

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

VOL, 37

THE DRUMMER MEDIUM.

George A. Letford Has Happy Experiences in the South.

While at Tampa, Fla., I -followed that Grand lecturer, Dr. J. M. Peebles, with messages, and it did my heart and soul good to hear his fine lectures. You know it is not often I have the pleasure of hearing Spiritualist lectures; as there are so few societies in the South, and when I do have the pleasure, it brings new life and zeal to my work. In my work as message bearer it is all giving and seldom re-ceiving any for myself.

The Tampa Society is a fine one, and Mr. J. F. Ireland deserves great credit, as well as the other officers They have held it up, under many trying times, but now have it on a good foundation and very good audiences. While Dr. Peebles and myself were there the hall was crowded to its full capacity. It will seat be tween three and four hundred people and I found the very best people of the city attended, and so hungry for messages, and very appreciative of those received. It makes one feel as if he mere nearer heaven and the world to know you are counted by each person (even skeptics) as a brother, as they seem to do at Tampa. I have been giving a great many messages as usual to the friends, as I travel.

monotonous.

While at Eustis, Fla., my heart was filled to its utmost with joy at know-ing Dr. Guy Hutchings, a personal friend of mine, had, through the home circle, been changed to be a strong Spiritualist. He had been a materialist and atheist for years, and was honored even by the orthodox people, because they knew him to be an honest, - high-minded man-one terialist. His business, yet a ma-terialist. His son passed to higher life a short time ago, and since that time, through the influences of some of his home people, he tried the table tipping and home circle, and says he has found that his SON STILL LIVES, and receives messages from him whenever they sit.

When I called on him he was pleased to see me, and to talk Spirit-ualism, and when I saw how happy he was it made me feel more close to Spiritualism than ever, and glad I was a Spiritualist. I almost felt like the orthodox people say, "Glory! Glory! I know the Truth—and the Truth has made me free."

Well, camp time is not far off, and I am waiting anxiously for the time to come so I may meet the friends GEO. A. LETFORD. again.

LEPER CURED BY EDDY FAITH

Christian Scientist Takes Up Challenge of Foe.-St. Louis Case Cited.-G. W. Barrett Wires Boston Churchman of Recovery from Disease.

Boston, Mass., Mar. 3.---(Special.) -That a leper was cured of his discase by Christian Science was the statement made to-day during a hearing before a legislative committee on the Peabody bill designed to make illegal the occupation of healers.

heart. This is the basis of all art. The intellect adorns, shapes and Frederick W. Peabody was urging gives construction to what the heart suggests. a favorable report on his bill by the subcommittee on public health. Al-

CHICACO, ILL., MARCH 21, 1908

not certain but all events, acts and situations in life are governed and ordered by fixed laws. That which we call free-will is simply obedience. Nature is free-yet uniform in her action. The most perfect liberty comes with the most perfect compliance with surrounding conditions. An honest man never feels any restraint from the

To every question, however clearly understood, there is a background of mystery - a point beyond which we cannot see. The more wonderful a thing appears, the more eagerly people are to investigate it. The more unreasonable the doctrine, the stronger the belief. Matters easily understood soon lose their power. All religions are founded on the supernatural, otherwise they would be lacking in interest. Ignorance never demands proof, but assertion, affirmation. It is easy for the unlearned and unlettered to believe in miracles. Knowledge begets doubt. But the mind of man is never at rest. Whatever is hidden must be revealed. "Necessity is the mother of invention." It is the mother of creation; it creates whatever it needs, from plant to animal-from protoplasm to man. The world came into existence at its command.

Mind and matter are one. A close connection exists between the spiritual and the material. A moral coward is always a physical coward. To be strong without, a man must be strong within. The soul strengthens the body, and the body strengthens the soul. A spirit improperly housed is crippled. Strength and weakness, sin and righteousness, get strangely mixed in the same individual. A man may be listed among the criminal class and yet not be absolutely bad. Here is what a writer says upon this question : "His personal disaster may be due to the possession of a bold and enterprising character, of a degree of pride and energy above the needs of the position his social surroundings have forced upon him. Another citizen may have all this man's desires and impulses checked and sterilized by a lack of nervous energy, by an abject fear of the policeman and of the consequences of the disapproval. of his more prosperous fellow-citizens."

In order to make a man perfect-you would, often, have to destroy him-rob him of his power. It is sometimes easier to describe a person's opinions by negative, than it is by positive statements. Some men are neither hot not cold-they are always lukewarm, neutral, colorless and worthless. Strong characters never do things by halves. The scales never balance; one side or the other kicks the beam. Don't speak to me about the weaknesses of a man if his virtues are monumental.

> "In men whom man condemns as ill I find so much of goodness still; In men awhom men pronounce divine I find so-much of sin and blot. I hesitate to draw the line Between the two when God has not."

Perfection is not the sign of the highest intellectual state. The greatest of men pass easily from the sublime to the ridiculous. It is said of Goldsmith that, "He wrote like an angel and talked like a poor Poll." A man's daily walk and conversation is a truer index to his life than his public teachings. The home is a better place to study character than the platform or the pulpit. The highest grade of virtue is not found among the educated and refined. Experience teaches that the ordinary life produces the most stainless characters.

The common mind knows just as much about God and His dealings with men, as the most learned. All the essential qualities of morals and religion had been considered before our sacred literature was born. You cannot learn what Christianity is by studying theology or the catechism. What Christ taught needs no explanatory notes. What Beecher said of the Bible is true, "Coming to it through commentaries is much like looking at landscape through garret windows over which generations of unindested spiders have spin their web." The elergy, hampered by creed, are no longer the interpreters of the best thought. Men have had to then from the professional teacher to the philosopher, the poets and prophets, for guidance in spiritual truths. The great mind leaders to-day, are outside the church. There is no longer in the the argument - The true interpretation of life must start from the pulpit a Beecher who stood defiant of formulated doctrines-and was a law unto himself and unto the people to whom he ministered.

Religion is a part of the world and its activities, and not a separate institution. It is a week-day business and not simply a Sunday enter tainment.

Mother's Dear Boy.

NO. 956

The gladness that only a mother may know, Shone o'er her sweet features in love's overflow, As quietly resting, in blissful content, She gazed on the baby that Heaven had sent; And she said in her heart, in her fulness of joy; "You're my dear boy, baby-you're my dear boy,"

Enfolded with love did the little one grow, 'And lived in the sweets that from mother love flow, In health and in happiness, frolic and play, Surrounded and shielded in love's sweetest way; 'And the mother heart said, in the purest of joy₁, "You're my dear boy-my dear, beautiful b(¥, '

The days glided swiftly-she saw him a youth, 'All loving in nature, and noble in truth; Expanding in wisdom and true, manly ways, That gained him the richest of friendship and praise, And his mother still said, in her gladness and joy: "You're my dear boy-my dear, beautiful boy."

Oft, bounding with life, and with love-lighted eyes, He would cease from his sports, and with sudden surprise.

Burst into her presence, his cheeks all aglow. His spirits exultant, in boisterous flow, In her loving embrace he would voice his sweet joy. "I'm your dear boy, mother-I'm your dear boy!

'Alas and alas! Oh, the terrible blow! The anguish that only a mother may know! Alas for the hopes of the sweet mother heart-She was called from her cherished and dearest to part.

Enveloped in sadness, bereft of life's joy, She moaned o'er her loss, "My dear boy! My dear boy!"

The darkness of sorrow her mother-heart knew-She longed for that presence, so loving and true-The day dragged in weariness, tiresome and slow-The nights were all weighted with sadness and woe-Her life-light had vanished, all gone was her joy, As she moaned in her grief-"My dear boy! My dear boy!"

One day as she sat in the silence, alone, With sorrow too deep to find vent in a moan, She heard a loved voice-it was silent yet clear-As softly, like music, it spoke in her ear, With power that thrilled all her being with joy: "I'm your dear boy, mother,-I'm your dear boy!"

She sensed his dear presence-her heart was aglow With rapture that only a mother may know! 'And still, as she listened in silence profound, She heard his loved voice, though it uttered no sound. Repeating the words that had oft given joy: "I'm your dear boy, mother,-I'm your dear boy!"

No longer the days drag in wearisome ways; Her heart was attuned to the music of praise; And oft in the silence, and oft in life's stir, She hears his loved voice speaking clearly to HER, And she knows of a truth 'tis his own word of joy : "I'm your dear boy, mother,-I'm your dear boy!"

