

# The Progressive Thinker.

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

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## HE TELLS HOW TO HEAL.

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

To the Editor: The writer has been a reader of this paper ever since its first 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 Healers," 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 Weltner 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 this subject, including the writings of the Indian Yogis and philosophers on this subject. I surely ought to be able to write intelligently on this subject. 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 control. Of course I live in a Christian neighborhood. 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 get much healing to do. My principal 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 home.

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. Weltner, and as it occurs in Hatha Yoga. "Any strong, healthy person, man or woman, can practice magnetic healing with success." And, of course, if you are in different parts of the body. A plexus is a place where the nerves cross and recross—a bundle of nerves. One principal thing in magnetic healing is to get the hands in contact with the nervous system.

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 three places in different parts of the body. A plexus is a place where the nerves cross and recross—a bundle of nerves. One principal thing in magnetic healing is to get the hands in contact with the nervous system.

Here I will name and locate the principal plexuses that a healer has to do with. The cervical plexus is situated in the back of the neck. The dorsal plexus is in the back of the hand and the stomach. Lumbar plexus, in the lumbar regions of the spine. Sacral plexus, low down in the spine, below kidneys. I never place my hands on the bare body of the patient; this is not necessary at all. Treat men over their underclothing. In warm weather, when they are in their shirts, treat them over their clothing. The magnetism, spirit aura, vitality, vital fluid, or the Yogis' 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 let the patient just what you are going to do, so they may take the suggestion. Treat a person not less than one-half hour.

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

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 allow any one else to talk in the room or wherever you may be. The healer should 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, and 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 gently 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 ailing 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 ailment 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 rheumatism and all kinds of neuralgia 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 keeping 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 her. She said one night after retiring she saw the lady, plain as ever, who had not seen the lady 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 it." On going among her young comrades she rehearsed the incident, and, of course, if you are in different parts of the body. A plexus is a place where the nerves cross and recross—a bundle of nerves. One principal thing in magnetic healing is to get the hands in contact with the nervous system.

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 she said, "It was 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 head. "No," I answered, "they are the flowers of paradise. You are near the other shore, and will soon be with our departed spirit friends, and be very happy."

She heard voices, but mostly of an unpleasant kind, accusing her of things entirely foreign to her mind. This annoyed her very much, as she could not see the source from which they came. She said they were some times near the house; again beneath it, out in the fields, and even miles in the distance. One good, friendly voice which she always knew from the rest defended her case, and displeased them, so that for a time she could rest. This friend would tell them their stories were all false and they knew it; they were only trying to torment her. She believed that it was all of mortal origin, but for some reason the investigators 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 is as follows: "WHAT IS A HYPOCRITE?—Any person 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 true 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 exhausted, 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. The part that is ailing and gently stroke and massage the spine. For rheumatism and all kinds of neuralgia 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

## VIVID DREAM FINDS

LOST WEDDING RING. Chester in Thrice Repeated Vision Sees Circlet Wife Dropped Five Years Ago. Thus Illustrating 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 happiest of days.

Saturday night the dream was repeated even more realistically, for in it 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 his 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 between 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 subscriber 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 article by Mr. 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 whatever 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 above. 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 back to the dark past. If Jesus lived and was crucified because of his living a life and preaching a doctrine incomprehensible to some of those in power, and he suffered death because of his adherence to his ideals, so have thousands of others, and he is not the only Savior. But I thought we had returned to Nature, and to natural law—there is no miracle, nothing can occur outside of law—there may be laws we have not yet learned, but 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"? 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# Prof. Lockwood's Address.

(Continued from page 5.)

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, Ahimelech'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 same order of Nature.

I challenge any scholar that lives to show me it was a special dispensation of that time, save of a religious belief. 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 X. chapter of II. Samuel, 23d verse, we find this:

"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 the city of Buffalo and call all men liars and frauds who believe in these phenomena. So far as those are concerned that 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 you, 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 its origin in any system of religion. Truth is in nature. There is no truth save natural truth. What you call truth frequently

is not truth, but speculation, and wild speculation at that. Spiritualism 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 some facts that belong to and underlie this Spiritual philosophy. These principles 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 itself, 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 season 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 Russell 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 have 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 we 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 leading physician, will point out certain plexus in the Encephalon, 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 religious name or creed, we trace back into heredity the time where we find that these expressions of severity, these criticisms that are austere and unkind, are relics of an age and intellect of dogmatic and combative character. Michael Servetus burned at the stake, with all of the volumes he had printed. What a world of wealth was lost. Did you ever know the theological difference of opinion between Michael Servetus and that of Calvin? Let me tell you. Calvin wanted Servetus to say or acknowledge the "Eternal Son of God." Servetus claimed rather it 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 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 canon.

Contrast this kind of speech of the Rev. R. V. 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 tendency—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 was; and then Poulson with his discovery of wireless telephoning; and now comes Edison and says the time is ap-

proaching—think of it—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 space—they 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 say 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 graced 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 Explain Further in Regard to Anna Eva Fay.

I have read Mr. P. A. Jensen's second effort at an explanation of a personal experience of mine at one of Anna Eva Fay's public performances in the Masonic Temple theater in Fort Wayne, and find it no more satisfactory than his first.

The fact that Miss Fay makes forty or eighty thousand dollars a year by her entertainments, or that they are chiefly trick and fraudulent in character, or that she does not claim to be a Spiritualistic medium, etc., cuts no very important figure in the case before us in my opinion, nor are the facts that Dr. Peebles and others rendered it very easy for her to be deceived after being "absolutely certain of their premises," any evidence that I was deceived in my personal experience as related.

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

Mr. Jensen thus writes: "I am quite certain that it was a trick, and I 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 of the occurrence or that I had kept back some fact or facts which, if I had reported, would have rendered it very easy for him to explain it as a fraud. It will thus be seen that Brother Jensen is as "absolutely certain of his premises" based on pure supposition that it was a trick, as I am absolutely certain of my premises based on actual observation and experience which I certainly would have no object in reporting otherwise than truthfully, and in which I had no room for fraudulent explanation. A lady that takes in "forty thousand dollars annually" by her performances is certainly in no need of any advertisement on my part, even if I were able to so advertise her.

If there was any fact or circumstance connected with my premises that I did not report, it was because of my absolute ignorance thereof. It was because of the fact that I could see nothing in the entire occurrence pointing to fraud or trick that led me to report. The trick theory did not satisfy me, no matter what the general reputation for trickery and fraud the performer possessed. I don't know that we are obliged to accept everything done on the platform as a trick any more than we are obliged to accept everything performed thereon as genuine.

Brother Jensen claims that my statement which, when supplied, would make the miserable trick plain enough to be understood by a ten-year-old school-boy.

It is to be regretted that Mr. Jensen, who is so absolutely certain of his premises which cannot possibly amount to anything more than a supposition that it is a "miserable trick," does not supply the missing link, fill up the gap, furnish the elision, or produce the fact or fact I am supposed to be suppressing in the report of this experience. This would be more satisfactory to the reader even if the imagination of Mr. Jensen would be subjected to a heavy draft in the effort.

I can think of no "elision" of which I am guilty, or no fact I have suppressed in the report of this experience, unless it be the fact that a number of other members of the audience 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. The questions written were allowed to be written anywhere and on any paper chosen by the experimenter and placed in either pocket. Neither Miss Fay or her manager required or cared whether the questions were written at the homes of the experimenters or after their arrival at the theater. All that she required was that the questions be written and pocketed and when she announced and answered them she very properly desired them to be produced and handed to the manager or to any other person to read to the audience in order to verify the test given and receive the proper

acknowledgment of its correctness.

Brother Jensen writes: "I always tremble for those who are absolutely 'certain' of their 'premises' since experience has taught me that they are oftentimes deceived." I wonder if this statement of his is as applicable to himself as it is to me. Judging by the "absolute certainty" with which he maintains that the experience I have related is but a trick of Miss Fay's, ought not Brother Jensen "tremble" a little, just a little bit for himself? He has a perfect right to do so, to think, to suspect that I was imposed upon by a trick, but is he not going just a little too far in affirming that he is absolutely certain that I was? Is there not a bare POSSIBILITY that Mr. Jensen MAY be mistaken? He is more positive in his statements and position than I am in mine. I am positive only of the history I gave of my premises.

I wrote four questions on four prescription 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 begun.

I walked to the Masonic Temple, and while within about a square of it, I concluded that one question was sufficient for the test should I get one, and I tore up three of them in the dark on the street or sidewalk. I was entirely alone. I did not look to see which one of the four questions I had reserved. It would have been no use, for it was too dark to see.

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 gathering papers on which questions were written, from the pockets of those whose questions were announced and answered, when he would have them publicly verified as to the correctness of the test, etc.

