sincerity and good standing was acceptible to the Association, and will largely relieve the strain of deficit produced by the storm,

There is no time to lose in worry or speculation; the future is before us, and we are marching toward it. There is much to do during the coming year that the preceding one has led up to, and while the cause is not in any state of coma or decline, we can each and everyone find something important to do towards uplift ing the cause to a higher place in the ranks of similar institutions.

After the first meeting of the new Board there may be something of nterest to all Spiritualists in all parts of the State announced, for there is bound to be some work done to make this the banner State Association and the foremost auxiliary to the N. S. A. It seems that a harmonious future is predicted by all, and if there is anything in the power of thought for good, it is to be felt in our work

of resurrecting and erecting. There are many districts in which there are enough Spiritualists, often where a society has once been formed and dissolved from want of push, that should be looked after, and many places where there never has been a ociety, with a sufficiently large number of good, substantial Spiritualists ready to act, if they can have the proper encouragement and the right suggestion upon which to work.

The formation of home circles will do much to aid the cause, both in an good, earnest people will only take the pains to form them-of harmonifamilies, of course—then charter with the State Association, devoting an occasional circle and its proceeds

the cause of truth at heart, to hope for one circle out of every four being thus appropriated. The cause of organization demands that we do all in our power, each and everyone, and not let the weight of the heavier burdens fall upon the few who are willing to sacrifice-often more than they can really afford, and more than should to aid those who could and will not bear their share.

Convention Briefs.

Among the new faces (new to the reporter) at the convention, were hose of Mr. and Mrs. P. A. Quonstrong, son-in-law and daughter of Orrin Merritt, of Genoa, one of the old Spiritualists in the State. Mr. Duonstrong brought in the vote Genoa, and got himself into the office of trustee of the association-unsolicited, of course. They enjoyed all the mass-meeting they were privileged to attend, and promise we shall see more of them.

Mr. George Drummett of Dans s so much of a pioneer that he would not be outdone by the elements, and came through the terrific storm to attend the Convention. His familiar face is always an inspiration to the souls of other Spiritualists of the true blue stripe. -A message from Brother Everett.

of Rockford, gave us the disappointing information that he could not be with us. But his vote came in just the same. His presence would have been more appreciated, with the vote and his energy for the cause. He and the Spiritual Science Society are even now considering the next convention. Success attend their ef-

Mr. Seeley, a newspaper man, of Joliet, was an early visitor at the convention. We hope to see and near more of him in the future.

We hasten to make a correction in the name of Chas. A. Eichler, whose name was wrongly inserted. wish to thank this energetic gentleman for the good work he has done. He s ever ready to do a kind act to each and all, and our convention would not be complete without him. He did his usual good service at the door, and the Association fully appreciates the brother's worth.

The Sunflower Club was out in its usual force, both at the Convention and Mass-meeting. We do not know now the State Association would do without its companion and helper It devolved upon the President of this auxiliary, Mrs. Francis, to make the nominating speech of the new president, and right well did she perform that mission. Not a word too much and as politic as an old-timer. She was certainly inspired—at least by the influence of the great truth that brough the organization into exist-Mrs. Curtis did her part on the committee, and made a good helper to Dr. Cross and Mr. Quonstrong.

Mr. C. Kirchner made himself generally useful around the door of the Convention, and as usher. He is always a good worker in the ranks, and does yeoman service among the auxiliary meetings. The personnel of the official board

needs a little attention in order to introduce them to the Spiritualist pub-The President, the writer here of, is too modest to even more than state that, doubtless, those who do not know him personally, know him by his work for the cause in many ways. Be it for himself to say he will continue in the work with all his might. Address, 40 Loomis st., Chi-

Dr. A. H. Cross needs but little more said of him than that he was an

efficient secretary for the association for a year and a half, and was always in the front with his work and suggestions of value to the cause. He will make a good vice-president, and member of the board, and his past knowledge of the affairs of the association will be valuable in every deliberation of the matters that will arise for adjustment. Address, 560

East 55th st., Chicag., Ill.

Miss Eugenie Roubie, the newly elected Secretary is Auditor for the Postal Telegraph Company, cor. Van Buren and LaSalle Streets, Chicago, a staunch Spiritualist of the enthuslastic and intellectual class, a worker ever, and previous to her dence in this city was for about eight years connected with the Watertown, N. Y., society of Spiritualists, as its secretary and in other useful capacities, and her experience in this respect will be of great help to the new board. She is eminently fitted for the clerical work, besides posessing broad ideas of her own regarding the work that ought to be done in the uplift of the cause. Address, 567

East 62nd st., Chicago, Ill.

A. M. Griffen, the treasurer, is a lawyer and court reporter, and has proven an invaluable member and counsellor in the board's past deliberations, and especially has he been a leading factor in the recent ordinance enacted by our city council in regard to the fraudulent advertising, which once was so prominent in the daily press and which is now conspicuously absent from those columns. His past record as the efficient treasurer is too well known to need mention here. Address, 231 Honore st., Chicago, 111.

Dr. C. A. Burgess, trustee, is the fearless president of the Chicago Sgiritualist League, the fighting, the protecting organization of the city. prominence on the ordinance committee and his popularity with the council and with the Spiritualists of the city, his broad-mindedness and energy for the cause, his psychic powers, and his generosity in all that portends advancement of a higher Spiritualism make him also invaluable In the counsels of the board. Address 54 Pearce st., Chicago, Ill.

George Drummett, of Dana, trustee, has been in the same position before on the board, and knows how it is himself. He is a business man of no small experience, and a worker wherever placed. His zeal for the cause keeps him before the people of his town prominently, and his experience will be of value to the new board.

P. A. Quonstrong is comparatively a stranger to the writer hereof, but educative and financial way, if the it is enough to know he is from Genoa, and a son-in-law of our dearlybeloved old friend and co-worker, Orrin Merritt, whom he succeeds to a place on the board. His work will speak for itself in his activity already to the use of said Association. It is shown upon the committee on creden not asking too much of those having tials at the past convention. Address, Genoa, Ill.

Mr. Jones and Mr. Simms, made a good impression by their activity in the convention, and all five of the

the convention, and all five of the delegates represented the Church of Progressive Spiritualists in an admirable manner.

Mrs. Cooper, of the Clinton, Iowa, camp, was an attendant at the convention early in the session.