No longer she moans, tho' she sees not his face.

SCINTILLATIONS As they Emanate from the Pen of Henry Mor law.

The Mind is Like a Merchant's Ledger, It Requires to be Contin-The multitude are invariably wrong in their estimate of men and measures. Until some leader, thinker or master mind lifts the veil their eyes are always blinded. Because a man adheres strictly to a church or sect, it is no sign that he is a Christian, it is no evidence of piety. On the contrary, the stronger the belief the harder the heart. Society prohibits independent thought and action. You must beong to some party, or be politically ignored; you must belong to some

fred Farlow, head of the publication department of the Christian Science-ists, fought the bill, and during the argument Peabody said that if authentic information were furnished of any cure of leprosy by Christian Science methods he would withdraw his bill and himself become a Christian Sci-

Challenge is Answered.

At the same time he reminded H A. Johnson, clerk of the First Church of Christ, of a cure of leprosy he once told him had been made, and asked for its verification.

Mr. Johnson answered that the case he had told of was one that had fig-ured in the recent litigation over the affairs of Mrs. Mary Baker G. Eddy.

Mr; Farlow did not make immediate answer, but after the noon recess asked for the floor in order to give the name of a man cured of leprosy by the Scientists.

That man was Dr. George W. Barrett, of St. Louis," he said, "and he told me of the facts in his case per-sonally. I could tell his story if I cared to, but felt that this committee would rather have it from Dr. Barrett himself. Therefore during the ses sion I have telegraphed him at St. Louis and asked him to wire his own story for your benefit.

Answer Comes Later,

The hearing closed at 6 o'clock, and soon after that hour Mr. Farley re-ceived the telegram he had been waiting for from St. Louis. His query and the answer follow:

George W. Barrett, 2249A South Grand avenue, St. Louis: Do you still laim that you have been healed of eprosy by Christian Science. Give iate of healing. Wire immediately. ALFRED FARLOW.

St. Louis, Mar. 3, 1908.-Alfred Farlow, Berkeley Building, Boston: Healing took place 25th day of Sep-You are correct in Will find full account. tember, 1891. You are your inquiry. in Sentinel.

G. W. BARRETT.

The above is from the Chicago Tribune. The probability' is, however, that the Eddy Faith had nothing whatever to do with this cure. In this case the operator was a medium, and spirit influence cured the leper. Such a wonderful cure may never occur again. Equally as remarkable cures have been performed in the ranks of Spiritualism. DIVINE WRIGHT.

Who plays for more than he can lose with pleasure stakes his heart .-- Herbert.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thoughtfiling the world with mercy, justice

The finest work of art cannot be done by mechanical process, or by any set rules. You cannot make an orator by studying the books on oratory. Meter and rhyme do not make poetry. The living soul must be incarnated in the picture, the statue, the book; the song or the oration.

PISON Tefft, Norwich, N. Y.

ally Posted Up to the Latest Date."

church, or be set down as a heretic; you must conform to the rules of

society, or be socially ostracised. There is nothing so deadening to

a person's imagination, feeling and sentiment, as a continued level

country-a vast prairie stretching out miles and miles without an in-

tervening obstacle. It needs all the variety of hills and valleys, for-

ests and streams, cascades and fountains, to give force and vigor to

thought and action. A perfectly even-balanced mind in time becomes

The world is never moved except by force-physical or moral.

Every great moral movement first becomes a living, all-consuming force

in one individual brain, and when it does, it finds expression in what

the world calls fanatical action. Fanaticism is never rational or prac-

tical. It takes a bee-line to the point of attack, however insurmounta-

ble the objects that are in the way. The principles may be right while

the practices are wrong. When Carrie Nation commenced her career

as a destroyer of the saloon traffic, William Allen White, speaking of

certain Kansas characters, said: "John Brown was a crank and was

dead wrong in theory and practice, but a great many men are right

who are wrong. For the last ten years there has been a feeling among

business men that liquor is injurious to the best development of Ameri-

can minds and hands. This feeling has been in the air; and now

comes Carrie Nation with her hatchet and chops the outward and visi-

ble sign of this sentiment in big- wood-type letters into the everlasting

marble of history. Carrie Nation represents a universal feeling of animosity toward liquor and liquor traffic."

Slavery was once as strongly intrenched in the United States as the

iquor business is to-day-yet when the proper time came one stroke

of the pen removed it forever from our land. There is nothing im-

possible with man. Neither virtue nor vice is stationary. Both individ-

uals and people are growing either better or worse. There is no such

condition in life as happiness or rest. No man is exactly contented

with his present situation. However high we stand, there is still the

unattainable-that which neither money, nor power, nor position-can

obtain. All nature and life are continually reaching up to that which

is nobler and higher. No community, state or nation is ever quite

satisfied with the progress already attained. The future always looks

in touching them with your hands. But like the sea-faring man on

the desert of waters, you choose them as your guides, and following

filled with trifles. The same acts done, the same words said, day after

day. There is no person so busy but what time could be taken to

cultivate his mind and thought to a greater or lesser degree of intel-

ligence. Utter barrenness of knowledge is nowhere obligatory. Life is

serious. Men in their deepest thought are serious. When any matter

of great import is under discussion, a joke woven in always weakens

"Ideals," said Carl Schurz, "are like stars; you will not succeed

The most of us, like children, are easily pleased. Our lives are

fairer, brighter and higher.

them, you reach your destiny.'

Aspiration is prayer. A man's ideals refine, elevate, and purify his life more than his creed. Experience is better than reason or logic. his life more than his creed. Experience is better than theory; it is more commanding than reason or logic. "Truth itself becomes a lie, unless it gets into flesh and blood at once."

We are all the while receiving impressions from our surroundings. Education is continuous. We are more influenced by what we see and hear than by what we read. A picture conveys more meaning to the mind than the printed page. Do people realize the effect that their daily associations have upon their lives? The air we breathe, the scenery we behold, the food we eat, the men and women we meet all have indelible marks upon our physical and mental make up. A child born in America will grow up and be an entirely different person in looks and appearance than if born of the same parents in some. foreign country. Yea, the street and neighborhood in which a boy or a girl lives fixes their character forever. Life is made up of trifles. 'A kiss from my mother," said Benjamin West, "made a painter of me." How many a man can look back to some person, to some one word, to a single transaction that became a guiding star to his course and changed the whole current of his history.

"Think naught a trifle, though it small appear; Small sands the mountain, moments make the year, And trifles life."

Nature bestows as much care and perfection in the construction of an insect whose existence lasts but one hour, as she does upon a life that is to continue for a century.

Every widespread movement had a small beginning. No moral, social, or political victory was ever won in a day. The anti-slavery movement began with a single voice, but ended with the Emancination Proclamation. It takes time to estimate whether a transaction is small or great. Empires rise and fall on the wager of a single battle. The writing of a letter prevented Henry Clay from becoming President of the United States. The blowing up of the Maine precipitated the war with Spain. A few months changes the creed of parties, the opinions of men, and the duties of citizens. A little turn in the wheel of fortune and the most obscure person rises to prominence. These conditions appear to come more by chance than calculation. The unexpected is continually happening in every department of life. It is the most unpromising child that adds glory to the family name. It is seldom that the idol of a party receives its richest reward. "Two hours before James K. Polk was nominated for the presidency," says Henry Watterson, "he was a weak candidate for vice-president. Two hours before Franklin Pierce was nominated he was practically unknown to the American people. Two years before Abraham Lincoln was nominated he had not had his debate with Douglass, and had not been heard of outside of Illinois. Two years before Samuel J. Tilden was nominated he was a plain citizen right over in Gramercy Park. Two years before Cleveland was nominated he was mayor of Buffalo. When Harrison was nominated he was supposed to have died politically two years before, on his retirement from the United States senate."

Men do not order their lives. History shows that Fate. Destiny, Foreordination, have more to do in shaping the course of events than individuals themselves. Did Theodore Roosevelt want to be vice president with Mr. McKinley! But if he had not been-would he even have occupied in the world the position that he holds to-day ! It is

A man can become so pious as to be effeminate. Too much sentiment is weakness. If Christ was alive to-day he would be ashamed of his pictures. He is never painted as a real, robust man, but-in order to make him spiritual, holy, transcendent, the artist makes him weak, feminine and without that manly fiber the world admires in an actual, living human being. Brawn and muscle are the foundation stones upon which governments and civilizations are built. The greatest courage has to be accompanied by a certain amount of brute force. Slang words, manufactured on the street, give vitality and vigor to language. The mingling of the blood of different races adds physical and mental strength to a people.