Miss Fay announced that a gentleman in the back of the audience had a question written on a prescription blank. She gave the question as I had written it on a prescription blank and answered it, I not knowing what question I had reserved until she repeated it.

Now, this is the plain, simple, unvarnished story which I propose to stick to simply because it is true. It is 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 know where the "elision" comes in, what facts I have suppressed, etc. Perhaps Brother Jensen may be able to suggest the "elision" for I certainly cannot even imagine where in this short, simple story it could come in. I have narrated all there is to it. Brother Jensen writes: "I am all at sea with fact and a startling point in the case." He has all that I have concerning it. I could get him the names of a good many prominent men and women who had precisely the same experience as my own on the very same occasion, and who are as "absolutely certain of their premises" as I am, but to go to the trouble of hunting them all up and reciting them to write out their experiences as I have, and at the risk of an "elision" in each case is more than Brother Jensen would ask of me I know, and I would not by any means feel like subjecting him to so much "trembling" at so much "absolute certainty of premises."

I am not discussing the personal character of Miss Fay or anything 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 one of her performances and I have related it as truthfully as I can, having added nothing to or taken anything from my story. I know of no "elision," suppressed fact, missing link 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 have been guilty of fraud a thousand times; is it therefore impossible for her to give a genuine test? Is it impossible that both the false and the true might issue from one and the same source alternately? Do we not usually find the good in everything more or less mixed with the bad? If Mr. Jensen is not allowing his prejudice against Miss Fay to influence him greatly, I fear he will do considerable "trembling" when he reflects how "absolutely certain of his premises" he is that she perpetrated a fraudulent trick on me in this instance.

H. V. SWERINGEN.  
Ft. Wayne, Ind.

## HOW I TOOK MY WRINKLES OUT

After Facial Massage, Creams and Beauty Doctors Had Failed.

BY HARRIETT META.

Trouble, worry and ill health brought me deep lines and wrinkles. I realized that they not only greatly marred my appearance and made me look much older, but that they would greatly interfere with my success, because a woman's success, either socially or financially, depends very largely on her appearance. The homely woman with deep lines and 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 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 received 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 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 tried my treatment again, and, lo, and behold, my wrinkles were practically gone. Everything I had—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 Pittsburgh, Pa., writes that it made her wrinkles disappear in one night. Mrs. J. B. 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.

I will send further particulars to anyone who is interested, absolutely free of charge. I use no cream, facial massage, face steaming, or any other 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. I will apply the treatment at night and go to bed. In the morning, lo! the wonderful transformation. People often write and say, "I never had to be true. Well, the test will tell. If interested in my discovery please address Harriett Meta, Suite 200, because, N. Y., and I will send full particulars.

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Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the young, I most lovingly dedicate this book to the children of the world." This book is full of good, joyful and interesting thought. Price, cloth, \$1. For sale at this office.

## In Tune with the Infinite.

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened intelligence, to realize the conditions of your life in exact accord with what you would have it be, is the purpose of this book. CONTENTS: I. The Supreme Fact of the Universe; II. The Supreme Fact of Human Life; III. The Supreme Fact of the Human Mind; IV. The Supreme Fact of the Human Body; V. The Supreme Fact of the Human Soul; VI. The Supreme Fact of the Human Spirit; VII. The Supreme Fact of the Human Intellect; VIII. The Supreme Fact of the Human Will; IX. The Supreme Fact of the Human Emotion; X. The Supreme Fact of the Human Intellect; XI. The Supreme Fact of the Human Intellect; XII. The Supreme Fact of the Human Intellect; XIII. The Supreme Fact of the Human Intellect; XIV. The Supreme Fact of the Human Intellect; XV. The Supreme Fact of the Human Intellect; XVI. The Supreme Fact of the Human Intellect; XVII. The Supreme Fact of the Human Intellect; XVIII. 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# The Vanishing Maidens of the Willow Isle.

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

I went home that night in a state of excitement such as I was never in before or since, and over and over I said, "My mother lives and I will yet see her—the dead are alive."

Mrs. Dott's joy knew no bounds, and we spent the most of the next day talking over our new-found happiness, but at dark such a tempest of wind and rain set in that we were compelled to stay at home. The next day a man came into yard where Mrs. Dott and I were talking and said that the night before a man at the seance had caught one of the spirits that came from the cabinet as a child, and found it to be the medium herself. Search revealed luminous mist, 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 genuine, and I would never have believed them otherwise if I had not been there last night and seen the exposure myself."

As Mrs. Dott listened to the man's story her face grew white and drawn, and it seemed to me she aged ten years during the recital. After the man was gone she looked about her feebly as one who seeks for support. I helped her into the house, where she sank into a chair, and covering her face with her hands, broke into violent sobbing. As for me, I was never so angry before, and every time I looked at that sobbing woman, so crushed and broken by this new grief, my wrath increased.

At last I broke out in a torrent of abuse. "I will never believe anything more in ghosts, spirits or mediums," 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 with cold, trembling hand upon my hot brow, "Adeley, poor boy," she said, kindly, "you are letting a sense of injury mar your sense of justice, and this will never do. Because this woman is a fraud does not prove all mediums to be frauds and you know it. I tell you if there is any truth in this world there is truth in Spiritualism, and those who seek for it will surely find it. I tell you this woman is to be pitied, for she has a terrible harvest to reap, and from this there will be no escape. A person who will do such a dreadful thing as to make merchandise of the most sacred feelings of the human soul—is not fit to be on earth," I broke in, hotly.

"Hush, child, you do not know what strong temptations this woman has met with," and Mrs. Dott's voice grew tender in defense of the woman who had so wronged her, a fact which caused me to wonder greatly. "This woman is working for money," Mrs. Dott continued, "and any person who holds money, or any material thing, of more value than that unbending principle which, adhered to, means honesty, purity and righteousness, just so long that person is liable to commit any sin that leads to the attainment of the material object most desired. I think it likely this woman was honest at the start, but finding the public demanded something more sensational than she was giving, she, for the sake of the money, began bringing her, took up her present practice. I am not upholding this woman in her crime, as you can easily believe, but just so long as a great number of people prefer a startling sensation to the truth, just so long weak and unprincipled persons will yield to the powerful temptations thus opened to them. Let us try, Adeley, to always think the very best possible of every one, and remember that in order to be just we must thoroughly understand."

Toward morning I fell into a troubled sleep and dreamed I was out in a very dark night hunting for truth, and a man in a long, flowing robe of white came and took me into a room where the bibles of all nations lay piled upon a table. There I reached for the bible, and my guide, pointing to the bibles, "but you will have to be careful, for much error is mixed with it."

"How did those writers get the truth?" I asked.

"God, who is spirit, revealed it to them," he answered.

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

(The next day I began work in the town of Draville. Among the men I had in my charge was a bright, cheerful fellow named Jones, whom I soon grew to like very much. All I saw of an occult nature I put at once from my thoughts, until one day I found myself so entangled in the web of the unknown forces that I could think of little else. I was watching a 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 open-mouthed astonishment. Jones and some of the other workmen now came along and sensing something unusual transpiring, stopped to listen.

"Surely," said I, struggling with a sense of irritation, "you could not have been in the company of such a man and forgotten it completely as soon as this."

"As true as I live, Mr. Durant," said Peters, respectfully, "I did not see this man or any other at that time, and I never saw but one such man as you have described, and he has been dead for years."

For a moment there was silence, and then Jones said, "You must be a very good medium, Mr. Durant."

"Medium!" I exclaimed wrathfully; "I would have you know, sir, that I am no such person—I am an honest man, sir!"

"Persevere you are," said Jones, kindly, "but perfectly honest people are sometimes mistaken."

"O, no," said one of the men tauntingly, "he has seen or heard of the man described—everybody knew Parson Lotten."

"I never saw or heard of any Parson Lotten," I exclaimed hotly. "I don't know what you men mean insinuating me this way. I am no fakir—I have told you the truth."

"O, come now," said one who had listened in silence, "there is no use arguing for you gave yourself away; you could not possibly have told you the color of the man's eyes from the place where you stood."

The words struck me like a knife—the man was right, and yet I did not see the stranger's eyes were blue—how?

"To your work, all of you," I said with dignity, and turning I walked away with my blood hot in my veins.

"Now you know how an honest medium often feels"—the words came 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 I cannot get rid of this tormenting habit of seeing things that don't exist? 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 the day passed and repassed in my tortured brain, but no possible explanation presented itself except the one I had at last by a knock at the door admitted. Mr. Jones.

"I hope you will pardon the liberty I have taken," he said, kindly, "but I felt a strong impression to come here to-night. Mr. Durant, I know you are an honest man, and Peters says the same."