We want to thank Prof. Weaver and the entire faculty of the Morris Pratt institute for the excellent talent sent us in the persons of Miss Hull, niece of the late Moses Hull, of world-wide fame as a Spiritualist lecturer and author, and Miss Chanbacher, each of whom did such elegant service for the cause and were of such benefit to the future of the school. These ladies will graduate in the progressive Spiritual Society of Progressive pest and most energetic and faithful bacher, each of whom did such eleschool. These ladies will graduate in June, we understand, and will be well fitted for the work they have chosen

The total receipts of the secretary from September 4, 1907, to February 15, 1908, were \$267.37; and the disbursements were \$233.84; leaving a balance over for the treasurer, of \$33.53. This is not so bad a showing, and when the call came for money to help defray the expense of a legislative committee, Dr. Warne and Dr. Burgess, the response was magical, and indicates what Spiritualists will do when occasion requires, for the protection of mediums and the

cause of truth. Besides all else, the Mass-meeting is a splendid institution for missionary work, and for the purpose of uniting, re-uniting and cementing the ranks more of them should be held. and perhaps will be in the future. This will be a matter for the new board to determine.

DR. T. WILKINS, Reporter.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten 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.]

Howard Shenpard, an exemplary

young man of Findlay, O., was promoted to the higher life from the home of his parents, Feb. 13, aged 21 years. His passing on was particticularly pathetic in that his next oldest-brother was at the time in the hospital, having undergone an operation. The aged grandfather of the hovs was also very ill at the time. and four days later, on Feb. 17, he followed his grandson to the spirit world. Both funerals were conducted by the writer. Mr. A. M. Sheppard (who is the son of the old gentleman and father of the young man) and his aged mother, his wife and remaining children, have the sincere sympathy of a host of friends, and being Spiritualists they have a comfort strengthens them to bear their sorrow and fortitude.

MRS. ELIZABETH SCHAUSS.

Mrs. Susan R. Price, aged 71 years passed to spirit life Feb. 16, from her residence in Toledo, Ohio, after a long liness. She had learned a little about Spiritualism as had her daugh ters, and when the sad hour came, believing that it contained the comfort that they needed, they called upon the writer to hold the services. MRS. ELIZABETH SCHAUSS. Toledo, Ohio.

Passed to the higher life at her nome in Salem, Oregon, Feb. 16. 1908, Mrs. Sara F. Learned, aged 70 years. She was survived by husband and son. She was a devout Spiritual ist, and an earnest secker after the

truth. She had a host of friends Her remains were taken to Portland for cremation MRS. SAM. A. GARBER.

Passed to the higher plane of life, in Ludlow, Vermont, Jan. 31, Mrs. Louisa M. (Farwell) Tarbell, widow of the late Martin M. Tarbell. Loyal and fearless, she held to her beautifu! faith. Her reward is sure. EVA AMES.

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SUNDAY MEETINGS IN CHICAGO

The Church of the Soul, Cora L. V. Richmond, Pastor; services in Hall (309 Masonic Temple at 11 a. m. Surday School at 10 a. m. Mrs. Richmond will be at home, 3802 Ridge 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 Madison street and California avenue. Service at 7:30 p. m.

to 7 p. m. No door fee. All invited. Rev. J. 11. 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 Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa 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 239 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.

Biblical Spiritual Society holds meets.

The Hyde Park Occult Society Millishold services every Sunday evening, at 319 E. 55th st. Good mediums in attendance.

Biblical Spiritual Society holds meetings every Sunday evening at 56th st. and Madison avenue; conducted by 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 Clubholds 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, 7932 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 Spiritual Revelation, holds services every Sunday evening; at 8 p. m., 5963 South Halsted St. The public cordially invited. Conducted by Edward Dierkes.

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And Destiny Fulfilled. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail lecoration Contents: Fate Mastered. Interior. Force. Its Practical Evolution.
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COMMON SENSE By Thomas Paine. A let, addressed to the inhabitants of America in 1776, with explanator notice by an English author. Paper, 15 cents.



This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often cleprness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often wearry with waiting for the appearance of their questions and write letters of quiry. The supply of matter is always soveral weeks ahead of space iven, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given, anonymous letters. Full name and additional control of the letters will NOTE-The Questions and Answers

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made this name will not be published. The observation of this department has become excessively large, especially fetters of inquiry requesting private enewers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

E. S .- Q .- Is there records of any mediums receiving communications from spirits of other planets? What s the spiritual condition of the ingene after death? Does not immortality apply to all human souls?

A .- There are many communications claiming to be from the spirits of other planets. Mars has furnished the most prolific writers. As to the authenticity of these communications there are quite opposing opinions. Insunity may and usually is caused by ailments of the physical body, and where it is, of course when the spirit is freed from the body, its faculties are no longer distorted in their activwhere the mind is affected and these are carried luto the next life to be

there outgrown.

A spiritual being is not necessarily immortal. The term, "human soul," is too vague to admit of unqualified was a medium for different phases, answer. Where in development from the animal to man, shall we draw the Her interest in this place as a spiritline and say above this is human? ual center was intense; she was a There are races of so-called men that faithful wife and a loving mother. are human in nothing more than groesque caricature of the human form.

E. A. Palmer:-Q.-Where in the Bible can be found the passage, commanding to hate father and mother,

A. Luke xiv., 26: "If any man come to me and hate not his ather mother, and wife and children, should be fair and just. Literally as it ments.

the same speech repeated differently, arisen one. "He that loveth father and mother more than me, is not worthy of me," John xii. 25, has repeated a part. hle master, or he is not a disciple.

The translators made a mistake, the guitar. "Red Wing" by Mr. and thus threw a stumbling block in Throndsen; solo, Dr. Pritchley; recithe way of belief, or Luke may be tation, Mrs. Bouschard; violin selecsupposed to have made an erroneous report, exactly in opposition to Mat-

Shiel:-Q.-This from the New York World. Is it true? SPIRITS AND TWO SCIENTISTS.

"Camille Flammarion, the French astronomer, is a man of brilliant imagination. He has written daring ro mances of other worlds and plausibly prophetic tragedies of our own globe For more than forty years he has investigated the so-called manifestattens of Spiritualism, and in his latest work on this subject, just published, he declares that "up to this day have sought in vain for certain proof of personal identity through mediumistic communications.'

A .- To be accurate Flammarion has not investigated Spiritualism forty years. This "latest work" is now two rears old, and the author does not deny his belief in Spiritualism therein. He simply denies belief in some some forms and manifestations, in which he has a he has a following of most Spiritualists. He as in a published letter affirmed that his belief was unchanged. Yet this report is sent on its rounds, with the regularity of the seasons by those who know it is a lie, who circulate it to injure, without caring if it be true. After Flammarion is dead, this denial will be given more florid coloring, and death-bed scene of horrors added That such people are allowed to write of one after death deprives of the means of replying, adds a horror to the thought of death.

Arthur E. Wilmot:-Q.-What is the ratio of the orthodox Christian population of the globe to its entire

-There are 475 millions of Christians, that is the estimate of the population of all the so-called Christian nations. About one-half are orthodox. The population of the globe is estimated 1,500 millions. The missionaries who believe that the gospel must be preached to the whole world, and that the heathen must be con verted, have a desperate task before them, for since the apostles were sen out nearly 2,000 years have gone by and scarcely a perceptible impression other great religions-Mohammedanism and Buddhism-extend their empire and hold their devotees.