Out of the dust of the earth God made Adam. Life is the goal of the one universal, primal substance; it is the highest expression of matter. Things base become noble; that which is pure becomes vile. There is always an end a progress. It seems a paradox, but it is true, that the older and richer a nation grows, the more refined and cultured she becomes, the less patriotism and moral sensitiveness does she possess. Even suicide seems to be a product of civilization. No man is free-all are subjects. Mankind is like a running stream of watereach individual has to move with the current. Individuality melts away and is blended with the individual mass and loses its singular character.

Henry George says: "The fighting qualities of a regiment may be entirely different from those of the individual soldier." Natural laws, whether physical or social, are more potent and binding than those enacted by statute. You cannot indict a whole community, but society, tried by an impartial judge, would be found guilty of the sins committed by its individuals. A division of responsibility, increases courage and boldness. Men do in numbers what they would disdain to do as units. But the principle of right and wrong is the same whether it concerns an individual or a corporation, a state or a nation, a peasant or a king. Among all nations there is the race character. the race morals, the race ideals. The individual standard always falls below the race standard. The units may be narrow, mean and selfish, while the mass may be broad, noble and generous.

"It is superficial to say," says a writer, "that the state is merely a collection of individuals. It is indeed that, but it is more. There is Ere te a personality in an association of persons, a composite individuality. so to speak, which lives and moves and has its being distinct from them. The spirit the stirs a mass meeting or moves a mob is not that which animates each man." Each nation is animated and controlled by some definite, dominant spirit, the same as is every human being. Say no The world is a theater; each person's life forms a distinct playit may be a comedy, a tragedy, a romance or a farce.

The power that placed us here had perfect knowledge of our surroundings, limitations and the path we had to tread. But it is neither O, ble prudent nor wholesome to dwell too much upon the past or upon the uture. The present is the all consuming moment.

The earth with all its freshness and vitality is old. How many Who races of people have inhabited it, or how many civilizations have come and gone, are unknown. What we call history is only a passing phase, a momentary experience of the world in which we live. Both what has gone before us and what is to come after us are wrapt in mystery.

"What learn we from the Past? The same Dull course of glory, guilt and gloom; I asked the Future and there came Netvoice from its unfathomed womb." HENRY MORRISON TEFFT. Nerwich, New York.

For she knows he is near, with his loving sweet grace, And she senses his love, deep, undying and pure, A blessed, sweet knowledge, assuaging and sure, And his words fill her soul with a restful sweet joy: "I'm your dear boy, mother,-I'm your dear boy!"

L' Envoi.

In peaceful content and in happiness sweet, Time passes on swiftly. O'er yonder they meet !! He has grown in the fulness of beauty and grace! They clasp soul to soul, in pure, loving embrace :-She hears his glad cry, with ineffable joy : "I'm your dear boy, mother,-I'm your dear boy!"

Oh, bliss most cestatic-no tongue can portray Their joyful reunion; all clouds roll away; The mists and the darkness of earth all are gone, In the brightness that ushers the heavenly dawn; While she hears yet again, with unspeakable joy: "I'm your dear boy, mother,-I'm your dear boy!" JAS. C. UNDERHILL.

Hammond, Ind.

| Unspoken Words of Cheer. | Naming the Baby. |
|--|--|
| How many loving words are left unspoken; How many flow'rs unstrown along the road. Where souls in bondage held, and broken-hearted. Need them to help them bear their heavy load. | I suggest the following formula for use by Spiritualists in consecrat- ing or naming a child or infant. It is taken partly from the Aztec, with ad- ditions of my own. I would be pleased to be informed in case it is adopted by anyone. Prayer as fol- lows: |
| Why do we wait until our dear ones leave us, To swell, the ranks of loved ones gone before. Ere telling them how sadly we would miss them, If they were with us here on earth no more? Give me-my flowers now, just when I need them; Don't wait till I have passed from mortal sight; Say now, my own, "My mother dear, I love you, For you have sought to lead my feet aright." O, blessed thought! O happy inspira- tion, To feel assured that Death is but a friend, Who opens wide the door that we may enter; To life immortal, life that hath no | Omnipotent and Eternal Energies and Exalted Spirits! Your servant here present is come into this world, sent hither by your wisdom. We know not what are the gifts he brings; we know not with what he has been assessed nor with what fortune he comes charged. To the friends and congregation: Behold, there is come to earth this little child. May his parent endow him with their love; may brothers, sisters, relatives and friends enrich him with their affection. May the world deal justly with him and may he deal justly with the world. To the child: Beloved child, I name thee We now commend thee to the care of thy guardian spirits. Amen. |
| end. I want no tears when I shall pass the portal That opens to the fields Elyslan and to light; But gladsome smiles that I have clearer vision, Where poor, blind eyes are given perfect sight. MARY E. VAN HORN. | DR. C. C. CARTER. Lancaster, Ohio. |
| Milwaukee, Wis. | foreverWordsworth. |

miliar scenes and associations, for

tomac. But, there is something to be

ten days of our stay, in San Francisco.

As an anniversary of much import-ance to myself, and those who have

been associated with me in family life

and public work for these many years, occurred during our stay in San Fran-

cisco. We invited Dr. Nellie Beigle

and her son-in-law, Mr. Taylor, to ob-

serve it with us in a spiritual seance

tory of a medium, and we observed it ings."

dresses and tender blessings in honor of the occasion. All present expressed

their appreciation of the occasion, and

bles at the hospitable table of the

Winks, that it was close to midnight

ere we adjourned, A lengthy article in the San Fran-

merited attention to, and praise of.

the healing work of Dr. Nellie Beigle.

Our healers and other faithful me-

diums are gradually winning the wide-

spread public appreciation and en-

dorsement that they deserve. A few

months ago a neal and able little mag-azine called The Celestial Messenger

was started in the interests of our cause in Oakland, Cal., by our val-

ued friend, Joseph, Dorety, a veteran and earnest, Spirjualist, The little magazine was creditable to Spiritual-ism, and it promised well; but owing to a serious accident befalling its ed-

itor and others connected with the

work, the little booklet has been sus-

We had the plensure of an extended

fice on Feball0, and the added satis-

faction of an evening visit from him

of soul channed and uplifted us all.

On the afternoon of Wednesday.

Feb. 12; the Spiritualists Ladies' Aid

to Mr. and Mrs. Longley. On this oc-casion the commodious hall was well

cordial hand-shakes, the loving words

and friendly smiles that greeted us.

The order of exercises, ably presented by the president of the society, Mrs.

on a subsequent evening, on both oc-casions "a deast of reason and a flow We were

pended for the present.

Home Again!

orty years a medium, and most of ing, we decided to waive all

Maria 51, 10.

LIGHT ON THE BIBLE,

Those Forged Epistles of Paul.

In The Progressive Thinker of Feb. I see an inquiry by David S. Fos-An Interesting Letter from Mrs. M. T. Longley. ter as to whether these epistles are forgeries; to which the Editor, among other things says, "Our friend is prob-ably aware that Christian critics have pronounced all but four of Paul's opis

At this writing we are home again in the Capitol City of the nation, and glad, of course, to be back, amid fa-spect. Spirits and mortals vied with les spurious." The Editor is probably not aware of the fact that a later criticism ineach other in doing honor to the occacludes these four among the spurious ones.

though we have operished friends on sion; love and harmony refined and the Pacific slope we have no less the two worlds were blended into one, valued ones upon the shores of the Our festivities commenced on the Since the Tubingen school, headed by its president, F. C. Baur, con-demned ten out of fourteen of these blue Atlantfo; and his by the side of that world-renowned river, the Po-family circle, and received messages; epistles as spurious, another school of many philosophical, poetical, congratsaid of our closing week in California, ulatory and inspiring for our host in so much was crowded into the last particular, but beneficial to us all. critics has arisen, headed by A. D. Lomon, of Amsterdam, and followed by Steck of Berlin, Voter and Van John Plerpont, Robert Ingersoll, Mone and others, who have written ex-haustive treatises on this matter, Pomeroy (Brick Pomeroy) and many other old-time and dear friends of wherein they show from internal and Mr. Wink manifested, with intelliexternal evidence, that not only the gence and power. This was a fitting beginning of the happy hours to folten, but the entire fourteen epistles are spurious. They say Paul lived in low on the 15th and 16th, the closthe first century; that, being refused ing days of our stay in the magic city the hand of a wealthy Jewess, he traveled over the country as an itinthat is rising like a giant of strength at the home and in the presence of our beloved friends, Mr. and Mrs. Wink. This anniversary was that of gent invitation invitation from the the fortieth anniversary of my me- officers of the Ladies' Aid to co-

diumship, and occurred on the even- operate with their speaker, Mrs. Seal, ing of Feb. 10. Just think of it! - sin the lecture work of Synday evenother more than one writer; that the conthat time passed in public work for claims on our time for that hour and the spirit world." What a long series to accept; accordingly the last night ditions of the church as described in the epistles, as well as their style of of years and an array of experiences of our sojourn was shared with that language, belong to the end of the to look back upon since the evening worthy society, the hall being crowd-of Feb. 10, 1868, when I, a child of fourteen years, was first entranced by Scal delivered a brief but powerful second or beginning of the third century.