Contrary to myself, as I knew myself, I welcomed Jones' remark with joy, and said frankly, "Mr. Jones, I am face to face with the unknown, and it is the toughest problem I ever tackled."

"Spiritualism offers you an explanation," said Jones, quietly.

"But I will not accept it," I said, and I told him my own experience. Mr. Jones listened attentively, and when I had finished, said, "When a person makes a statement the question should not be, what sort of a person made the statement? But rather, is it true? If it is true, is not that enough? That you were cruelly deceived is beyond doubt, and I also had the same experience, but I did not let it discourage me at all. The church people all assert the dead still live, but how do they know? They cannot give one sensible answer to the question, therefore I doubt, and along comes another class of people who say the dead still live. How do they know? They have seen, heard and felt them. I did not believe them—they were mistaken—I would find out for myself. I did, and now I know the dead still live. As for you, Mr. Durant, if every medium in the country was proven a fraud you would still have the evidence of your own senses, and your problem would still confront you. This one instance to-day ought to be sufficient to prove to you the dead still live and are with us—when they choose to be at least."

"How do I know but the apparition I saw to-day was a thought projection?" I asked, rather sulkily, I am afraid.

"It was not, for I asked Peters if he was thinking of the man, and he said he was, he had not thought of him for weeks."

"I was silent, and Mr. Jones went on, 'You are too broad-minded and sensible, Mr. Durant, to harbor a prejudice—only narrow or ignorant people 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 an unfortunate circumstance, dreadful as it was stand between you and all the good that is waiting to come to you from the spirit realm. Water is water to the man dying from thirst, and he does not quarrel with the name on the can that holds it. Honestly, Mr. Durant, do you not think you have been acting rather foolishly?"

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 I will be 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 it."

"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."

The next day when I came home to dinner I found a letter beside my plate. I opened it eagerly and read as follows:

"Mr. Audley Durant, 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

eyes have failed to penetrate the veil that separates us, 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—feeling from officers of the law, came down here with some Mexicans 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 by some covens, and from that time his companions fled to parts unknown. Homer McFarland, 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 family after my husband's death. Mrs. McFarland died soon after coming here, and I promised her just before her spirit departed that I would remain with her family as long as I felt myself needed. Mr. McFarland lived four years after coming here, during which time he made many changes and improvements in the place. The family at present consists of Isabel, aged twenty, and Hugh Kneeland, my friend's son by a former marriage, myself, and a negro boy, who do the work of the house. I have ever heard at a Spiritualist meeting, Mrs. Bruer, state secretary; Mrs. Winger, trumpet medium; Mrs. Brown, trance speaker and pastor of the society; and Mrs. Clark, all of their best friends feed me physically and mentally. I remember them all most kindly."

Three weeks later I stood upon the platform of a very small depot with a very big name on it. I was the sight the train I had left with a feeling 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 mountains lying against the sky. Great black masses were scattered 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 gressomely suggestive of a battle field were scattered in places, or marked a stranger growing clump of bushes. At my right appeared a scene never to forget. The sun was low in the sky, and behind a 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 signals waved upon the bluest of blue skies. The glorious light touched the nearer hills, crowning their bare summits with splendor, while their rocky precipitous sides remained in purple darkness. Great masses of red sandstone stood out in the foreground, looking like round castles and watchtowers, and fallen pillars, emblems of a vanished greatness, lay piled in confusion about them. Fancy held me spellbound and I seemed to see giant warriors fleeing across the plain while their huge castles rocked in the earthquake's grasp and the dark-robed mountains with its hollow top belched fire and flame.

"Look in for somebody, sah!" I started like a guilty person, and turning saw a well-dressed negro standing near me.

"I want to go to Willow Isle—are you from there?" I said.

"Yes, sah, I see just come from there. The missus say she expect her sister's boy to-day, and I spect you'll see this way sah."

I was so taken up with the negro's words that I forgot to ask him what he was doing 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 negro was usually called, I did not disturb her, but went out to examine my surroundings. Numerous windmills scattered about the oasis testified to an abundance of wind, and in a few minutes we were gliding over the white sands and under the green leaves. I found the entire oasis surrounded by a cactus hedge from which to fit the negro's words, which with its formidable spines presented a decidedly unapproachable appearance to any prowling wanderer, whether upon two legs or four. Inside this cactus hedge grew a row of graceful willow trees which gave the place its name. Every turn was a delight to me, for it brought into view some artistic ideal, materialized, or some homely fancy made manifest. Here and amid the shrubs stood the semi-human figures carved from stone, with fragrant jessamine forming 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 eyes.

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 drew a sigh of contentment.

(To be continued.)

THE CAUSE IN KANSAS.

Gessie Bellman, President, Gives an Encouraging Report of Missions Work.

I wish to record in the columns of The Progressive Thinker my report for the circuit just closed. Jan. 22, 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. Larned offers a good field for good workers.

From Larned to Wichita—a regular semi-monthly engagement. Here a good audience attended the Saturday evening parlor meeting held at the 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 Labor." Mine, "The Higher Life." Mrs. Diggs has been and is economically 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 Spiritualist Society, was well attended and promises are good for a continued growth. Next Sunday we serve them again.

Sterling was the next point, and here we held four meetings. Mr. Tamm is president of this society. The hall where the meetings convened has been used by the society for a long time, and is well magnetized. At this place we were refreshed by the best congregational singing I have ever heard at a Spiritualist meeting. Mrs. Bruer, state secretary; Mrs. Winger, trumpet medium; Mrs. Brown, trance speaker and pastor of the society; and Mrs. Clark, all of their best friends feed me physically and mentally. I remember them all most kindly.

Thence to Lincoln Centre, where Dr. H. D. Dwight and Mrs. Walt had prepared for meetings. Here we had the court house—a new, clean building, which seemed to help draw the people, for they turned out beautifully to hear and see us. At this point I was joined by my friend, Mrs. Louise Brown, of Plainville, who helped with her sweet messages to make a strong meeting. Each night the crowd was larger, and the people seemed 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 we expected to "raise a clatter" in the psychic firmament when the angels are ready to reveal her.

Then overland to Barnard, behind Mr. Usher's good roads. Three meetings, the organizing and chartering of a society, besides an informal afternoon meeting, filled up the time well. The good will and sincere affection shown by Barnard people 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 had 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 loveliest 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 Cedar 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 hewer. So the friends whom we never 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 and interest. Our grand philosophy is coming daily into a more general acceptance by loving, thinking people of all denominations. Our light is becoming light for all mankind, and I wish to state in conclusion that I 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 sincere and loving thanks.

Thanks to you also, Brother Francis.

Yours for progress,  
BESSIE BELLMAN,  
Pres. K. S. S. A.  
Winfield, Kan.

Trenchant Items in Reference to 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 is the first time for Washington.

The American Union of Bricklayers 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 should have a vote.

Hon. B. Humphrey has introduced a bill into the Ohio house of representatives, providing for the submission of a constitutional amendment enfranchising women and Hon. Frederic C. Howe has introduced the same measure in the senate.

The Arizona Republic reports the classification of prisoners in the penitentiary of that territory, on Dec. 31, 1907, as follows: Whites, male, 312; Mexicans, male, 349; female, 1; negroes, male, 24; female, 1; 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 five months of 1907, in these same best magazines, 187 articles on the woman question.

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## HELP HER, IF YOU CAN.

An Earnest Plea for an Aged Worker.

To the Editor: Permit me to make use of your humanitarian nature, and ask you to give space to the following:

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 Lessons in Eugenics or Race Culture," the ripe thought of 80 years; price \$1.00, and "My Century Plant," \$1.00; paper, 50 cents; and "Woman's Source of Power," 25 cents.

Those who send \$1.00 for the Three Lessons can have with them their choice of "Woman's Source of Power," "Bible Truths Bursting Their Shell."

It is strange that one who gives such valuable books to the world should suffer want. Address her, Mrs. Lois Walsbrook, 335 North 50th Court, Chicago, Ill.

Thanking you, Mr. Francis, for the space, I remain,

Yours sincerely,  
H. STARCKE.  
Beaver Falls, Pa.

FUNERAL SERVICES.

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

Spiritualism rightly understood does away with the stigmata of death," said Mrs. Elizabeth Schauss, Spiritualist 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 manner, and with words that seemed to come from the source of spirits beyond these mortal frames, she addressed the friends, relatives and the curious.

"To those who understand Spiritualism," 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 knowledge. The spirit just departed has gone 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 proper 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. So it 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. The which, 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. 6, came as a terrible shock to us. And as yet it seems that she is only awaiting some word, 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 hand to those she has left behind. 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 by many of her friends, never failed to let them know her belief in Spiritualism, and she had that power to demonstrate 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 knew they were there to sing her a welcome home. And while we will miss her in the mortal form, yet we would not wish her back, for we know that while it is her loss it is her eternal gain, and that she is just one more link that will be added to the 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 so appreciate the kindness of dear, loving friends, both those that are mortal and those immortal.