John P. Shideler: Q .- If man is created male and female, and as such passes through this life and 'after physical death on to the sixth heaven,

do they become one? Jeremiah Walker has a somewhat similar query. He wants to know if

t is true that the human family start 'in halves," the "halves" being of opposite sex, and in the next existence the "halves" made in one whole. A .- I do not know anything about

what will hannen in the "sixth heav 1 do not believe heaven is divided into arbitrary lines or boundaries. This theory of "halves," and their uniting, is a fancy, and mischievous because if absolute harmony indicates the union of the right halves, we are led to the conclusion, practically none ever get together, and hence there is unrest and a constant search for the right consort.

The first and lowest living being is neither male nor female. It absolutely blends both, and multiplies by the simple process of division. The globular mass is constricted through the middle, taking the form of an hour glass, and then the two break apart.

The germ of the highest being is apparently identical and for some time is a blending of both sexes. As growth proceeds the distinctive lines are drawn more sharply until

individual in its growth has not the

least dependency on any other. As there are from 8 to 10 per cent more males than females born, there is this number of misfit halves, that if the others, by the plan of a creation are to be welded together in the "sixth heaven," will have a one-sided and lonely prospect. Perhaps, how-ever, it is quite as desirable to maintain one's individuality, as to be melted into an alloy with another. If there is such union, which is it that loses individuality, the man or the woman, or do both disappear in the new

being? This is a very old, old fancy, and being so old it comes to us as a folk-lore story from the Childhood of Man, like Jack and the Beanstalk, Santa Claus and the Bogy Man.

LAKE HELEN, FLORIDA.

News from the Southern Cassadaga Camp.

On Sunday, Feb. 16, the campo longer distorted in their activers hear with sincere regret. There are cases of derangement of the passing away of Mrs. Maria Webster, of Hotel Webster. So gently had the Death Angel made his appearance that even her own were surprised at the call. She knew what life, love and sacrifice meant. Sha and she never withheld her gifts There should be no such word as WAS when connected with the best attributes of our friends-what they were here, they are there intensified -weeds are not cultivated in the "Home of the soul."

Mrs. Webster was born 61 years ago at Albion, Mich., but has been a resident of Florida since 1882. Monday afternoon a large audience and brethren and sisters, yea, and his gathered at the audkorium to pay own life also, he cannot be my disci-This passage is often quoted as Pratt. Mrs. Sage, Mrs. Ballard and showing the arrogance and inhumani-ty of Christian doctrine, but we Mrs. Ballard played the accompani-

stands it is not a pleasing command, | The ladies of the Auxiliary were and would be better in the breaking glad to decorate the platform with han keeping. It stands alone as a roses; they knew she loved them so. blotch on the teachings of love and Mrs. Twing offered an invocation, and charity which takes in enemies as J. M. Peebles, M. D., a friend of thirty as friends. Matthew x. 37, has years, paid a fitting tribute to the

Tuesday J. Clegg Wright again interested the audience, and Mrs. Throndsen followed with messages. He that leveth his life shall lose it; Wednesday afternoon the writer gave and he that hateth his life in this the benefit seance. Wednesday evenworld shall keep it unto life eternal." ing Mr. Johns, of Illinois, assisted by The Greek word for "hate" may be several others, gave a very laughable translated "to love less," and with this entertainment, "Dr. Killum's Pameaning the passage is in accord with tients," which was enjoyed by a large the spirit of the whole. A man must audience. Plantation songs by Move less father and mother, etc., than "Auntie" Hampton, to which she played her own accompaniment upon tion, by Mrs. Johns and Mr. Meyers.

Thursday Mrs. Morrill gave another of her powerful lectures, and after a song by the choir, voiced messages from those called dead; It is interesting to watch the countenances of those receiving messages for the first time, and see unbelief fade away and hear the response, "that was mother" or some other member of the family.

Friday's conference was well attended, the subject being "Prayer." There were different opinions expressed, but still all felt that an earnest desire accomplishes much. Saturday your scribe was the speak-

Sunday morning Mrs. Clara Field Conant was the speaker. She is well known, having been upon the plat-form as a speaker for 50 years. Her subject was, "Behold I Bring Glad Tidings of Great Joy to all the People." Her lecture was full of reminiscences of the past, the hardships of the previous workers, and the tendency of the times to make it harder for those who brought anew the glad tid-

ings. In the afternoon J. M. Peebles was the speaker to the large audience. His subject was "Then there arose a reasoning among them which should greatest, and Jesus placed a little child in their midst and taught them. He gave a word picture of the sufferings of those who passed away, lured by sin and charmed by habit, and of angels who led them slowly into the light. He denounced all places that lead into temptation, no matter if licensed by law, or under other condi-

There were people from many states there. He suddenly asked, "As many of you as visit saloons, raise your hand." Of course no hands were raised. "Well," said he, "you are a good people," and went on with

his sermon. J. Clegg Wright's morning lectures are increasing in interest and num-

bers every day. Mrs. Tyler Moulton has resumed her class work at the pavilion between the hours of 1 and 2 p. m. every week day.

Sunday evening a large number gathered at the pavilion to listen to Mrs. Throndsen, who prefaced her message giving by an interesting talk. She gave many names and messages that were fully recognized.

Besides the singing by the choir the morning audience was favored with a solo by Dr. Critchley, entitled, "The Song I Heard One Sunday Mirn;" and in the afternoon Mrs. Throndsen sang dream of "Paradise," and in the evening another beautiful solo

Mrs. Wreidt, of Detroit, Mich.,

Scintillations From the Pilgrim

Passing Affairs Relating to Spiritualism, by J. M. Peebles, M. D.

The credultiy of sectarists and pas tors of churches astonishes me. They piously believe that the Lord in Eden literally opened Adam's surgically took out one of his ribs from which he made a woman-believe that Samson chased and caught the foxes-believe that a blg fish swallowed Jonah, cuddling him in his stomach for three days-believe that the sun and moon were made to stand still-and other petrified survivals of archaic ages; but they cannot, WILL not believe the testimony of the ages that invisible intelligences have manifested to mortals-cannot take the testimonies of their honest neighbors -cannot take the testimony of scientists, scholars and philosophers, who have given the arbiect months and years of candid study, and prepared research.

Who can account for such stubborness-such willful unbelief?

Tampa by the Gulf.

A beautiful, stirring city is this, famous alike for its shipping, its cigar manufactories and business prises in embryo.

Lecturing a month or more Tampa, where they have an excellent spiritualist society, and a superior rance speaker as their pastor, Rev. T. Ireland, it was rumored that Carrie Nation, of hatchet fame was novering hawk-like about Tampa. Announcing through the Tampa pres that I would lecture in Odd Fellows hall to "young men and men only," lo, it was announced in the same pa pers that Carrie Nation would lecture n the Casino at the same hour. And she did it, and to an audience of 2,-000-standing room being at a premium; and I had an audience of less than 50-beaten, numerically beaten by crusading Carrie!