They then say, the epistles were the a spirit intelligence, and made to discourse, practical and full of strong voice a message, of love and cheer from an angel daughter to her lonely Longley followed with a lecture conwork of a school of Paulists of Asia Minor, who attempted to throw these epistles back to the first century, by of course it was an event in the his-of course it was an event in the hisusing the personal pronoun I ,and we, as Paul would have done. But Mr. E. Johnson, in his work, "Antiqua Ma-Well rendered singing and reverently in conjunction with our music, including a selection by Mr. dear spirit helpers and guides, who came with their messages, poems, ad- hour. Every one seemed to be happy (1887), denies that Paul ever ter" lived. In this he is supported by a strong and loth to part, but adieus had to

array of evidence, as I have always be spoken, the farewell hand-clasp contended in all my writings touchgiven, and the parting of the ways to ing the alleged man Paul. As . the be met, as we turned our faces toward the "Golden Gate." Higher Criticism says, nothing can be learned as to Paul's birth or death or The next morning, Feb. 17, our labors, other than from oral, vague farewells were again spoken to the tradition. All that-can be found in dear ones we were-leaving in the Wink favor of the man's existence is confamily, and there indeed were sad tained in the Acts and the epistles cisco Call of Feb, 17, has given well hearts and tearful eyes, though all atascribed to him, all of which have tempted to show only the smiling been by the Higher Criticism, includcountenance, for not only were our ing the later by the Lomon school, hosts about to part from ourselves

pronounced spurious-a soft word for as dear friends, but also from the beforgery. loved daughter, Agnes, and her pre-The epistles were originally very clous "Payson boy." Yet the moment numerous, all except the fourteen

had to come when we four boarded the "Overland Limited" for our jourwere at an early date declared spurious by the church fathers. The counney East, and waved good-by to the cil of Nicaea (325 E. E.) found these indispenable to save the church and Our long journey over mountains its Christ, so that body of 318 lizardand across plains was a most pleasant eating monks placed the fourteen

and even delightful one. Reaching epistles in the canonical scriptures. Chicago on Thursday the 20th, just Further; as to their time, referafter its big blizzard, without ening as they do to the church. Chriscountering any storm or inclement tianity and to Christ, they necessarily weather on the way, changing cars must have been later than the known there for Washington and arriving

sect of Christians and the Christ. here the following day on schedule As to the system called Christianity. call upon Brothem Dorety in his of- time, we felt that we were truly procame first into notice 120 C. E., tected and blest, and were thankful which was the time when the Therafor all the mercles that had attended peuts and Essenes dropped their names and consolidated under the new We were met at the station by Mr. name of Christians-goodies-mean-

Fugitt, the genial and happy husband ing plous men. and father of the dear little woman This was the birth of the system and sweet child of our party, and by which then had no Christ as a head of San Francisco tendered a reception him conducted to the new and bright The myth representing Christ came home he had secured and prepared for came later, and was of slow growth; us; where well heated, brilliantly first as an embryo, begotten of the filled with old friends and new, and lighted rooms and a dainty supper more ignorant, as a real man; by the we were again made happy by the awaited us, evincing his thoughtful ntelligent people, as Plato's allegory; care and loving labor for those near finally as a full-grown man-god he was given life by the council of Nicaea. And here, in this pleasant home we This allegorical myth first appeared

are established; our work is before to the common people as a real man York, consisted of speeches of wel-come, commendation, indorsement and good-will, while all teemed with spir-effects from our old home at N. S. A. about the middle of the second century, so it must have been after this

MARY T. LONGLEY.

The above is the number of the preseat issue of The Propagative Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to re-new your subscription. This number at the right hand corner of the first page is advanced each week, showing

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traveled over the country as an itin-. erant preacher, abusing his people, but left no writings; that he was too ignorant to have been the author of these epistles; besides the epistles bear on their face the evidence of a later date and of being the work of more than one writer; that the con-

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world?

those who pass hence. Of course, on this side, and parents are in a from one point of view it may be measure responsible when children claimed that earthly relationships always continue if the memory of thenr be retained—that the relationship of parent and child, for instance, is al- awakened sooner on our side or ways continued, but children grow yours?

away from their parents 'even on if there is lack of sympathy, pathy is awakened almost more earth and it is so on the spirit side, though quickly on the spirit side of life than often, through spiritual development, on yours, because when the children a closer degree of sympathy is experienced. It would not be diffiscult see so much of contrast in that state to settle upon any definite period dur- that they are somewhat inclined to ing which the relationship should pity strongly those who have to re-continue. It may be broadly claimed main on the earth side of life. Very that where there is sympathy and af- often a spirit child is a fairly constant finity, the earthly relationships are companion to an earthly child, so maintained continuously; but where there is lack of sympathy, where it a little brother or sister, perhapsis only the result of earthly association, the relationship is not contin-ued for long after the change of death. In some cases it would be very uncomfortable for people to be compelled to maintain their relationships after passing through death,

Question .--- Are marriages made in heaven, and do married people live together forever? Answer .- True marriages may per-

haps be claimed to be made in heaven in one sense, but heaven is not a place. However, many people think they are in heaven during the early years of their married life, and if there is the true degree of affinity and sympathy it is really a spiritual marriage, and continues after the the majority of earthly people under-change of death; but if it be not, then stand children, they can often take it is simply a contract of physical association and purpose which is outgrown by the change of death. - However, often there is a development of spiritual kinship which is maintained ish mind .. It is not the object of the after death. A certain proportion, perhaps, a larger proportion, of the discomfort and trouble which exist greater power of perceiving the re-between people on this side arises suits of their actions, they more readfrom the lack of power of -understanding each other, and, passing hence, they develop that power, cultivate the habit of forbearance, and even become more closely united than they were on earth because of the thoughts, and so naturally crowd out greater knowledge gained. Question .- Do we make our "heav- of the children so full in a healthful

"hell"or "hell," or are there locali- way that there is little time or opporties which are called "heaven" or "hell"?

Answer .- There are localities or spiritual spheres, but "heaven" and "hell" must be made largely by the twenty years on the other side and individual because these are mental then manifests? and spiritual states and conditions rather than localities. Where everythe claim made by someone who has thing is harmonious, we may say there authority here. Suppose, for instance, the heavens are. Where there is relatives leave a child on this side much of discord and inharmony, there and go to a far country. the same and go to a far country, the same the hells. Man makes his own heav-en and his own hell to a very large question might be asked. The statement is that the child is so-and-so, extent, for, though all pleasant things and usually that statement is acceptmay externally surround him, if he ed; and so, if there be no other means be not in unison with them he will of recognition, it must rest on the have some degree of the hell state in claim, made by those in charge of the his consciousness; if, however, "he child." So far as my observation goes rises above discomfort he is in heaven. It is very rarely that there is any You cannot make a man go into difficulty on the part of either pa-heaven, and you cannot keep him in rents or children in the recognition hell, if he is capable of getting out of each other after passing over. The When he gets out of the con- point I would seek to impress upon dition of discord and inharmony, Spiritualists is that, having received then he gets into a heavenly state. the proof which to them is satisfac-While man is contented there is a de- tory of the power of the departed to gree of harmony. Very often, how-ever, through discontent—divine dis-and away from the cruder methods

Question,-Haw long do earthly vantange because of this lack of relationships continue in the spirit earthly experience, and, although there are many compensations. I con-Answer .--- That depends much upon sider it is better for them to remain measure responsible when children go as children to the spirit side of ex-Istence, unless it is through accident. Question .- Are their sympathies

> : Answer .--- I should judge that sym are brought back to the earth they gathers something of earthly experience, and, in return, the earthly child receives some spiritual assistance. I do not, however, want to convey the impression that I deem it the best thing for children to pass over.