ALICE M. SEXSMITH,  
1321 Wilcox Ave., Chicago.

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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 Spiritualists as a body are thinking of. They all want Spiritualism 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 is, what organization do you represent. This was the first question asked in court when Mr. Brooks was arrested. "Have you a State organization?" "Then 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 Organization 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." 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, 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 INDIVIDUALS, 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. Uphold her hands in the work, and be the Golden State in Spiritual work as well as in material things.

All should rally around the president of the N. S. A. and its officers, and 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 is the N. S. A. doing?" for it often tells you of some thing it is doing.

In the name of Truth and Progress, let 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 well as in word, become the 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. It was held at Port Huron, Feb. 15 and 16, at the Majestic hall.

Upon our arrival at 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 all—many 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 enjoyed.

Port Huron is to be congratulated on its own, and resident worker, Dr. B. 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. I am more than pleased to say that Port Huron Occult Club has filed application for charter, and will become brothers and sisters in our great family.

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 helped 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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By Prof. W. M. Lockwood.

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# A 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 SPIRITUALISM?"

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 professed "to fit man for eternal life" since the movement commenced 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 Spiritualistic 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 Mongolians of China. The ancient Moslem 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 available 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 ladders 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 belongs, or should belong, to a remote past. It does not qualify a gentleman in the public pulpit, and the time will come, my friends, in the history of the mental evolution of Buffalo, in which severe statements of this character will fall upon ears that are deaf. People do not care to hear these low expressions 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 universities and colleges and institutions of learning. These men are scholars. They believe in the intellectual formula of life. They do not believe in strife; they do not believe that progress is made more possible by calling all people that do not believe with them liars and frauds; and were it not for the fact that this severe criticism has been pronounced upon the Spiritualists of the entire country, I would consider any effort to answer the ignorance of last Sunday night as voiced by the Rev. R. V. Hunter to be beneath my dignity. Ordinarily we pay no attention to people who are not inclined to tell the truth. Ordinarily we pay but little attention to people who do not seem to know the meaning and application of common words in everyday use.

This gentleman, the Rev. R. V. Hunter, was not satisfied with the term "Spiritualism" and "Spiritualists," but he must needs coin a word, unfortunately for himself, that he might set up a kind of man of straw to knock down. He said he preferred the term "Spiritism." Let us see. Spiritism is a term of very ancient origin. It came from the inception of the Ionian school of Philosophy, whose founder was Anaxagoras. Anaxagoras believed that all space was filled by "Nous" or spirit, and that that space, that Nous, or that spirit, was all wise, knew everything, was omnipotent and all powerful. This was the belief, briefly stated, of Anaxagoras. Hence Spiritism is a counter expression to Materialism had its inception; and I am obliged to say to the friends of the Rev. R. V. Hunter, if there be those present to-night, that the selection of this term for the sake of throwing obloquy upon certain people is most unfortunate; for if he believes—we presume he does—that some Almighty God made this earth and the heavens and the ethers of space, he must certainly have made them of His spirit. He certainly must. And if there be such a thing as Materialism in existence, either in philosophy or fact, his God was the author of it. For we affirm, without

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 the world.

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 are 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 is 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 matter—considering matter as a material or corporeal substance, and spirit an omnipotent energy, moulding matter into form. The term Spiritualism on the other hand, has reference to the unity of matter and spirit. In its etymological sense, it is 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 Spiritism, 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 **INFINITELY SPIRITUAL**; that all of her modes of motion are psychic; that all things grow by psychic process; that the grasses and flowers grow by invisible processes; that the human intellect is the most psychic receiver in the entire laboratory of cosmic art; that invisible modes of mental motion unite the conscious soul to the conscious soul the world over.

Thus Spiritualism of to-day instructs that we cannot see your soul; we cannot see your ego; we cannot see anything except your external form. We may be able to sense some things peculiar to your individuality, but we do not see your soul; we do not see your ego. Hence this thing that we cannot see we are related to by psychic modes of motion.

If the gentleman who criticised us so severely last Sunday night had been familiar with the reports of the Psychical Research Society, he would have known that in one institution, the Franklin Institute in Philadelphia, there are books representing something like 1,200 **PSYCHIC RESEARCH EXPERIMENTS, EVERY ONE OF WHICH WAS VERIFIED**. And this phase of investigation has been going on ever since the establishment of the first Psychical Research Society in England. It has been augmented by Psychical Research Societies in France; augmented again by Psychical Research Societies in Germany; in Norway, in Sweden, in Italy, all over the world, and in America. And these reports of the Psychical Research Societies indicate the relationship of consciousness to consciousness by psychic or invisible methods the world over.

So Spiritualism in its proper sense is not a thing to be scorned. If there be not this psychic relationship between what we call "mind and mind," between consciousness and consciousness, I want to ask you by what method may we know of each other. How shall our feelings have expression? How shall we know our friends from our enemies? How shall we know those who love us? How shall we know those who appreciate our endeavors 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 barometer. 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 away. This instrument is so sensitive and so related to this wonderful energy of nature, that the moment a storm has reached a 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 bad 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 IX. 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 beforetime called a seer. So all the prophets in the Old Testament were seers. What is a seer?

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 universal in Bible times. In the XXVIII. chapter of I. Samuel, 6th verse: "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 vestments. 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 outraged some of the laws of the time, and he wished to find his way out of his trouble. "Then Saul said unto his servants," 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 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 swore 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 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 cried 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 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

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(Continued on page 2)



## General Survey.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

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

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 issue of The Progressive Thinker was a notice of the transition of J. B. Chrissy, of Christy, Ind. This marked the passing of a great and noble man. He was to me a personal friend, and a friend to humanity. It was at his kind and hospitable home that I received my first real lesson in the beautiful truths of Spiritualism. There my spirit eyes were opened, and I beheld the ethereal realms; the light streaming through a soft, white cloud, revealed a multitude of the heavenly host. Never will I forget the beauty of that celestial scene. It 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 appearances."

A. H. Thatcher writes from Washington, D. C.: "The Spiritual Temple League meets every Sunday evening at Pythian Temple building, 1012 8th street N.W. This League is organized with objects 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 true. The Temple League was organized about three years ago, the first year meeting in the parlors of the members. Later, as the crowd increased, we hired this hall. Mrs. W. M. Farrow has been president since its organization. Her parlors have been thrown open for the meetings from the beginning. We also meet every 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 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 lives, we hope some one friendly to the cause may aid us."

A Member of the Church of the Soul makes the following correction: "The pastor and members of the Church of the Soul were very glad to welcome Miss Louise Loebl and her general escort last Sunday morning. It was NOT a session of the Band of Harmony that they attended, however (all kindly mentioned in the 'General Survey' of last week's 'Progressive Thinker'). The Band of Harmony is auxiliary to the Church of the Soul, and meets the second and fourth Thursdays of each month. We are always glad to welcome all visitors at both the Church of the Soul (Sundays, 11 a. m.) and the Band of Harmony, but we like them to be designated by the right name. Come again, dear friends."

Reporter writes as follows of Mrs. Gora L. V. Richmond's work in Milwaukee: "The three strenuous Sunday work performed by Mrs. Richmond (Feb. 9, 16 and 23) has been effective in arousing a greatly increased interest in the Unity Spiritual Society of the beautiful city of Milwaukee. Mrs. Richmond, after the Sunday School and services of the Church of the Soul in Chicago, Sunday mornings, journeyed to Milwaukee, where her inspiring gave addresses before the above-named society in the evenings. Large and representative audiences greeted her, and the able officers and members of the Unity Spiritual Society felt 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 Spiritualism is making in this land of sunshine and flowers. I have just returned from our regular Sunday meeting, and I am glad to say our large hall was completely filled, which is now of common occurrence. The people of Oklahoma City have had quite an awakening. We have a flourishing society here, and some good, unselfish workers also to present the philosophy and also the phenomenal side of Spiritualism. The success of our society is mainly due to the efforts and efficient work of Mr. and Mrs. Thorp, who give lectures and tests, your humble writer assisting in giving written messages and tests."

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, give accounts of progress. Much satisfaction is being expressed by many about the Lyceum Lessons, and there are those who already await with much interest the publication of the second issue. The resolution passed by the Illinois Association to appoint a committee of five to interest societies in the state in Lyceum work was

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

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

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

Mrs. E. R. Hays 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 its coming with great pleasure, and enjoy every bit of it. We have family sittings on Sunday evenings, and my daughter is inspired to write at times."