Ever since that tribal God, Jehovah emoving the rib to fashion a woman there have been more or less collisions between the sexes. The logic runs thus: "Man, perfect man, in his original wholeness, has a rib more than the original woman, and as the greater includes the lesser, man in the colossal majesty of his wholeness and mightiness of his physical strength -fox-chasing Samson being the symbol-in justice, should be at the head of all things." That is the logic of theology; but intuition, equality and justice decide that man and woman are the two halves of one circle-

A gentleman who was present to hear Sister Carrie told me on the car next day that the lecture to men was largely against liquor and tobacco, with a brief yet savage slap in the face of "The spooks of the Spiritualists." This, although nice for the mob present, was very naughty in Carrie Nation, queen of the hatchet!

Climbing a Campmeeting Gate.

It is written in the New Testament by my old friend. Young whom I it next day-if there was no other etition, "Thoughts On Things!" cry of old age is only the hazy dream | ual world is another matter. er, the subject being "They Still Are of nessimists.

Richly do I enjoy hearing the addresses of our speakers. Mrs. Throndsen, of Indianapolis, and Mrs. Morrill, of Michigan, have given most fine readings.

The other day Mrs. Twing came onto the platform, Bible in hand, giving a splendid discourse, showing the continuity not only of life, but of inspirations, visions and trances. A lairvoyant said that that very and grand man, now a spirit (Moses Hull), was her inspiring helper. Her lecture so edified and thrilled the

phenomenal medium who trumpet manifestations either in the light or darkness, is at Mrs. Magarvey's. Her seances are spoken of as very convincing by those who are fortunate enough to attend them.

Mrs. Bartholomew also gives trance and trumpet seances. Mrs. Dr. Critchley, Mrs. Greenameyer, Mrs. Moulton, Mrs. Gill, Mr. and Mrs. Norman are sought in their different phases. Mrs. Clark Kelsey is well known as a fine psychic and speaker. Dr. John E. Wyman, a fine speaker and writer from Brooklyn, N. Y., and

Mr. R. B. Van Brunt, also of Brook-

lyn, are among the late arrivals at A rather uncommon thing has been brought to light here. Mr. and Mrs. charles Dykeman, of Stowe, Chautaland and others whose white hairs are qua County, N. Y., left their home in November and will not return until They are living without trunks; each has a large suitcase, and there is one small hand-bag for toilet articles. She has with her two gowns, crushing to atoms churchianic creeds seven shirtwaists, they wear soft un-derwear that does not take up much room. Her every-day dress is of good goods and bears sponging and press

ing well. They can travel and not fear the baggage smasher. attack of la grippe, but is better now; ciple of brotherhood, uniting in bonds

Etchings, Items, Suggestions and audience that the president complimented both her and the listeners.

Thought-out Suggestions About Tests. Meditating upon what is, best for the cause, I said to myself, would it not be better for platform tests and readings to be given before the regular lecture instead of after? Let there be two or three hymns and songs sung, and if there were mis-takes made, or tests not recognized, the lecturers, inspired or entranced could philosophically and satisfactor ily explain the failures in the course of the lecture.

And then, again, inasmuch as in spirational and trance lectures require different aural influences and environments from the auras used in giving tests, would it not be better to have the whole service one part of the Sunday devoted to the test readings, and the other portion to the lectures? Some dislike the test readings; others do not care for the lectures. There is a growing feeling among intelligent Spirltualists that the home seance is the place for these phenomenal readings. They are sacred. Many do not care to have their names, the names of their relatives and their social family affairs parad-ed before a curious public. While the phenomena are indispensable to those who need them, and while genuine messages from the loved ones are encouraging and uplifting, the philosophy of their coming is very poorly comprehended and often where there are failures in tests causing doubts and disagreeable controversies.

Rising Up to the Highlands of Immor

tality. That eclipse of life called death is the open gateway to the homes of our loved ones, the illumined passage to the Isles of the Blest. The dying never weep, but often smile when laying down the burden of mortality. Over fifty years ago Mr. Webster proprietor of the Webster Hotel here at Lake Helen, nean the camp grounds, was a member of my choir in Battle Creek: and at that time An -walking where the serpent talked drew Jackson Davis, the seer, visited hypnotized Adam into a deep sleep, that city and an outlying village that city and an outlying village called Harmonia. And thirty years ago I attended a campmeeting in Iowa where Mr. and Mrs. Webster were the inspiring spirits.

To-day Mrs. Twing and myself officiated at Mrs. MarianE. Webster's funeral held in the campmeeting

The platform was beautifully decorated by the camp ladies, with twining vines and white rose, symbols of the pure life that this noble woman lived. One word tells the story of her and that word mis pervice SERVICE-she lived and worked for

others. She was a medium, walking and talking almost daily with spirits, and her dying was like a neaceful passing into the trance of death-dream out

of which she awoke into the sunlight of immortality.

Boxes of Thought Oranges. The other day I sent a box of oranges from south Florida to Mrs. Peebles, and purposed sending a box to Mrs. Francis; Mrs. Tuttle, Mrs. French, Mrs. Austin and several in that "He that entereth not by the door Battle Creek, but learning that the into the sheepfold, but climbeth up some other way, the same is a thief and a robber." When climbing the lesser gate at the Lake Helen camp I thought about the passage, "Entering litto the sheepfold some other way." Off from the main street I was halted by my old friend. Young whom I matter having dimensions such as knew in New Orleans, and taken into length, breadth, thickness, weight, his sunny home for a social chat while shape, such as a brick, a potato, a on my way to J. Clegg Wright's class pound of pork-mark well, these are lecture; time passed rapidly, I was things—and "Thoughts are things," behind, and rising, friend Young said, so I sent off boxes and boxes of "Go right around the corner of my lot thought oranges to Northern friends: here and by that house—it is the Intensest cold could not freeze them nearest way to the pavilion, the gate-way open the other day." I went; feasted on this golden, juicy fruitage the gate was shut and chained, and, report to me. I am conservative though rheumatc, I climbed over, I enough to believe that thoughts indid. A man said, "He did this to stead of being "things," are refined, avoid paying the gate fee." Build sublimated or ethereal forces originthis man a monument for discovering ating in the conscious spirit—conservin the lower stratum of my being the ative enough to believe that vice of financial stinginess! Yes, I "thoughts" outside of purpose, en-climbed the gate, and would climb it ergy and skill never created so much again, and smash it down-paying for as a pin or a pinhead-quit this repway to get to J. Clegg Wright's lectures. The word "defeat" is not in What the thoughts of spirits are and the dictionary that I consult, and the how they express them in the spirit-'Unrestricted Individualism" -

Dirge.