> Question .- We see in children certain tendencies to do right or wrong. They still have those tendencies, I suppose, and do they have to work out those tendencies on the other side?

manifestation of the imperfect.

Answer .--- Yes. They are not so surrounded with restrictions as to render it impossible for them to act wrongfully, but as the attendants or kindly friends or relatives in charge of them understand them better than suitable means to prevent sinful or wrongful expression. These attend-

ants can penetrate behind expression and discern the working of the childspiritual nurses to make the children puppets. As the children have a least, for we had a crowded house and all voted it a grand success.

ily understand the consequences of wrong-doing, and usually more readily refrain from it. One great method on the spirit side of life is to fill the mind with bright and true the dark and false, and to fill the lives tunity, as you would say, for the Question .-- How are we to recognize a spirit who has been fifteen or Answer .--- You have to rely upon

aisle, and each one while passing, presented Brother Ring with a beautiful rosebud; the last one, who was also the least little tot, a sweet little girl, making the presentation speech. And to finish up the good day's work after one of Brother Ring's masterful talks on "Shall Space Divide Us," Judge Sidney Thomas made a nice little speech, in presenting our speaker with a piece of "hattenberg work," in which he said "every, stitch was worked in with a Love Thought for Brother Ring," and even the preacher

Sec. First Spiritual Society of San Diego, Cal.

to them, for the time being, limita-

Numerous Very Interesting Occurrences Are Mentioned.

SAN DIEGO, CAL.

ness, and the quiet calm, almost to loneliness (only we know, we are never alone) after the departure yesterday of our very own dear Brother John W. Ring from here. He goes north through this state, and then on East to Shelbyville, Ind. And with his going ends four of the most eventful months of our temple work, and although we do feel sad with having

to part with him for a time, still we will not weep and mourn, but rather hold the thought that wherever he goes he will be busy in helping to lift other hungry souls into the higher light of Truth and Love. Since writing my last we have had

on Friday evening, Feb, 21, the folowing musical program: Mrs. Katherine Neilson furnished wo vocal selections, "Vilanelle" and "When Love is Kind." Miss Katherine Meyer, two "violin selections "Pizzicata" ; and "Simple Aviouvx," also violin obligatos for several vo cal selections. Mrs. J. Val Loebe gave two vocal selections, "For Al Eternity" and "O Dry Those Tears." Professor Darling greatly assisted in

the accompaniments, Misses M. Belle Clark and Emma Dugan, plano duet. Quartette, Mrs. Mack, Mrs. Loebel and Messrs. Dryden and Ring. Mr. Ring sang "The Brighter Day" and "Sing Me to Sleep." With the sing-ing of hymns by the audience, and the show of sleep and successful and the above, a pleasing program occupled the evening. On Bunday, Feb. 23, was another of

our all-day meetings, when guite large number of members and friends brought their baskets and had lunch in our large dining hall, the Busy Been serving hot tea and coffee. So we had an extra feast of good things, the ladies serving the material and Brother Ring serving the spiritual-

a day long to be remembered. On Friday, Feb, 28, was the last of at the close of the seance we were so beautifully feasted with dainty edl-Brother Ring's many interesting entertainments, a laughable farce: "Leap Year in a Village With One Gentleman," and you may all guess who the one gentleman was in this case, we can truly say last but not

Sunday, Mar. 1, being Brother Ring's last day of this engagement with us, this day was made the most eventful of them all. The Temple rostrum was most elaborately deco-rated with "Flowers and Greenery" by the ladies, and then it was arranged by our good Sister J. L. Brooks, so that just after Brother Ring had finished singing his beautiful song of 'Love to All Humanity," Migs Katle Isvanovitz, "The Lyceum Musical Director," marched in and took her seat at the piano, then came the Lyceum children marching down the aisle,

over the rostrum and out the other

wept. T. J. MCFERON,

I am writing this beautiful morning in the library room of our dear old temple. But, oh! the change, the still-

content-he is aroused to the thought of greater need, and, becoming conscious of a degree of inharmony, he endeavors to attain and maintain that which seems to him desirable. If he be wise he will try to preserve a calm attitude of mind and self-control, even while he is trying to attain to something else.

Question .- Do little babies grow up in the spirit world, and can they communicate with their friends in this life?

Answer .- A very young child can scarcely communicate unaided. Infants certainly grow on the spirit side of existence at somewhat the same rate as they would have grown physically upon the earth. Spiritual bodics' present an annearance somewhat similar to that which the physical bodies would have presented had they developed in earth life. There are plenty of nurses, kindly, sympathetic people, teachers for the infants. as they require them. There is this degree of comfort which can be held those who have lost children; the spiritual nurses, or foster mothers, understand and love children, and love the work in which they are engaged. There are no hirelings. On gaged. There are no hirelings. On greater power of sympathizing with the feminine side of nature. As far such tasks simply for remuneration, as I can gather, a woman would rebut not so in spirit life. The nurses love the children, and fathers and differences largely maintained, though mothers who have lost children can she would develop greater power of be comforted with the conviction that understanding the masculine nature, their little ones are well cared for and have every happiness. Many of and the differences would grow less these spirit children are brought back to earth, but a very young child state where the two sexes coalesce? could not communicate unaided. A degree of power would have to be supplied, and though it might not be possible for the child to speak, the nt I have not reached it. I cannot, parent might grow conscious of the presence of the little one.

Mr. Thurstan .--- That makes us think it is a good thing for a child of individuality as man or woman. to pass over quickly.

Answer .--- There is a wonderful law spiritual body? of compensation, and it would certainly be a hard burden for a child cept as it affects you in the sphere of passing over very young if this were your consciousness. There is very not so. Spirit children grow and little recognition of pain as associated gain power in certain ways to compensate them for the lack of their life earlier experiences, as a result of the Children, however, are on earth. born to live and are not born to die as children.

Mr. Thurstan .--- Which is the most fortunate family, a family where to be a source of suffering. Hence three children die and three live, or the necessity for places which are where all six live?

Answer .-- That would depend very where the spirit people who are sufmuch upon the members of the fami- fering the result of the inharmonious ly. I would certainly not by a single word seek to strengthen the thought ceived and nursed back to health and that it is better for children to go. strength, and as the spiritual body I am strongly convinced that this earthly life is of great import, and of the earth life the consciousness of that it is better to live the life here pain as you feel it is not associated before passing to the spirit side of therewith. It is the consciousness of existence. It is difficult to answer mental and moral pain which causes this question, but the point I want to emphisize is that when children do continues. Many manifest their old pass away they are at a great disad- prejudices or convictions, which are

of expression, and accustom them selves to receive spiritually the assurance of the presence of those they Question .- How can this be done? rect?

Answer --- Through aspiration and the cultivation of the power of reception and response. Repeated experiments may have to be made before conviction of association be gained. Mediumistic persons usually have very little difficulty in getting into

touch with their guides. They can interchange thoughts without the necessity of actual control, and those who have a slighter measure of physical, or mediumistic powers would soon be able to gain the assurance of spirit presence.

Question .- Does sex exist on the other side? If so, is it always the same as on the earth side?

Answer .- There is the continuance of individuality, and both men and women continue to be themselves. I was a man upon the earth. I have been on the spirit side, as far as I can gather, considerably over a hundred years, and I am still a man, and I find no indication that my nature will change. I do, however, find and ever less.

Question .--- Is there not a celestial Answer.-- I am informed that there is a celestial state, but up to the prestherefore, speak with authority upon this. Up to that condition, as far as I can judge, there is the maintenance

Question .- Can pain be felt by a

Answer .--- You do not feel pain exwith the spiritual body. During the difficulties encountered or the sufferings endured upon the earth, there is the registration of those conditions in the spiritual body so that it appears somewhat similar to your hospitals experiences on the earth plane are re-

Question .--- What is your opinion especting salvation? Is Father Millar's idea that Spiritualism is the voice. work of impersonating demons cor-

Answer .- This is, perhaps, a somewhat awkward question to answer, because, if the claim were true, I should be one of the impersonating demons. You can hardly expect that, even if that were so, I should admit it. (Laughter.) People go on being themselves; with all their imperfections or perfections, and they manifest their personal pecularities when they return to you. Those who are termed degraded or undeveloped spirits can draw near to those with whom they formerly associated. The only way to overcome the difficulty is to cease to send ignorant ond unspiritual people through the change called death, because so long as ignorant people go to the other side there is every probability that ignorant, people will be able to return and manifest their power in some degree. There are two methods of the work of salvation to be adopted on the earth. One is to try and train people so that they no longer go hence in as ignorant a state as so many do now, and the other is to try and set up better conditions, so that there will be less attractive influence for undeveloped spirits.