L. Henkleman writes from Detroit, Mich.: "The First Church of the Soul holds services every Sunday evening at 46 Grand River avenue. Our pastor, Mrs. Laura L. Crawford, is to be highly commended for her work. She is carrying the message of truth into the hearts and homes of thinking people. Sunday evening, Feb. 16, our hall was crowded to its utmost capacity to listen to a grand discourse delivered by her, which was highly instructive, also to receive the beautiful messages by those indefatigable workers, Mrs. J. McDonald, Mrs. Dr. Fish, Mrs. Sharlow, and Mrs. Waterline, and also to receive the soul-inspiring poems by our sister co-worker, Mrs. Crowell. Much praise should be given our Lyceum children, who form a choir at each meeting, and render those soul-inspiring 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 Spiritual church here, we are all at the helm of the Unitarian, but do not hesitate to work for Spiritualism. We are at least getting the members interested in right thinking along our line, so when the time is ripe we hope to have a spiritual awakening and unfurl the banner of Spiritualism."

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 support of the First Spiritual Church."

Correspondent writes: "The Universal Occult Society, 77 Third 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. We hope for her speedy recovery, that we may have her presence with us again. During her absence Mrs. Lucile de Loux, of 2846 Cottage Grove avenue, is conducting the meetings. She is an excellent platform-medium. The meeting Sunday was a success from every point of view. There were many mediums present to assist, and they gave many messages, nearly all of which were recognized. Next Sunday we are to have Mr. and Mrs. A. W. Bloom with us, and expect to have Mr. T. Wilkins, and in the near future, Dr. Geo. E. Warner. We always have the best music, vocal and instrumental, to bring about that harmony of spirit so necessary for the best results from our mediums. All are welcome, and it will surely pay everyone to attend the meetings."

FROST-KENDAL.—A very pretty wedding was solemnized Feb. 16 at 2 p. m., at the home of E. D. Frost, in Almond, Wis., when Mr. E. D. Frost was united in marriage to Alice Kendall, also, of Almond. The ceremony was performed by Rev. N. K. Baker, of Portage, Wis., in the presence of a number of relatives and friends. The bride was gown in a beautiful shade of ashes of roses, and looked very pretty as the couple stood before the assemblage and took upon them the vow of matrimony. The wedding march was played by Miss Etta Cowan, a niece of the groom. Mr. Frost is vice-president of the W. S. S. and has been a tower of strength to the Association for a number of years.

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

Mrs. M. B. Hill writes: "The entertainment given under the auspices of the Band of Harmony was a decided success, and there has been a request to have it repeated; meanwhile the next regular meeting will be March 12, and March 26 will occur the annual dollar experience meeting. We hope the members and friends who live outside the city and are not able to be with us, will remember the date. Bring your luncheon; coffee served at 6 o'clock. These are very enjoyable occasions, and we hope you will all be in attendance."

Dr. Geo. B. Warner returned to the city last Friday, from Pittsburg, Pa., where he lectured; on the same day 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 28. Various mediums and speakers took part. At the evening session were served with free lunch and coffee by the ladies. This was one of our largest gatherings this winter, and will never be forgotten by those present. It made the old people feel that they had been in the enchanted room and came out as young people again. It was a fine sight to see the grandpas and grandmas dancing as when in

## TO THE SPIRITUALISTS OF OREGON

The State Board of Spiritualists earnestly desire to come into closer contact with every Spiritualist throughout the state of Oregon. Will all those who read this please write to the state secretary, Mrs. W. J. Youmans, 445 Columbia street, Portland, Ore. 953-31

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. Loebl writes from Milwaukee, Wis.: "The literary and musical entertainments were 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 education, 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 the message bearer. The Professor's subject in the evening was 'Immortality,' and Mrs. Alice Sessingh and Mrs. C. J. W. were message bearers. The Professor has been retained for the month of March by this society, and the attendance increases with each 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. Allie in the chair. A very interesting meeting was held. In the evening among those taking part were Mrs. A. S. Waterhouse, Mrs. Darrell, Mrs. Lewis, Mrs. Moore, and Mrs. Shackley. Mrs. Lewis sang several selections, and the others spoke and gave messages. 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 something 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 elements of the occult, and showed him a very deep explorer into the science of Astrology. The stereopticon views he used were the means of making all things plain to the audience."

Mr. and Mrs. Kirschner 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 Spiritualist 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 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. 20, he will act as chairman at Grand Lodge Camp meeting, Grand Lodge, Michigan. From Aug. 20 to Aug. 26 he will fill an engagement with the I. A. of S. at Cheslerfield Camp, Indiana. During the month of September he will serve the Ladies Spiritual Temple Fund Society, of Cleveland, Ohio. Mr. Edgerly will be pleased to hear from societies and individuals, by mail or otherwise, of all the following named months: October, November and December, 1905, and January and April and May, 1906. Address during March, 1906, 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 its 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 fakes and fraudulent soundbells 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 acquitted. Is not her case similar to 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 good we possibly can, both financially and morally, and 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. Mary McGinnis, of Cairo; Uncle Joseph Lukins and wife of Mounds, and last Saturday, Feb. 14, Mrs. Amarala Martin, of Cairo, passed away. Her remains were buried in their family lot in Villa Ridge cemetery. She was a most excellent woman, an ardent and consistent Spiritualist, and quite prominent in literary circles, and also

## quite a successful healer in a private way.

There were some other things I wished 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 Tuttle. We have the "Golden Sheet." What a grand and spiritual couple they are! How we would love to meet them! What a grandly ideal Spiritualist life they have lived through those fifty years, and notwithstanding our appreciation of the "Golden Sheet," I have carelessly neglected to acknowledge the receipt of it. 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, 1906, at Handel Hall, 40 East Randolph street. Afternoon 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 consist of orchestral music, vocal solos, recitations, addresses and messages.

The League has invited the following speakers for the occasion: Mr. Harrison D. Barrett, ex-president National Spiritualists' Association; Dr. Geo. B. Warner, 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. R. Thompson and Mrs. A. W. Bloom.

Music.—Violinist, Master J. Richards; vocalist, Miss Bessie Gaul; elocutionist, Miss Mae Rodwell; orchestral music by Professor Richards and family.

Don't fail to attend this meeting and bring your friends and learn more of the good work this League is accomplishing. 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 the "Spiritualism of the Indians," by Mr. Harry E. Burgess, brother of the president.

Entertainment Committee.—Mrs. C. Kirschner, Mrs. A. W. Bloom, Mr. W. J. Lynn and Mrs. E. Kingsbury.

Reception Committee.—Mrs. M. Waite, Mrs. Bertha Hansen, Mrs. C. Kirschner and Mrs. A. W. Bloom.

Supper Committee.—Mrs. O. B. Wilson, Mrs. C. Schwahn, Mrs. Nora Hill, Mrs. A. Moore and Mrs. Mary Weaver.

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

Door Committee.—Mr. A. S. Cleveland and Mr. Gustav Tamplin.

Bureau 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 a special feature for this occasion, which has never before been presented to any audience of Spiritualists.

## TO SPIRITUALISTS.

## A Touching Letter from Titus Merritt.

To the Editor: In the summer of 1893 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 Jenken's son, Ferdinand, read 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 Jenken, up to October, 1907, \$24.69. He is in an incipient stage of consumption. Since Oct. 1, 1907, Mrs. Margaret Gauls Redinger has taken a great interest in him, and through the Ladies Aid, of which she is treasurer, has supported 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 pitance made from books and papers, I feel assured the fate of my dear one, 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.

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Very sincerely,  
TITUS MERRITT.

New York City.

In an accompanying note, Mr. Merritt says he recently had the misfortune 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-factory" 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, they will be willing to send him all the good we possibly can, both financially and morally, and 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.

## Convention Briefs.

## THE I. S. S. A. CONVENTION.

It Was a Success in Spite of the Awful Blizzard That Raged.

Now that the Illinois State Spiritualists' 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 up 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 the cause has taken a new slide upward.

Every auxiliary came to time with its per capita and 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 the cause has taken a new slide upward.

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But the tangible evidence of their sincerity and good standing was acceptable 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 be accomplished in the year that the cause has led up to, and while the cause is not in any state of coma or decline, can each and everyone find something important to do towards uplifting 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 interest 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 Spiritualists, often where a society has once been formed and dissolved for want of push, that should be looked after, and many places where there never has been a society, 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 educational and financial way. If the good earnest people will only take the pains to form them, and harmonious families, of course—then charter with the State Association, devoting an occasional circle and its proceeds to the use of said Association. It is not asking too much of those having 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 they should to aid those who could and will not bear their share.

Among the new faces (new to the reporter) at the convention, were those of Mr. and Mrs. P. A. Quonstrong, son-in-law of the daughter of Orrin Merritt, of Genoa, and a most energetic and faithful old Spiritualist in the State. Mr. Quonstrong brought in the vote from Genoa, and got himself into the office of trustee of the association—unopposed, 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 Dana, is so much of a pioneer that he Dana is not to 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 voice 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 now considering the next convention. Success attend their efforts.