In the issue of The Progressive Thinker, Feb. 1, Mr. Jensen, after statexcellent lectures. They both give ing that "many worthy mediums no doubt, see the castles of their own creations when they claim to see things spiritual," etc., etc., continues thus: "To tell the truth, with all these advantages it (Spiritualism) is in many respects a failure. The ly-ceum is almost wholly neglected; our periodicals receive too little support; societies are no sooner formed than they commence to disintegrate. They have become a temporary resting place for the turious, who drop in look around, get a few tests and depart elsewhere for more staple food.

* * The light of modern Spiritualism shone brightly but for a short time, then commenced to vanish like it has previously done in the history of the world." Whether Brother Jensen in the above refers to Spiritualism or Spiritism I am not certain; but it is certain that antonyms, prefixes and suffixes have their modifying influences and machines 19

ences and meahings.

The condition of this psychic moment as portrayed above is indoubtedly correct within the narrow limits of Los Angeles—correct as seen from the viewpoint of friend Jensen. Nevertheless, the words "disintegrat-ing," "vanishing," and "failure"

already crowns of glory Dropping Los Angeles, I have to say that from my viewpoint in this country and afar off, SPIRITUALISM is moving on like a mighty torrent, -destroying old, musty confessions of faith. Illuminating the columns of the press, diffusing spiritual light, 11h. eralizing preachers, encouraging the despondent, cheering the reformer healing the sick, comforting the George Bartholomew has had a bad mourner, extending the great princiwe miss his cheery voice on the street. of sympathy the Orient and Occident, and demonstrating beyond the demonstrating beyond the

shadow of a doubt the fact-the colossal fact-of a future progressive life beyond the grave.

Spiritualism is a truth, and no truth ever dies, for it has in it the moral, the divine germ of immortality. And, thanks to good angels and thousands of self-sacrificing workers, it is marching steadly on to victory; if not under the name of Spiritualism. then under the names of Naturalism, Fraternalism, Psychism or Liberal Christianity.

In an article of friend Jensen later, resurrecting the medium, young Brit- them. ton, he says with a tremendous emcertain, etc. Yes, I unqualifiedly en- depths of the soul. dorsed, not his habits nor his conduct, but his mediumship; this I still ers beside Catholic nations and peojudging for myself. Each scance must is only necessary to point out the stand upon its own merits. Frauds in fact that the Roman church is exbusiness transactions, politics or mediumship I loath, abhor, abominate, and I have exposed several mediums, nations are affected with ecclesiastical or professed mediums, in the past; and here comes up a painfully sad Let us consider for a moment the thought,—I believe that some genu-influence and authority the church ine mediums have at times stooped to has over her members: The average influenced by diakka and tricksters. Dying does not transform sayages into the mother's milk, continued on the ters act over these they must necessarily act from the plane of consciousness they occupy.

ering'the talent present, the accommo- upon the church for the salvation of dations, and the harmony, is one of something they realize only in name. the best that I ever attended. The audiences are large and the enthusi-asm is inspiring. The president, Mr. Hilligoss, the vice-president, E. W. harm would be done; but it is in the Bond, and other officials understand realm of mind where this dragon gets their business and attend to it.

beginning with the Hubbard City church. camp, Texas, then the Clinton, Iowa, bility. At this Florida camp I have which belies the name. met several pioneers, many old contributor to The Progressive Thinker. Flesh and blood did not reveal to me his identity; I got the personality through my intuitional voyance, and psychometric clairsentiency, these interior soul powers that elucidated in J. Clegg Wright's class

Looking Backward.

Seventy years ago, exactly seventy this winter, I commenced public life, teaching a district school in the towuship of Pilcher, N. Y., and was not quite sixteen years of age; and the same winter I lectured Saturday evenings and Sundays upon temperance and anti-slavery; for the subject of Southern slavery was then being agitated. What changes, political and

religious, since! A little over fifty years ago I was pastor of a Universalist church in Baltimore, Md., then a slave city; and I exchanged Sunday services once with R. P. Ambler, a Spiritualist medium, lecturing in a hall. Whew! What a talk it made among some of the more conservative members of my church. This eloquent R. P. Ambler later became a Unitarian clergyman, who may yet remain in the flesh. Of this I am informed. Before me lies his book of 150 pages, written through his organization in "precisely forty-three hours and forty-three minutes by spirits from the sixth sphere. He states this in his preface, and the statement is confirmed by five witnesses of Springfield, Mass., March 20, 1852.

A Paragraph That the Spirits Wrote

Through His Hand. . "Spiritual manifestations are almost constantly occurring in different localities, and these irresistible evidences of invisible power are confounding the skeptics, enlightening the ignorant and reforming the vicious. The spirits are pleased with the result which has thus far been produced; they are pleased that the numan mind is arousing from its lethargy and arising to a realizing sense of the destiny which awaits the race; they are pleased that the world has received an evidence of immortality which it could not find in the musty records of the past ages; they are pleased that the reunion of friends in heaven and a communion with the departed on earth has served to elevate the thoughts, desires and affections of men, leading them upward to that Eternal City whose builder is God."

The above paragraphic quotation from "The spirits of the sixth sphere, through the medium, R. P. Ambler, 1851-2," will interest friend Barrett, appointed the historian of Spiritualism by the N. S. A., a work that should have been done, at least the first volume years ago, and would have been done if Spiritualists had opened their purses and helped Lyman C. Howe to the proper documents and a typewriter. This may not please certain readers of The Progressive Thinker. But no matter-I dare investigate-dare say-and dare write what I conscientiously think ought to

be written.
J. M. PEEBLES, M. D. Lake Helen Camp, Fla.

God Within. A power within me comes at times To sing a song of silvery rhymes, All in accord with thoughts of mine, feel it is a Power Divine.

This subtle Power-what can it be That so becomes at one with me? A voice from out the maze replies: Lo, I am God of earth and skies.

Oh, thou, the ever Ruling Power-We ask thy guidance every hour; Thy strength to vanquish thoughts of sin Thy peace and purity within.

To every man a soul is given. And heeding it, he finds a heaven; Is it neglected? Then, behold, That man is lost to heaven's fold. JULIA GOODRICH BISHOP, Chicago.

"Materialization." By Mme. E. &-Esperance and Rev. B. F. Austin. Excellent. Price 10 corp

Spiritualist Now.

(Continued from page 4.) Look at Spain, once the proud mistress of the sea and of colonies, where the church has had undisputed sway! Why is it that Catholic nations are the most cruel, bloodthirsty, vain and arrogant?