Salvation is attained through development. Man has to work out his own salvation, and when he has so worked It out it is forever attained by him.-Light, London, England.

The Anthem of the Sea.

et us bend our heads and listen To the anthem of the sea; Far away get always near us-Ocean of eternity.

How insistently its billows Whisper, "Come and have no fear Wash away all pains and heartache When earth's pilgrimage grows drear.

You will find when sorrows gather, In my arms a place of rest; In my deeps find youthful vigor. Lean thou ever on my breast."

How uplifting are the voices From that teeming, unseen sea, All-pervading, all sustaining In its sweet immensity.

Let us listen to its music. For our life-barks soon shall be Cradled in the life eternal. Rocked forever on that sea SUSANNA DRAKE BISHOP.

La Habra, Cal.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the bes namphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

itual and spiritualizing thought, and headquarters; and are at present were grandly eloquent with the truth, well satisfied with what has been acsincerity and power of each heart and complished. The speakers were Mrs. York, Mr. and Mrs. Kates have been more

Mrs. Sarah Seal (the renowned lec. than kind to us in our affairs and turer of California), Mrs. Sexton, Mrs. work and we highly appreciate their Place and others, while Mrs. Longley aid. Brother Kates a most efflresponded to all the touching and ten- cient secretary of the N. S. A., and his der remarks that had been made. office shows that he has done a great Mrs. Kate Harveston rendered a deal of good work since he entered on beautiful solo, and Mr. Longley sang its duties. Mrs. Kates has made the selections from his spiritual composi- home most attractive and pleasing. tions. Other musical selections were and is the spirit of hospitality. Good delightfully rendered by ladies whose words should always be spoken of those whom we see are doing well; names we do not know. At the close of the entertainment a beautiful re- the spirit of appreciation is none too past was served to all present and freely manifested in the world

and dear to him

dear ones left behind.

We are now at home at 315 S. an hour or more spent at the tables in discussing the dainty viands and in street N.-E., Washington, D. C., To social converse still further con- my former patrons and friends, and nected the bonds of fellowship be- to the strangers who have been writtween us all. Vhile on this subject ing to me as to my plans I wish to we must not forget to mention the say that I shall not give personal elegant bouquet of golden Narcissus private sittings, but that my work will presented to Mr. and Mrs. Longley in be by mail: Spiritual and Psychomeeloquent words by the president, tric Readings, advice on health and Mrs. York, and the equally beautiful affairs such as may be revealed to me floral offering we received from Mrs. by my spirit guides. Love to all friends. Wells in a sweet and tender speech

315 S Street N.-E.,

Washington, D. C.

that brought to us a benediction of spiritual strength and peace. Mrs. Wells is a finely attuned psychic, one of many in California.

-

The Ladies' Aid of San Francisco is Message from James G. Blaine. blessed in having her influence and that of Mrs. York and Mrs. Place and Behold the man that is born of voman, he passes away and is gone. other tried and trusted sensitives who Now behold that same man, as he are ever working for the blessing of passes away, is born again, born of humanity. the spirit, and he lives not as he.did Once in every month, on the 13th,

before, but a man still he is, with all Mrs. Wells opens her spacious home his reasoning faculties. Mourn not and invites those who wish for pure for him, it is he that mourns for morspiritual food and to exchange thought | tal man. Misguided man as to that on subjects uplifting to mind and is real and unreal. spirit, to enter. It was our good for-There is a life after what mortal tune to be especially invited to one of tune to be especially invited to one of man terms death. There is another these seances, and they are rarely life beyond the life of mortal. There beautiful and elevating in tone, influ- is the Spiritual Life, a spiritual man ence and sentiment. On the occa-sion of our visit the spacious parlors spiritual heaven, and a spiritual heal. were thronged with cultivated and A Spiritual and Divine Power that highly intelligent, men and women, rules, but not a Spiritual devil ruling over a lake of fire and brimstone, re most of whom gave some expression of spiritual thought, some message to ceiving a part of the children of th the assembly to bear a lasting influ-ence for good to each one. We tried disobedience or unbelief. Divine Power and torturing them for

to do our litle part in contributing Your own guilty conscience in the a little to the mental products of the spirit world creates the spiritual hell hour, though we found our greatest I have spoken of. A few hints to the pleasure in listening to the good mortals of earth is sufficient. Look things which others gave. not to the Father Confessor, the Feasts, spiritual, mental and phys- priest, look not to the minister of not to the Father Confessor, the ical, followed thick and fast with us the gospel, to save you from a devil's in this closing week of our Western hell. But look to your own good stay. Saturday, the 15th, brought a works, or bad, as the case may be. hell. But look to your own good "birthday"⁵ to our honored friend, Your own good works will be reward-Mrs. G. Y. Wink. For this occasion ed with a spiritual heaven, your bad we had remained, and on this day we works and bad deeds will give you all gathered in the beautiful home of a reward of a guilty conscience and a our host and hostess. The eldest spiritual hell. So do all the good you daughter and her husband, Mr. and can, and as little harm as possible, Mrs. Elmer Hollar, of San Jose, the and remember the so-called dead can other beloved daughter, Mrs. R. E. and do return under conditions that Fugit, of Washington, and the one are not visible to all, wee grandchild, "Robert Payson. I am truly glad of this opportunity, Fugee," as he calls himself. They and and trust my little message may be

we to make merry with Mr. and Mrs. of some good to mortal man of earth. Wink on the sixty-first birthday of the JAMES G. BLAINE.

that the so-called epistles of Paul were written, otherwise Christ would not have been spoken of in them. Leipses, in his exhaustive research-es, says, "The man, Christ, was un-

known to Clement, Barnabas and Hermas, 140 C. E. Nor was he ever mentioned by them or by Origen, the most learned of the church fathers, nor by Celsus, so the epistles must have been later than 140 C. E.

after Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the hyman race. Price, In conclusion, let it be said, every 10 cents. WOMAN: A Locture Deliveres to Ladies the present status of woman, physically, men-sally, morally and epiritually. The divine law of true barmonial marriage, etc. Price, 10c. writing in the New Testament and every book in the Old Testament, except two, have been declared spurious

by the critics. The entire mass of Hebrew writings, until separated into books in our era, were in one mixed jumble, without without names, places or dates; when divided into books, names as authors were picked up here and there among dead men and myths, and this

equally true as to all the New Testament writings, including the fourteen epistles ascribed to Paul. In the old literature of Babylon,

the dates and names of the writers generally appear. This practice ceased after the Assyrian conquest, and so continued until about the second century of our era, which acounts for the anonymous writings of the Old and New Testament. So every piece of writing in the Bible, with the two exceptions, is a forgery, that is, the names ascribed are not the authors of these books and other writings as we now have them in the Bi-PARISH B. L'ADD.

She showed a sweet surprise.

Were lighter for her aid;

She saw I never strayed.

Into a fairer land,

Murphy, Cal.

My toll was here, my cares and tasks

When from the toil of Earth she goes

We'll find no face one-half so dear,

The New Life. This book deals with the principles and laws which

open unto man the floodgates of infl

cicth, 50 cents; papr, 50 cents.

ELSIE RUSSELL.

Nor one so sweet and grand.

When tempted by the reptile, Sin,

Alameda, Cal.

TWO IN ONE The Dearest Face. The dearest face is mother's face. Tho' wreathed with lines of care; Her duty done reflects a grace, "The Question Settled" and "The A radiance everywhere. Contrast" Into one Volume. Oft when the night of fear and gloom Has 'round my bedside clos To comfort me, from out the dark Her loving face arose.