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

We hasten to make a correction in the name of Chas. A. Elchier, whose name was wrongly inserted. We wish to thank this energetic gentleman for the good work he has done. He is 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 work.

The Sunflower Club was out in its usual force, both at the Convention and Mass-meeting. We do not know how the State Association would do without its companion and helper. It devolved upon the President of the 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 brought the organization into existence.

Mrs. Curtis did her part on the committee, and was a most helpful to Dr. Cross and Mr. Quonstrong.

Mr. C. Kirschner 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 public. The President, the writer here, is of the moderate sort, even more so 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., Chicago, Ill.

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., Chicago, 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 enthusiastic and intellectual class, a worker ever, and previous to her residence 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 possessing 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. Griffin, the treasurer, is a lawyer and court reporter, and has proven an invaluable member and counselor in the board's past deliberations, and especially has 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, Ill.

Dr. C. A. Burgess, trustee, is the fearless president of the Chicago Spiritualist League, the fighting, the practicing organization of the city. His 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 pertains advancement of a higher Spiritualism make him also invaluable in the councils of the board. Address, 54 Pearce st., Chicago, Ill.

George Drummett, of Dana, trustee, has been on 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 it is enough to know he is from Genoa, and a son-in-law of our dearly beloved old friend and co-worker, Orrin Merritt, whom he succeeds to on the board. His work will speak for itself in his activity already shown upon the committee on credentials 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 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 Chanchbacher, 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 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 \$237.37, and the disbursements were \$233.84, leaving a balance over for the treasurer, of \$3.53. This is not so bad a showing, and when the call came for money to help defray the expense of a legislative committee, Dr. Warner 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. 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. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Howard Sheppard, 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 particularly pathetic in that his next oldest brother was at the time in the hospital, having undergone an operation. The aged grandfather of the boys 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 that strengthens them to bear their sorrow and fortitude.

MRS. ELIZABETH SCHAUS.

Mrs. Susan R. Price, aged 71 years, passed to spirit life Feb. 16, from her residence in Toledo, Ohio, after a long illness. She had learned a little about Spiritualism as had her daughter, and when she had her daughter, believing that it contained the comfort that they needed, they called upon the writer to hold the services.

MRS. ELIZABETH SCHAUS.

Toledo, Ohio.

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

truth. She had a host of friends, her remains were taken to Portland for cremation.

MRS. SAM. A. GARBBER.

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 beautiful faith. Her reward is sure.

EVA AMES.

## RHEUMATISM

Don't Take Medicine, but Try Magic Foot Drafts, the Great Michigan External Remedy Which is Curing Thousands—Let Us Send You a



## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of respondents, that it is impossible to print all the questions and answers in the most condensed form, and often the questions are so long, and the answers so long, that the style becomes thereby unattractive, which of all things is to be avoided. The supply of matter is so large, that it is necessary to omit some questions and answers, and to leave several weeks ahead of space, and hence there is unavoidable delay. Every one is asked to be patient, and all are treated with equal favor.

**NOTE.**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read, if the request is made. The name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondence is expected.

**E. S. Q.**—Is there records of any mediums receiving communications from spirits of other planets? What is the spiritual condition of the incarnate 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. Inequality 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 activities. There are cases of derangement where the mind is affected and these are carried into 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 answer. Where in development from the animal to man, shall we draw the line and say above this is human? There are races of so-called men that are human in nothing more than grotesque caricature of the human form.

**E. A. Palmer.**—Q.—Where in the Bible can be found the passage, commanding to hate father and mother, etc.?

**A.**—Luke xiv, 26: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yet his own life also, he cannot be my disciple." This passage is often quoted as showing the arrogance and inhumanity of Christian doctrine, but we should be fair and just. Literally as it stands it is not a pleasing command, and would be better in the breaking than keeping. It stands alone as a blot on the teachings of love and charity which takes its enemies as well as friends. Matthew x, 37, has the same saying differently.

"He that loveth father and mother more than I, is not worthy of me," etc. John xii, 25, has repeated a part, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The Greek word for "hate" may be translated "to love less," and with this meaning the passage is in accord with the spirit of the whole Bible. A man must love his father and mother, etc., than the master, or he is not a disciple.

The translators made a mistake, and thus threw a stumbling block in the way of belief, or Luke may be supposed to have made an erroneous report, exactly in opposition to Matthew.

**A. 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 romances of other worlds and plausible prophetic tragedies of our own globe. For more than forty years he has investigated the so-called manifestations of Spiritualism, and in his latest work on this subject, just published, he declares that 'up to this day I 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 years old, and the author does not deny his belief in Spiritualism there. He simply denies belief in some of its forms and manifestations, in which he has a following of most Spiritualists. He has 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 a death-bed scene of horrors added. That such people are allowed to write of the after death deliverance, of the means of replying, adds a horror to the thought of death.

**Arthur E. Wilmut.**—Q.—What is the ratio of the orthodox Christian population of the globe to its entire population?

**A.**—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 1,600 millions. The missionaries who believe that the gospel must be preached to the whole world, and that the heathen must be converted, have a desperate task before them, for since the apostles were sent out nearly 2,000 years have gone by and scarcely a perceptible impression has been made on paganism. The 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?

**A.**—Joseph Walker has a somewhat similar query. He wants to know if

it 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 happen in the "sixth heaven." I do not believe heaven is divided into arbitrary lines or boundaries. This theory of "halves" and their uniting, is a fancy, and mischievous because it 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 global 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 distinct lines are drawn more sharply until the mature form is reached. Each 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 journey. Perhaps, however, 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 comes to us as a folklore story from the Childhood of Man, like Jack and the Beanstalk, Santa Claus and the Bogey Man.

### LAKE HELEN, FLORIDA.

News from the Southern Cassadaga Camp.

On Sunday, Feb. 16, the campers hear with sincere regret of the passing away of Mrs. Maria Webster, of Hotel Webster. So genuine a story from the Childhood of Man, like Jack and the Beanstalk, Santa Claus and the Bogey Man.

A spiritual being is not necessarily immortal. The term, "human soul," is too vague to admit of unqualified answer. Where in development from the animal to man, shall we draw the line and say above this is human? There are races of so-called men that are human in nothing more than grotesque caricature of the human form.

**E. A. Palmer.**—Q.—Where in the Bible can be found the passage, commanding to hate father and mother, etc.?

**A.**—Luke xiv, 26: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yet his own life also, he cannot be my disciple." This passage is often quoted as showing the arrogance and inhumanity of Christian doctrine, but we should be fair and just. Literally as it stands it is not a pleasing command, and would be better in the breaking than keeping. It stands alone as a blot on the teachings of love and charity which takes its enemies as well as friends. Matthew x, 37, has the same saying differently.

"He that loveth father and mother more than I, is not worthy of me," etc. John xii, 25, has repeated a part, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The Greek word for "hate" may be translated "to love less," and with this meaning the passage is in accord with the spirit of the whole Bible. A man must love his father and mother, etc., than the master, or he is not a disciple.

The translators made a mistake, and thus threw a stumbling block in the way of belief, or Luke may be supposed to have made an erroneous report, exactly in opposition to Matthew.

**A. 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 romances of other worlds and plausible prophetic tragedies of our own globe. For more than forty years he has investigated the so-called manifestations of Spiritualism, and in his latest work on this subject, just published, he declares that 'up to this day I 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 years old, and the author does not deny his belief in Spiritualism there. He simply denies belief in some of its forms and manifestations, in which he has a following of most Spiritualists. He has 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 a death-bed scene of horrors added. That such people are allowed to write of the after death deliverance, of the means of replying, adds a horror to the thought of death.

**Arthur E. Wilmut.**—Q.—What is the ratio of the orthodox Christian population of the globe to its entire population?

**A.**—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 1,600 millions. The missionaries who believe that the gospel must be preached to the whole world, and that the heathen must be converted, have a desperate task before them, for since the apostles were sent out nearly 2,000 years have gone by and scarcely a perceptible impression has been made on paganism. The 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?

**A.**—Joseph Walker has a somewhat similar query. He wants to know if

## Scintillations From the Pilgrim

Etchings, Items, Suggestions and Passing Affairs Relating to Spiritualism, by J. M. Peebles, M. D.

The credulity of seafarers and pastors of churches astonishes me. They piously believe that the Lord in Eden literally opened Adam's side and surgically took out one of his ribs from which he made a woman—believe that Samson chased and caught the foxes—believe that a big 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 exact months and years of candid study, and prepared research.

Who can account for such stubbornness—such willful unbelief?