Because the more men bow before those whom they think are above them, the more they tyrannize over those whom they think are below

There is only one kind of prayer phasis, "Dr. Peebles unqualifiedly en, that is good: That which breathes dorses Britton as a (wonderful?) me-dium. * * He was absolutely hood of man, a communion with the

In answer to the criticism that othendorse, seeing through my own eyes, ples have been victims of the differhearing through my own ears and ent kinds of evil herein mentioned, it leprosy. Knowledge is the only cure. fraud from mercenary motives; and Catholic child is born with a predisothers when frauding I believe were position to submission. The rudiments of their creed are imbibed with saints, nor clowns into Christs, in the mother's knee, and from there into the twinkling of an eye. If such charac- confessional, where their very soul is saturated with the principle of submission. They are stripped of every vestige of independence, and made to This Florida campmeeting, consid- feel utterly helpless, and dependent Even the operation of the digestive

in its devolutionary work. Up to date I have been written to,or natural fountains of wisdom are supam corresponding with the secretaries pressed, or they are poisoned and the for eight next summer campmeetings, waters bottled and dispensed by the The young Catholic is never a real

camp (where I am positively en- student—an investigator. He merely gaged), then the Etna camp, Maine. crams in his brain what the quurch Only think of the railway stretch of allows, and keeps out what the church country from Texas to Maine! To at forbids. He is given ecclesiastically tend all of these camps is an impossi- canned conscience and philosophy,

In proportion as he dures to think friends-blessed be unselfish friend- for himself-which seldom occursships. As a further pleasure I met he ceases to be a Catholic. If he atsocially "Sargis"-Sargis, the able tends a secular university, he seldom studies science, and if he does, his religious training serves as a strainer to keep out the best of the knowledge of the facts of nature. The writings of the great Spiritualists and moraly, these interior soul powers that sits of the ages are proscribed by the now being so philosophically church. Pages may be filled with the names of those mighty thinkers who have left their torches of truth burning for the enlightenment of human ity, as well as those whose mental fires are gleaming athwart the sky of the present age. All are cursed by the church, and their saving light withheld from the eyes of Catholics. As an example I will mention one That glorious soul, mighty mind, noble heart, Victor Hugo! How truly he runs the gamut of man's evoluionary struggles!

Often indignant, but never malignont, he says, "Let us not exagger-ate," yet he tells that which cannot be overdrawn, and which fills the full measure of indignation. He says: "Superstitions, bigotries, hypocri-. * have teeth and claws, and we must grapple with them body to body, and make war upon them,

and war without truce." Read the French struggles for liberty against oppression engendered When she has the power whines! she tortures and kills. When she is seeking power she pretends patriotism, and when liberty steps on her toes she whines, yet with a menacing

sullenness. Why are nearly all of the Roman college of cardinals Italians? would seem that the name Catholic implies that each nation should be represented in the governing body in proportion to its membership.

How inconsistent for Catholics to resent the name of Romanism. This mighty destroyer of individuality, ruled by an Italian aristocracy who are masters of stategraft, adepts in hypnotism and spiritism, and horoughly informed phase of human weakness, the pope as their figurehead, with the great army of priests as their partialy innocent agents, and the notorious Society of Jesus as their detective corps, thunders its damnable doctrine of life through credulity and death through knowledge over the heads of its millions of victims.

Some may offer the criticism that these statements are exaggerated, and the language harsh Catholics dare not read such awful

iterature as The Progressive Think

Harsh the language may be, but the half has never been told, and the people are forgetting what has been told. With a cowardly spirit of conservatism miscalled tolerance, they read their charter of liberty with placid smile, failing to realize that it is not mortgaged for nearly all it is

worth to the mammon of unrighteous-

ness, to ecclesiastical and political

graft and conspiracy. Rome openly declares her inten-tion to make the United of America a Catholic nation. She is making her last stand here

Oh! That a congress of the world's thinkers might stir the hearts of men and open the windows of heaven that light from within and light from above might blind the eyes of those who seek to impoverish individuality and adulterate and destroy and pre-

against the progressive intelligence of

vent freedom and happiness! I had intended in this article to touch upon the subject of Roman Catholic Monasticism, together with two others intimately connected there with, namely, The Catholic marriage system and the parochial school sysem, but lack of space forbids.

I hope sometime to write a paper upon this triple phase of Catholicism; also one treating of the similarity of the Catholic doctrine of purgatory and the communion of saints to the demonstrations of spiritual scientists

Caledonia, Michi

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Missouri S. P. S. A.

President's Annual Message to Convention of S. P. S. A. of Missouri, Held at Kansas City, Feb. 26, 27, 28, 1908.

To the Officers and Members of the tion, outlining the difference between nual Convention Assembled, per for your consideration.

Our second term of office having expired, in obedience to the requirements of our rules, we herewith submit for your consideration the following annual report. In looking itualists' Association of Missouri deback over the years' work we see sire to make the following statements: much to rejoice over, much that has been accomplished for good. We Association are members of a religious hold, regularly incompletely incomp have had, it is true, our difficulties gious body, regularly incorporated unto encounter, our obstacles to surmount, but we have also had our triumphs and our victories. Our endeavors to be fair to all have (as was
to be expected) not pleased. to be expected) not pleased all, and in many instances it is probable that our motives have been misunderstood; we can say, however, as we lay our office down, that we have endeavored to the best of our ability to render equal and exact justice to all, and to execute the laws as made by the delegates of both State and National Associations, without fear or favor.

Defense of Our Mediums.

During the early part of 1907 quite a number of our mediums in St. Louis were visited by men from the License Commissioner's office and notified that in compliance with the city statutes, of the above to, they must take out a fortune teller's license or be prosecuted. In vain they endeavored to explain that they were not fortune tellers, but were members of a religious organization, regularly state and as such were entitled to all the rights and privileges accorded pulsion from the State Association. other bodies of a like character. They further explained that they were exercising their mediumistic gifts are part of a religious function and for the upliftment of the human race. The men, however, stated that the law did not recognize the distinction between a religious medium and a fortune teller and left notice for them to appear without delay before the License Commissioner and pay up. Your president, on being notified, laid matter before the State Board, and it was decided, after a consultation, that a committee be appointed to devise ways and means of defending our mediums from persecution, and Mr. Peck, Mr. Grimshaw, Dr. Whittier, Dr. Faber and myself were selected to serve. The result of that committee's deliberations was the committee's deliberations was the adoption of the following plan, which cred religion. The press, especially that been used by Mrs. Stephen, of Kansas City, with success. Before, however, entering into an explanation. Spiritualism the credit for the endeavof the remedy provided, it would per- or to purify its movement. There was haps be advisable to diagnose the dis-