BY MOSES HULL. This highly instructive and interesting work is a combination into one volume of two of Mr. Huil's polentia works. By this arrangement the cost is such that the reader is easiled to scoure the two books combined at the same price as was formerly asked for them separately. This volume contains 463 pages agd is handsomely bound in cloth, and contains an ex-cellent portrait of the anthor. When pain was mine, sweet sympathy Shone from her soft dark eyes; When vict'ry ever crowned my work

THE QUESTION SETTLED

THE QUESTION BETTLED is a catford somparises of Biblical and Modern Spiris mailum. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, failardly to compare the Bible with modern becomena and philosophy, has been accomplished. The adaptation of Spiritualism to tky wants of auroan-ity its moral tendency; the Bible Doctrine of auroa inlaity; its moral tendency; the Bible Doctrine of auroan-tight of the Spiritualism, are all considered in the source, and expressed clearly and forcibly. THE CONTRAST

THE CONTRAST

consists of a critical comparison of Evangehealism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defead Spiritualism, or find arguments spainst the second point of Orthodoxy.

PRICE SI. FOR SALE AT THIS OFFICE.

nite creative power, and put him into conscious possession of his birthright. WANNES For Contents (Property Balaner's International Congress, Chicago, III. Souther's International Congress, Chicago, III. Souther, 1897. By Susan H. Witnes Fries, 200 the mastery over all things. Price

Werch 21, 1908.

THE PROGRESSIVE THINKER

my gran the second ender all

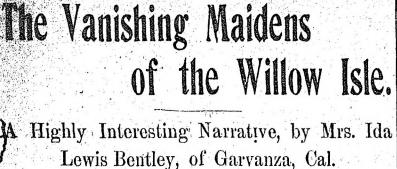
FRAUDULENT MEDIUMS."""

A Plain Exposition of Methods of De-

ception Used.

the question:

occult agency.



Aunt Lucy went to the sobbing the dinner table Isabel entered the Firl and took her in her arms and 1 room. She was dressed in gauzy left them alone for I wanted to think. white, and white rose ornaments, and That it was a clear case of spirit con- she looked more beautiful than I had trol was beyond doubt, and I could ever seen her before. Hugh came not deny it, but why had Migs Mac- forward to make a formal introduc-Arland suddenly disappeared from the iton, but to the surprise of us all music stool and the dark maiden I Ralph Milborn and Isabel MacArland had seen take her place in the sum- clasped hands in a most cordial manmer house take her place on the music ner. Explanations followed and we stool? Later I sought my aunt, but learned the two had been acquainted I did not mention the transformation since Isabel first went away to school, had witnessed. I told my aunt that but why they had kept their acquaint-I was perfectly convinced that Isabel ance a secret they did not say. I had was under spirit control, but what is noticed for some time that Hingh had he good of it? I asked, and I pro- been wandering restlessly about as if duced my notebook and read the anxiously watching and waiting; he noem I had taken down. "As a lit- now hurrled into the hall, but soon erary production the song is worth- returned with an elderly woman whom less," said my nunt, "but as the ex- he introduced as Mrs. Hannon, and a pressions of a decarnate spirit it is slight built little woman with a heavy valuable. The song proves the spirit mass of long, fair curls falling about very unhappy and weighed down by a her face and over her shoulders. She sense of sins committed from which, was introduced as Mrs. Hannon's she longs to be free. Happiness and friend, Miss Dubon. She acknowlsorrow are mental conditions, and this edged the introduction in voice so low song proves we do not leave them he hs to be scarcely audible, and it hind us when we leave our bodies, seemed to me she wanted to avoid This spirit is still bound by mental observation. I saw my aunt knew conditions and they are chains of her Mrs. Hannon and was glad to see her; own forging, therefore she only can I also saw she was the woman I had break them. As long as she holds the seen with Hugh my first day at Wil-idea that she will find no rest until low Isle and—more. When at last the voice of love shall speak to her we were really seated for dinner we found Isabel was missing. "She was faint and went into the hall," said my again-whatever that may meanshe cannot be free. Spirits in or out of the flesh are controlled by one aunt; "you go and fetch her, Audley." unchanging law, and as long as any I went and found--not Isabel but one depends upon another for peace the dark girl with the scowling face and happiness, so long that person is As I approached her, wondering great-doomed to disappointment. When we ly, she threw out a hand as it to push have leavned that we can and must me back and said hoarsely, "Go away -go away, I tell you, I will not go in control our minds and think only when we have learned to be sufficient you," and she stamped her foot visuch thoughts as tend to happiness, unto ourselves and lay down no rules clously. "Come, now," I said gaily, "you for other people to go by, we shall

will spoil your beauty if you act like have found peace and happiness; but as long as we hold in our minds that this—what do you suppose Mr. Mil-anyone must look a certain way, do born will think if he comes and sees certain things, speak thus and so, in you like this?" I was half frightened at my own order for us to be happy, just so long we are slaves and miserable."

words as soon as they were spoken, The next morning after this con- but they acted like magic upon the iversation, as I was walking rapidly girl. of) blue gum trees, and standing be- please"-she whispered. When 1 reeath them was a young girl, clad in turned the dark maiden was nowhere the garb of a nun. Her large, dark to be seen, and Isabel herself drank eyes looked straight into mine for an the water and returned with me to the instant and then she was gone. For dinner table, where, seated besido a moment I stared at the place where Ralph Milborn she was unusually gay she was not, and then I laughed and Mrs. Hannon and Miss Dubon hardly said to myself, "It's lucky the girls tasted their food or spoke unless do not all vanish in this way everyspoken to, and I followed their exam ple, for my mind was greatly dis-

where!" The weeks flew by as if winged by magic, and one day at dinner Hugh between two decisions. At last dininformed us that his particular friend, | ner was finished and we all withdrew Ralph Milborn, was coming to spend to the library. Every door and wina few days with us, and he asked us to spend the following evening all unseasonably hot and stifling. A together in the library.

The next morning I wandered down to the stone house for the second later Cephy announced the arrival of time, but though surrounded by a stranger lost on the desert, who beauty and bathed in glorious sunlight it seemed to me wrapped in im- Aunt Lucy and Hugh at once left us. penetrable gloom. I heard a step behind me, and turned to see Aunt heard Hugh say, "What an unfortun-Lucy's smiling face." ate interruption! What shall we do "Well?" she said in a tone of in- with him?"

us come in and sit down."

'I can see a spirit standing Closely now thy form beside; And she says to tell her Henry She was once his happy bride; But she died-she could not help it-And your heart was torn by pain, But she says to tell her Henry She will never die again!" "Isn't that lovely?" he asked sar-

castically. "Just imagine how glad Henry must have been to have his once happy bride return with such a message as that!" He looked up as with an air of tri

umph, as if the matter was settled, and Aunt Lucy said, "If people who investigate Spiritualism would use one-half the sense they use about their business enterprises, fakes and humbugs would fade from its ranks and the great truth it contains would be apparent to the investigator. In the case you have just cited, the question is not, what did the wife say? But was she really there and gave the mes sage? Was the man's name Henry' And had he lost a wife? Did the medium know the man? See how how easily you might have tested the matter. If you were in great anxiety to hear from a dearly loved one lost to you, do you think. Mr. Wentworth that you would criticise the composi tion of the long prayed-for message when it arrived? ERS.

"Perhaps not," the stranger replied; "there certainly is no one on the other side I have any desire to hear from, and any message purporting to come from any friends of mine passed away will be received by me with contempt. I assure you, for I am by the grace of God an humble mem ber of the First Presbyterian church at Dashville, and I am free from the delusions of Satan."

"We are all very glad to know it," said Ralph Milborn, "and I want to ask one question for my own benefit;" Why do so many mediums give their messages in doggerel rhyme-or worse? To my certain knowledge this style of address is often so outlandish as to disgust refined people who other-wise might be convinced of the truth." "There is altogether too much truth in what you have said," Aunt loncy replied. "but the reason is that neither the communicating spirit nor the medium know what good poetry is They are intellectually undeveloped and are pleased by jingling rhymes. But Mr. Wentworth has not told us of his first experience investigating

psychic phenomena." The stranger smiled and said in hard, harsh voice: "The other ex-perience is quickly told: I went to a materializing seauce, and every manifestation was proved to be a fraud, and the wicked creature who tried to delude a credulous crowd that night sits right there," and he pointed an accusing hand at Mrs. Hannon.

MT. PLEASANT PARK

Prospects of Clinton, Iowa, Camp for the Coming Season.