### Tampa by the Gulf.

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

Lecturing a month or more in Tampa, where they have an excellent spiritualist society, and a superior trance speaker as their pastor, Rev. J. T. Ireland, it was rumored that Carrie Nation, of hatchet fame was hovering hawk-like about Tampa. Announcing through the Tampa press that I would lecture in Odd Fellows' hall to "young men and men only,"

lo, it was announced in the same papers that Carrie Nation would lecture in the Casino at the same time. 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—walking where the serpent talked—hypnotized Adam into a deep sleep, removing 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—equals.

A gentleman who was present to hear Sister Carrie told me on the evening that the lecture was given, that she was largely against liquor and tobacco, with a brief yet savage slap in the face of "The apostles 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 that "He that entereth not by the door 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 into the sheepfold some other way." Off from the main street I was halted by my old friend, Young, whom I knew in New Orleans, and taken into his sunny home for a social chat while on my way to J. Clegg Wright's class lecture, time passed rapidly, I was behind, and rising friend Young said, "Go right around the corner of my lot here and by that house—it is the nearest way to the pavilion, the gate-way open the other day." I went; the gate was shut and chained, and, though rheumatic, I climbed over, I did. A man said, "He did this to avoid paying the gate fee. Build this man a monument for disclosing the lower stratum of me being the vice of financial stinginess! Yes, I climbed the gate, and would climb it again, and smash it down—paying for it next day—if there was no other way to get to J. Clegg Wright's lectures. The word 'defeat' is not in the dictionary I consult, and the story of old age is only the hazy dream of pessimists.

Richly do I enjoy hearing the addresses of speakers. Mrs. J. M. Thronson, of Indianapolis, and Mrs. Morrill, of Michigan, have given most excellent lectures. They both give 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 clairvoyant said that that very able and grand man, now a spirit (Moses Hall), was her intimate friend. Her lecture so edified and thrilled the

phenomenal medium who gives 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. D. Critchley, Mrs. Greenmeyer, 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 Brooklyn, are among the late arrivals at the Cassadaga.

A rather uncommon thing has been brought to light here, and Mrs. Charles Dykeman, of Stoney Chauteau County, N. Y., left their home in November and will not return until April. 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, seven shirtwaists, they wear soft underwear that does not take up much room. Her eyes are of good color and bears sponging and pressing well. They can travel and not fear the baggage smasher.

George Bartholomew has had a bad attack of la grippe, but is better now; we miss his cheery voice on the street.

O. E. S. TWING.

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 mistakes made, or tests not recognized, the lecture inspired or entranced, could philosophically and satisfactorily explain the failures in the course of the lecture.

And then, again, inasmuch as inspirational 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 Spiritualists that the home scene 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 paraded 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 doubts in tests causing doubts and disagreeable controversies.

Rising Up to the Highlands of Immortality.

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 having down the burden of mortality.

One word tells the story of her life, and that word is love. Mrs. Webster, proprietor of the Webster Hotel here at Lake Helen, near the camp grounds, was a member of my choir in Battle Creek; and at that time Andrew Jackson Davis, the seer, visited 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. Maria E. Webster's funeral held in the campmeeting auditorium.

The platform was beautifully decorated by the camp ladies, with twining vines and white roses, symbols of the pure life that this noble woman lived. One word tells the story of her life, and that word is love.

SERVICE—she lived and worked for others.

She was a medium, walking and talking almost daily with spirits, and her dying was like a peaceful 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 Mr. Peebles, and purposed sending a box to Mrs. Francis M. Tuttle, Mrs. French, Mrs. Austin and several in Battle Creek, but learning that the express on a box to Battle Creek would be \$2 (almost four dollars) I changed my mind and concluded to send "thought" oranges. For according to New Thought literature, "Thoughts are things," and things being defined in dictionaries as forms of matter having dimensions such as length, breadth, thickness, weight, shape, such as a brick, a potato, a pound of pork—mark well, these are things, and "Thoughts are things," so I sent of boxes of boxes of thought oranges to Northern friends. Intensest cold could not freeze them; will those who received them and feasted on this golden, juicy fruitage report to me. I am conservative enough to believe that thoughts instead of being "things," are refined, sublimated or ethereal forces originating in the conscious spirit—conservatively in the lower stratum of me being the vice of financial stinginess! Yes, I climbed the gate, and would climb it again, and smash it down—paying for it next day—if there was no other way to get to J. Clegg Wright's lectures. The word "defeat" is not in the dictionary I consult, and the story of old age is only the hazy dream of pessimists.

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O. E. S. TWING.

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 steadily on to victory; it is not under the name of Spiritualism, but under the names of Naturalism, Fraternalism, Psychism or Liberal Christianity.

In an article of friend Jensen later, resurrecting the medium, young Britton, he says with a tremendous emphasis, "Dr. Peebles unqualifiedly endorses Britton as a (wonderful!) medium."

He was absolutely certain, etc. Yes, I unqualifiedly endorse, but his habits nor his conduct, but his mediocrity, this I still endorse, seeing through my own eyes, hearing through my own ears and judging for myself. Each seance must stand upon its own merits. Frauds in business transactions, politics or mediums I loathe, abhor, abominate, and I have exposed several mediums, or professed mediums, in the past; and have come upon a painfully sad thought—believer that some genuine mediums have at times stooped to fraud from mercenary motives; and others when frauding I believe were induced by diabolic and tricksters. Dying does not transform savages into saints, nor clowns into Christs, in the twinkling of an eye. If such characters act over these they must necessarily act from the plane of consciousness.

This Florida campmeeting, considering the talent present, the accommodations, and the harmony, is one of the best that I ever attended. The audiences are large and the enthusiasm is inspiring. The president, Mr. Hilligoss, the vice-president, E. W. Bond, and other officials understand their business and attend to it.

Up to date I have been writing to or am corresponding with the secretaries for eight next summer campmeetings, beginning with the Hubbard City camp, Texas, then the Clinton, Iowa, camp (where I am positively engaged), then the Etina camp, Maine. Only think of the railway stretch of country from Texas to Maine! To attend all of these camps is an impossibility. At the Florida camp I have met several pioneers, many old friends—blessed be unselfish friendships. As a further pleasure I met socially "Sargis"—Sargis, the able contributor to The Progressive Thinker. Flesh and blood did not reveal to me his identity; I got the personal acquaintance through my intentional clairvoyance, and psychometric clairvoyance. These interior soul powers that are now being so philosophically elucidated in J. Clegg Wright's class lectures.

Looking Backward.

Seventy years ago, exactly seventy this winter, I commenced public life, teaching district school in the township of Picher, 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. What! 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 a 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 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 human mind is arousing to realize the 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 dusty 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 paragraph quotation from "The spirits of the sixth sphere, 1851-2," will interest friend Barrett, apostle of the historian of Spiritualism by the N. S. A., a work that would have been done, at least, 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 stir my thoughts, desires and aims, All in accord with thoughts of mine, I feel it is a Power Divine.

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

Oh, thou, the ever Ruling Power! 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.

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

## A 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 them.

There is only one kind of prayer that is good: That which breathes the spirit of the divinity and brotherhood of man, a communion with the depths of the soul.

In answer to the criticism that other people have been victims of the different kinds of evil heresies mentioned, it is only necessary to point out the fact that the Roman church is ex-quiescentism more or less profane. All nations are affected with ecclesiastical leprosy. Knowledge is the only cure.

Let us consider for a moment the influence and authority the church has over her members. The average Catholic child is born with a predisposition to submission. The rudiments of their creed are imbibed with the mother's milk, continued on the mother's knee, and from there into the confessional, where their very soul is saturated with the principle of submission.

They are stripped of every vestige of independence, and made to feel utterly helpless, and dependent upon the church for the salvation of something they realize only in name.

Even the operation of the digestive and reproductive organs are regulated by the church. Were this all, little harm would be done; but it is in the realm of mind where this dragon gets in its devilish work. The natural faculties of wisdom are suppressed, or they are poisoned and the waters bottled and dispensed by the church.

The young Catholic is never a real student—an investigator. He merely crams in his brain what the church allows, and keeps out what the church forbids. He is given ecclesiastically cabled conscience and philosophy, which belies the name.

In proper proportion he cares to think for himself—which seldom occurs—he ceases to be a Catholic. If he attends 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 moralists of the ages are proscribed by the church. Pages may be filled with the names of those mighty thinkers who have left their torches of truth burning for the enlightenment of humanity, 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: The glorious soul, mighty mind, noble heart, Victor Hugo! How truly he runs the gamut of man's evolutionary struggles!

Often indignant, but never malignant, he says, "Let us not exaggerate," yet he tells that which cannot be overdrawn, and which fills the full measure of indignation. He says: "Superstitions, bigotries, hypocrisies, have teeth and claws, and we must grapple with them body to body, and make way upon them, and war without truce."