ent and future, for a compensation, credit is due Brother Vierling for the and endeavors under this clause to successful manner in which the exexact a fortune teller's tribute from posure was brought about, and your our mediums. They, however, expression hereby heartily recommends that a vote of thanks be tendered him clergy, whose every statement concerning a future for his valuable assistance and coplace of abode for saint or sinner is operation. PREDICTION pure and simple, and Change of Name, Constitution and most certainy for a compensation, the salary of the average priest or clergyman being in excess of the earnings of the average RELIGIOUS medium. The matter of petitioning the court and mediums found guilty of immoral They also expect extra compensation constitution and by-laws of our State conduct or fraudulent practices, with for every wedding, funeral, or bap- Association, which was left last year their names, descriptions and all intism, at which they officiate. Under to the discretion of your board, was however, are denied the right to ac- heavy expenses incurred in other mat cept any compensation whatever under ters, \$50 alone being expended for the penalty of the law; their only recourse defense of our mediums. Hence your the protection of the public and the being to take out a fortune teller's board felt that it would be unwise to license, costing \$100 per year, for cripple the Association by any further felt the rights granted all religions expenditure of the State funds. impartially by the constitution of the United States, and be classed with the Olin D. Whittier, resigned, leaving fakes and grafters who, under the city; Mrs. Laura M. Jones, dropped protecting wing of the law and with for non-attendance; Dr. E. H. Green the city authorities as particeps criminis, are bleeding the public inthe sacred name of mediumshin. If the practice of mediumship in all its phases is wrong, it were a pertinent question, why the city authorities sell the privilege to commit wrong at\$100

The remedy provided by the above mentioned committee was as follows: Every medium affiliated with the State Association was to be given a block of receipts especially gotten up for the purpose, each receipt having a stub which was to be retained by the medlum. When a patron had hada reading, the medium was not to Inez Wagner, of Kansas City, for lay make a charge, but could accept contributions or donations to the State Association, but must give the donator a receipt stating specifically the genuineness of her two claimed what the donation was for. A record of these contributions was to be kept on the stubs, which, at the end of each month, must be turned into the state treasury and the amount entered on the State Association books. Each of Kansas City, was passed upon famedium would then be paid a graduated salary, the amount depending upon the contributions turned in.

The plan as outlined was not put'

into effect, the necessity for it being obviated by an agreement between the State Association and the License Commissioner made by our attorney Mr. Grimme. Your president outlined to Mr. Grimme to the best of his ability, the difference between a commercial medium or fortune teller and religious medium; this he in turn submitted to the License Commissioner, who, as a result, agreed to exempt our mediums from prosecution, if we on our part would obligate them to use their mediumship for religious nurnoses purposes only as outlined. Proof of a violation would render the offender liable to the charge of be ing a fortune teller, and we pledged ourself not to protect such a one in their wilful violation of the law. We were also advised by our attorney to put our definition into writing and have same printed for general distriwere also advised by our attorney to have same printed for general distribution for the better understanding of the uninformed public.

Your president wishes to state that one of the greatest factors in the bringing about of the above mentioned agreement was the record of the State Association in fighting and exposing fraud and graft done in the name of Siiritualism

In view of the situation, your pres-

State Progressive Spiritualists' commercial and religious mediumship, Association of Missouri in Anand submits the above mentioned pa-

For the protection of the public from commercial and fraudulent mediumship, the State Progressive Spir-

gious function. They endeavor with the co-operation of excarnate intelligence to prove the continuity of life, to comfort the mourner, and by spirtual advice and consolation to uplift

numanity.
They DO NOT undertake to locate gold mines, buried treasures or lost They give not tips on horse races

stock markets. Sell no charms, loye powders or incense to remove evil influences.

No medium affiliated with the State Association has a sign out or advertises in the papers. Report violations

- Street

We recommend, second, that the practice of commercial mediumship incorporated under the laws of the as outlined, shall be deemed sufficient cause for revocation of license and ex-

.. The Graham Expose.

With the assistance of Dr. Vierling (now president of the new Chain of Light Society, of St. Louis), and Mr. Cochrane of the St. Louis Republic, your president succeeding in exposing a fraudulent medium, one Katheryne Graham by name, catching her redhanded in a fake materialization seance with all her toggery on. While we were denied a warrant on the ground that we were not defrauded, not having previously believed her seance to be genuine, yet we believe that much good was accomplished for organized Spiritualism, as by it we were able to show the public that we were not only opposed to fraud but were alert to expose and punish it when done in the name of our saa strong editorial in the Post-Dispatch sharply criticising the prosecuting at-The law designates as a fortune torney for his refusal to issue a warteller, one who predicts the past, pres-rant for Mrs. Graham's arrest. Much president hereby heartily recommends

By-laws.

unjust statute our mediums, again deferred on account of the

Vacancies on the State Board-Dr dropped for non-attendance New Societies Granted Charters-

The Truthseekers and the Chain of Light, both of St. Louis. Ordination granted .- Mrs. Nelson Armstead, pastor of the Martinsburg (colored) Society, was granted full

Associate License Granted .- Mrs A. J. Baldock (colored) of Kansas City; Mrs. Emma Stadt, of St. Louis. Rejection of Application for Lay Membership.

After a lengthy correspondence and investigation, the application of Mrs. membership was rejected for refusal to appear before a committee appointed by your board and demonstrate phases of mediumship-blindfold ballot reading and trumpet.

The application of Prof. W. J. Voss for lay membership, sent in by Brother Embree of the First Society vorably, which action was afterwards rescinded and the dollar returned, because of a card enclosed in a letter received from the professor, which read as follows:.

"PROF.W.J.VOSS, GREAT PSYCHIC. Advice on business and all of the affairs of life. Also teaches the law of the development of all phases of mediumship. Has highest endorsement and recommendation. Give him a call. Satisfaction guaranteed."

Your board felt that the State Asociation should not cast the protecting wing of a religious organization over one who is openly using his claimed mediumship for the almighty dollar.

Applications for Ordination.

Your delegates to the State annual convention last year, decided in the matter of the application of Sister Kraas, of Kansas City, for full ordiof the said sister for same. It was also agreed that a mass meeting be held at Kansas City to defray the expenses of said committee, the delegates from Kansas City agreeing on their part to at once set about arrang ing for said mass meeting on their return home. It was not, however, until July that we received a letter from Mrs. Stephens notifying us that they were ready to begin. We at once

very poor months in which to hold a mass meeting (unless an outdoor one could be arranged) and advised that the matter be left over until fall. The matter has never since been re ferred to by the Kansas City societies. Applications for ordination have been received from Sisters Ella Bald win, of Kansas City, and Loi Stanton, of St. Joe, and have been left over for action to the delegates of this con vention, your board not having been able to grant either, both candidates not having served a society as an asso-ciate minister for a period of one year, as our rules require.

The Outlook for Organized Spiritual-Ism.

In the opinion of your retiring president, the causes for the exhibitions of prejudice so frequently displayed against us as a religious body, are due more to the laxity of our rules and our ofttime failure to enforce such rules as now exist, rather than to any lack of interest on the part of the intelligent public, in the investigation and study of psychic phenomena. There are a large class of workers within our rangs who seem to believe (if one may judge from their lives) that all that is necessary in orers within our ranks who seem to believe in the phenomena. The ethical side of our religion in many instances seems to be an unknown quantity As an inevitable result, we are judged and condemned because of the para-sites we tolerate in our midst. It has been often said that a chain is no stronger than its weakest link. Of our religion it may be said with equal truth, that as a whole we are no stronger than our weakest teacher or medium. Believing this to be true, and with an earnest desire to see a remedy provided, your writer has endeavored throughout the year to write and speak without fear or favor, for the enactment and ENFORCEMENT of such laws as would eliminate these evils. Through the columns of The Progressive Thinker we have written several articles calling attention to our weak points and urging that steps be taken to remedy them. They have been favorably commented on by prominent thinkers and writers in our movement, among whom I might mention Harrison D. Barrett and the late lamented Moses Hull. We have also received through the mail several personal letters from all over the coun try endorsing our position. At the same time we have been warned of a secret opposition that was being stirred stirred up against us, not only among the grafters (which was to be expected), but among many workers who felt that the elimination of the fraudulent and immoral element would mean the loss of many societies now affiliated with the organized movement, and as a consequence, less lecture engagements for them.

One prominent speaker and me-

dium of national repute, said to us (in the presence of three fellow delegates from Missouri) at the late N. S. A. convention held at Washington, D. C., that were our ideas adopted and enforced, it would mean practically the elimination of four-fifths of our present workers. Not having so small an opinion of the honesty and sincerity of purpose of so large a portion of our workers, your writer presented to the delegates of the National convention, the following amendment, which was rejected by a majority vote of ten after a heated debate.

The Proposed Amendment.

We recommend that an index book be purchased by the secretary of each State Association, also the in-The matter of petitioning the court shall be kept a record of all speakers formation obtainable concerning them; that this information be exchanged one with another to the end that an up-to-date record be kept for good name of organized Spiritualism. This recommendation was made by your president because of the need felt in our war on fakes and immoral grafters, of tabulated data concerning their past records. The incomplete the name of Spiritualism had been of untold value to us. On two occasions it has been the means of drive ing vampires from our state who in the name of Spiritualism has been builing the public. In a recent article replying to an open letter signed Truth Lover in The Progressive Thinker, Harrison D. Barrett endorsed the amendment as a sure means of purifying the movement of all who by their conduct and practices were injuring us in the public eye.

On our return from the convention we were invited by Brother Francis to give our views of the work done, for the readers of his paper, which we did, giving among other items, the history of the presentation and rejection of our amendment. As a result we received over one hundred letters from all over the United States and Canada endorsing our stand and urging us to fight on. In view of the situation, we earnestly urge that the Missouri State convention go on record in favor of the purification of our movement from these evils, also that its delegates to the next annual convention of the N. S. A. to be held at Indianapolis be instructed to again raise the voice and cast their votes in

In the opinion of your writer the movement that is opposed to its own reformation cannot hope to improve or reform anything else, for reform, like charity, begins at home. If we wait until we are forced by outside influences to mend our ways we shall neither command nor deserve the respect of the intelligent public.

The repeated efforts all over the country on the part of the authorities to force our mediums to take out a fortune teller's license and thereby ac knowledge that we are a commercial body out for the almighty dollar, show the absolute necessity of being able to prove by laws enacted and enforced that we are as claimed a religious and a law-abiding body and as such enti tled to the respect and protection of the the authorities and large. We must be able to stand the rigid investigations of our avowed opponents. Our workers (as a whole must be compelled to either respec and obey the ethics of all religion per se or gravitate to that position to which they must undoubtedly come, if

they continue to resist purificationthat of commercial fortune tellers. That the taking of such a step will involve hardship and sacrifice on the part of our workers in indisputable, ident recommends: First, that a pa-wrote calling their attention to the but when has anything ever been ac-fact that July and August were two complished for humanity without sac-

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will more than compensate; the satisfaction of a duty well done, the joy of having added to the world's faith,

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live after the change called death,

which knowledge the grand old man,

Gladstone, pronounced, to be the

hat life in any other world is deter-

mined only by service in this. If this

be true, we shall not only have earned

come, in the life that is to come.

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Which Is Right?

President Roosevelt, an intellectual man and a thinker, is in favor of large families, and in this he agrees with the first Napoleon, who said: She is the greatest woman who has the most children." He thinks motherhood the crowning glory of womanhood; that parents should have as (Spiritualism included) are all agreed otic many children as possible, as a patriduty, and the strain and curtail that number is suicide, to be condemned. There is another class of thinkers

as the result the respect and attention who do not agree with the president. of the world of to-day, but we shall have also earned a home and a wel-Another statement we feel impelled to make. We believe that the men and women in our movement who are endeavoring to block the work of ranks, are the Judas Iscariots who for pitiful cheap notoriety among ignorant, deluded dupes, for lecture engagements and readings, are betraying and selling to further their own selfish ends, the beautiful truths they profess to love. We know that in making this statement we again lay ourself open to denunciation as a radical and a medium persecutor (which two charges, like charity, seem to

cover an immense amount of sins) but we make it, even at the cost in-The future history of our movement will clear away much that now seems to be obscured by ignorance and selfishness and will render exact and impartial justice to all. We are willing, therefor, if necessary, to look to the future for our vindication, believing, nay, knowing that all that was honest and unselfish shall not have been in vain. We can recall in our life many instances of sorrow and disannointment brought about through the pinning of our faith to men, but we have yet to fail in finding comfort

and peace from within through steadfast adherence to truth. We wish to acknowledge our obligations to the fellow members of the board for their co-operation throughout the year. We wish also to public express our thanks and appreciation to the able editor of The Progressive Thinker, J. R. Francis, for the many favors granted us during our term of office. All notices, articles, etc., sent him have been fully inserted in spite of the fact that some of them were frank perhaps to a fault. We vearnestly recommend that a vote of thanks be tendered him; also that every -Spiritualist in Missouri show their appreciation of his sturdy stand for honest methods and pure Spiritualism by becoming a subscriber to The Progressive Thinker.

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They hold that where the generative instinct is unrestrained, population presses on subsistence to that degree that war, pestilence, and famine are necessary to keep the population on a living basis. As proof of this they point to India, where child marriages are the rule and the president's theory is apparently carried out. They hold that although motherhood is a glory, it is not the only or the highest she can attain to. That since the dawn of history she has been more a slave to man than a companion; that a "new era" is dawning, in which woman will take her true place, side by side with man, in business, the forum and the hall of legislation, as a coworker, a helper, and true compan-ion of man. That in order to do this the period of child bearing must be shortened, and "fewer children and better," must be her motto. That she shall not forced to bear unwelcome children, that chastity and continence shall so regulate offspring, that she shall have time and strength to be all that nature intended her to be, viz.: A companion and equal of

I would like to hear from the writers of this paper, which they think the true path of progress. SIMEON CARTER. Winchendon, Mass.

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