Read the French struggles for liberty against oppression engendered by ecclesiasticalism. France has lately loosed the papal knot, and Rome whines! When she has the power 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 sullessness.

Why are nearly all of the Roman college of cardinals Italians? It 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 statecraft, adepts in hypnotism and spiritism, and thoroughly informed of every phase of human weakness, with the pope as their figurehead, with the great army of priests as their partially innocent agents, and the notorious Society of Jesus as their detective corps, threatens 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 literature as The Progressive Thinker.

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 a placid smile, failing to realize that it is not mortgaged for nearly all it is worth to the mammon of unrighteousness, to ecclesiastical and political graft and conspiracy.

Rome openly declares her intention to make the United States a Catholic nation.

She is making her last stand here against the progressive intelligence of the age.

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 prevent freedom and happiness!

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

I hope sometime to write



## 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 State Progressive Spiritualists' Association of Missouri in Annual Convention Assembled, Greeting.

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 back over the years' work we see much to rejoice over, much that has been accomplished for good. We have had, it is true, our difficulties to 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 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 to all 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 mediums in St. Louis were visited by men from the License Commissioner's office and notified that in compliance with the city statutes, 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 incorporated under the laws of the state and as such were entitled to all the rights and privileges accorded other bodies of a like character. They further explained that they were exercising their mediumistic gifts as part of a religious function and for the upliftment of the human race. The men, however, stated that they 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 the 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. Grimme, Dr. Whittier, Dr. Faber and myself were selected to serve. The result of that committee's deliberations was the adoption of the following plan, which has been used by Mrs. Stephen, of Kansas City, with success. Before, however, entering into an explanation of the remedy provided, it would perhaps be advisable to diagnose the disease.

The law designates as a fortune teller, one who predicts the past, present and future, for a compensation, and endeavors under this clause to exact a fortune teller's tribute from our mediums. They, however, exempt the priest and clergy, whose every statement concerning a future place of abode or said teller is a PREDICTION pure and simple, and most certainly for a compensation, the salary of the average priest or clergyman being in excess of the earnings of the average RELIGIOUS medium. They also expect extra compensation for every wedding, funeral, or baptism, at which they officiate. Under this unjust status our mediums, however, are denied the right to accept any compensation whatever under penalty of the law; their only recourse being to take out a fortune teller's license, costing \$100 per year, forfeit the rights granted all religions impartially by the constitution of the United States, and be classed with the fakes and grifters who, under the protecting wing of the law and with the city authorities as participants criminals, are bleeding the public in the sacred name of mediumship. If the practice of mediumship in all its phases is wrong, it was a pertinent question, why the city authorities sell the privilege to commit wrong at \$100 per license.

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 medium. When a patron had had a reading, the medium was not to make a charge, but could accept contributions or donations to the State Association, but must give the donor a receipt stating specifically 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 medium 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 obtained 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 a 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 purposes only as outlined. Proof of a violation would render the offender liable to the charge of being a fortune teller, and we pledged ourselves not to protest such 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 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 Spiritualism.

In view of the situation, your president recommends: First, that a paper be printed for general distribu-

tion, outlining the difference between commercial and religious mediumship, and submit the above mentioned paper for your consideration.

**Notice.**  
For the protection of the public from commercial and fraudulent mediumship, the State Progressive Spiritualists' Association of Missouri desire to make the following statements: Mediums affiliated with the State Association are members of a religious body, regularly incorporated under the laws of the state, a chartered auxiliary of the National Spiritualists' Association, and are exercising their mediumistic gifts as part of a religious function. They endeavor with the co-operation of exalted intelligence to prove the continuity of life, to comfort the mourner, and by spiritual advice and consolation to uplift humanity.

They DO NOT undertake to locate gold mines, buried treasures or lost articles.  
They give not tips on horse races or stock markets.  
Sell no charms, love powders or incense to remove evil influences.  
No medium affiliated with the State Association has a sign out or advertisements in the papers. Report violations of the above to \_\_\_\_\_, State Sec., \_\_\_\_\_ Street, \_\_\_\_\_ City.

We recommend, second, that the practice of commercial mediumship as outlined, shall be deemed sufficient cause for revocation of license and expulsion from the State Association.

**The Graham Expose.**  
With the assistance of Dr. Vierling (now president of the new Chain of Light Society, of St. Louis), and Mr. Harrison D. Barrett, your president succeeded in exposing a fraudulent medium, one Katherine Graham, by name, catching her red-handed in a fake materialization seance with all her torgery on. While we were denied a warrant on the ground that we were not defrauded, not having previously believed her 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 sacred religion. The press, especially the St. Louis Republic and Post-Dispatch, were very fair, giving organized Spiritualism the credit for the endeavor to purify its movement. There was a strong editorial in the Post-Dispatch sharply criticizing the prosecuting attorney for his refusal to issue a warrant for Mrs. Graham's arrest. Much credit is due Brother Vierling for the successful manner in which the exposure was brought about, and your president hereby heartily recommends that a vote of thanks be tendered him for his valuable assistance and co-operation.

**Change of Name, Constitution and By-Laws.**

The matter of petitioning the court for permission to change the name, constitution and by-laws of our State Association, which was left last year to the discretion of your board, was again deferred on account of the heavy expenses incurred in other matters, \$60 alone being expended for the defense of our mediums. Hence your board felt that it would be unwise to cripple the Association by any further expenditure of the State funds.

**Vacancies on the State Board.**—Dr. Olin D. Whittier, resigned, leaving City; Mrs. Laura M. Jones, dropped for non-attendance; Dr. E. H. Green, dropped for non-attendance.

**New Societies Granted Charters.**  
The Truthseekers and the Chain of Light, both of St. Louis.

**Ordination.**—granted.—Mrs. Nelson Armistead, pastor of the Martinsburg (colored) Society, was granted full ordination.

**Associate License Granted.**—Mrs. A. J. Baldoek (colored) of Kansas City; Mrs. Emma St. of St. Louis.

**Rejection of Application for Lay Membership.**  
After a lengthy correspondence, and investigation, the application of Mrs. Inez Wagner, of Kansas City, for lay membership was rejected for refusal to appear before a committee appointed by your board and demonstrate the genuineness of her two claimed phases of mediumship—blindfold ball reading and trumpet.

The application of Prof. W. J. Voss for lay membership, sent in by Brother Embree of the First Society of Kansas City, was passed upon favorably, 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 Association 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 Kraus, of Kansas City, for full ordination, that a committee be appointed by your board and sent to Kansas City to examine into the qualifications of the said sister for same. It was 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 arranging 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 wrote calling their attention to the fact that July and August were two

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 referred to by the Kansas City societies. Applications for ordination have been received from Sisters Ella Baldwin, of Kansas City, and Lol Stanton, of St. Joe, and have been left over for action to the delegates of this convention, your board not having been able to grant either, both candidates having served a society as an associate minister for a period of one year, as our rules require.

**The Outlook for Organized Spiritualism.**

In the opinion of your retiring president, the causes for the exhibition of prejudice so frequently disimposed upon 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 ranks who seem to believe that one may judge from their lives that all that is necessary in order to enter 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 parasites 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 country endorsing our position. At the same time we have been warned of a secret opposition that was being stirred up against us, not only among the grifters (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 medium of national reputation, 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 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 incoming National secretary, in which shall be kept a record of all speakers and mediums found guilty of immoral conduct or fraudulent practices, with their names, descriptions and all information obtainable concerning them; that this information be exchanged one with another to the end that an up-to-date record be kept for the protection of the public. A good name of organized Spiritualism. This recommendation was made by your president because, of the need felt in our war on fakes and immoral grifters, of tabulated data concerning their past records. The incomplete name of Spiritualism had been an open invitation to our opponents to use the name of Spiritualism as a bait to lure 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, to 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. be held at Indianapolis be instructed to again raise the voice and cast their votes in favor of reform.

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 acknowledge 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 body—a law-abiding body and as such entitled to the respect and protection of the authorities and public at large. We must be able to stand the rigid investigations of our avowed opponents. Our workers (as a whole) must be compelled to either respect and obey the ethics of the religion to which we are so gravitate to that position to which they were undoubtedly come, if they continue to resist purification—that of commercial fortune tellers.

That the taking of such a step will involve hardship and sacrifice on the part of our workers is indisputable, and we have anything ever been accomplished for humanity without sac-

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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 the parents should have as many children as possible, as a patriotic duty, and that any means to restrain and curtail that number is suicide, to be condemned.

There is another class of thinkers who do not agree with the president. 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 slave to man has been more 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 co-worker, a helper, and true companion 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 forget 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 man.

It would like to hear from the writers of this paper, which they think the true path of progress.

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