(To be continued.),

The past high standard of work urbed, and I stumbled back and forth done at Mt. Pleasant Park in bringing the gospel of Spiritualism to the people will be sustained the coming season by the many artists in their dow stood wide upen, for the air was, several departments. Visitors cannot help being impressed with the work given, and a desire to hear through rested our attention and a moment mortal lips messages from the great masters, will bring rest and peace of mind to all who attend Clinton the wanted shelter for himself and horse. coming season. Through the earnest endeavor of As they passed down the hall I the committee the public is offered

the following list of speakers and mediums, which is of unusual strength nd intoract. Cora I

Wilson,

Mrs.



HOW OFTEN MEDIUMS ASK TION IN AN ENVELOPE OF YOUR THEIR SITTERS OR AUDIENCES OWN, CHOSEN WITH CARE, BE-TO ADDRESS QUESTIONS /TO THE FORE VISITING THE MEDIUM.

READ AND PONDER CAREFULLY SPIRIT FRIEND FROM WHOM UPON EVERY STATEMENT IN THE THEY WISH TO HEAR, AND SIGN FOLLOWING **COMMUNICATION** THEIR OWN NAMES TO THE RE- FROM ONE WELL KNOWN IN CHI-QUEST, THE PRETENDED ME. CAGO, AND WATCH FOR OTHERS DIUM OR FAKE, BY PALMING, FROM THE SAME AUTHOR, WHO OR OTHER SKILLFUL TRICKERY, TESTIFIES OF THAT HE ACTUAL-JUGGLES FOR THE INFORMATION LY KNOWS, AND TELLS WHAT HE COMMITTED TO WRITING, AND HAS SEEN WITH HIS OWN EYES. AFTER - ITS IMMEDIATE USE, SPURIOUS MESSAGE GIVERS ARE THE BALLOTS UNTIL OFTEN SAVES DEPENDENT UPON THEIR CONTENTS CAN BE PRE- FRIENDLY MATERIALIZING ME-SERVED' FOR FUTURE REFER- DIUMS FOR THEIR STOCK IN ENCE AND THEIR UTILITY IN- TRADE, AND THE RELATION BE-CREASED BY EXCHANGE OF COMES RECIPROCAL BETWEEN SIMILARLY GATHERED INFORMA- THESE BIRDS OF A FEATHER. TION WITH FELLOW PRETEND. THE FACTS GIVEN BELOW ILLUS-WRITINGS OF THIS KIND TRATE MOST PAINFULLY WHAT BY INDIVIDUALS ARE A GOLD SPIRITUALISM HAS HAD TO CON-MINE FOR FAKIRS. NEVER TEND WITH IN ITS STRUGGLE WRITE UNLESS THE BALLOT IS FOR RECOGNITION BEFORE THE SEALED WITH -GREAT -PRECAU- WORLD.

> pointed on constitution and by-laws: Rev. Geo. C. Day, Owen O. Wiard and by this clever, but simple artifice, M. R. Rouse Committee on resolu will divulge the precious secret. The medium takes a tablet of fine naper, and rubs the under side of

The resources of the fraudulent me-ium and multifertions to her the transformation of the fraudulent me-now ready for his victim, who is redium are multifarious. It has been quested to write his questions or the said that it is almost useless to exnames of the spirits from whom he pose him, because if his methods are wishes to hear on the upper sheet of found out and made public, he only the tablet. The tablet will stand the sets himself to work to devise new minutest examination by one who is deceptions. To a certain extent this not "next." After having prepared to fold his paper and place it in his come passive, and requests his victim some his room, saying that he believes the

> the case and accuracy with which the medium has read the writing on the paper that he (the investigator) has safely concealed in his pocket away from the inquiring eyes of the me

> Like every other method, this is susceptible to variations. If the medium is fortunate enough to have a safe confederate in his employ, he has the investigator write his questions while in the reception room. The sitter then folds the paper upon which he has written his questions, and passes with the medium into the seance room. As soon as the door is closed the confederate begins to develop the impression on the sheet that was under the sheet on which the questions were written. He then knocks at the seance room door, telling the medium that he is wanted at

After benediction by Rev. Geo. C. the meeting adjourned. Feb. 27, morning session opened by singing and invocation. Committee on constitution and by-laws reported, and after some amendments, was adopted. After various subjects were discussed, the convention adjourned until 2:00 p. m. Afternoon session onened with invocation. Committee on resolutions reported and after some changes, were adopted. On motion the convention went into the nomination and election of permanent officers, which resulted as follows: President, Hon. Thos. M. Locke, 605 N. 7th street, Philadelphia; first vice-president, Rev. Geo. C. Day, 216 E. Ohio street, North Side, Pittsburg: second vice-president, Mr. Owen O. Wiard, Springboro, Pa.; secretary, Mrs. K. A. Springer, Roversford, Pa.; treasurer, Major M. R. Rouse. Titusville, Crawford Co., Pa.; trustees, Frank E. Elwanger, 2241 N. 13th street, Philadelphia; E. N. Marquette, 29 Neshannock avenue, New Castle, Pa.; J. A. Buckwalter, Royersford, Pa.; C. L. Stevens, 213 7th street, Pittsburg, Pa.



PENNSYLVANIA CONVENTION.

Drganization of a State Association of

Spiritualists.

According to a call issued by the

Spiritualists of Pittsburg, Pa., and vi-

cinity to hold a convention to organ-

lums." The committee on

The following committee was an

9:30 by singing, reading of minutes,

and communication. On motion, car-

ried, the procuring of a charter from

state of Pennsylvania and N. S. A.

was referred to incoming officers, with

power to act. Report from local so

Locke, First Association of Philadel-

phia; Mrs. M. Snyder, German Society

of Philadelphia; Mr. Elwanger, First

Society, Philadelphia; Mrs. K. A

Springer, of Royersford Spiritual So-

ciety, Pa.; Major M. R. Rouse of Ti-

tusville Society: Mr. Owen O. Wiard

Stevens, Bouquet street Church, Pitts-

burg; Rev. Geo. C. Day, Pittsburg, North Side; Mr. E. H. Marquette, New

Castle Spiritualist Society: Mrs. Thos

M. Locke, Parkland Heights Camp As-

A number of greetings were read

from other societies in Pennsylvania

and other states. A number of im-

portant subjects were discussed, after

which the morning session adjourned.

Afternoon session called to order at

2:30 p. m. Opened with singing.

Conference meeting, subject for dis-

cussion: Necessary State and Munici-pal Legislation. Remarks by H. D.

Barrett, Dr. G. B. Warne and A. L.

Stevens. Missionary work was dis-

cussed by H. D. Barrett, Dr. Warne,

C. Fannie Allyn and J. W. Briggs.

Lyceum, by C. Fannie Allyn, of Stone-

ham, Mass., who is conversant with the work, also Mrs. Nixon, Mr. J.

Hodgings and others. Meeting ad-

Evening meeting opened with sing-

ing. Reading and lecture by H. D.

Barrett; messages by Mrs. S. Snyder,

sociation.

fourned.

for Erie Spiritualists; Mrs. A.

ietles were as follows: Thos.

vention.

Dr. Poebles Offers to Send Every Lady Reader of this Paper a Sample Bottle of His Famous Herbi-Vine Compound.



little booklet" Womanhood" which should be in the haude of every women, both young and old. Address, Dr. Peobles Institute, Battle Creek, Mich., Box 433-A.

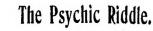
yes, in full sight and it will write more, write better, write easier and keep on

doing so longer than any other typewriter. THE MONARCH TYPEWRITER CO., 200 and 202 Wabash Ave., Chicago, Ill.

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By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," Next Step in Evolution," etc. A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the ludgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, \$1.00.

nent fraudulent mediums in the United States. He has been in their con- to leave the room while he "concenfidence, and knows the inconvenience trates." Now, what he really does as well as danger to which every ex- when alone is this: He puts pose subjects these deceivers the finely powdered charcoal, or, in fact, world over, While "there are more most any colored powder will do, on ways than one of killing a cat," never- the sheet that was under the sheet theless there is, numerally, a limit to upon which the investigator had writthe ways. There may be, in fact are, infinite variations of any certain ting the charcoal scatter all over it. method employed by 'a fraudulent And lo! there are the questions and medium, and it would be like trying to drain out the ocean with a quart the original copy. He has "concencup, to try to expose these fine varia- trated," and now invites his patron to tions in every method,"but a general knowledge of the methods in general will make it impossible for an intelli- Of course, the sitter is pleased with gent person to be deceived.

The Chemically Prepared Pad. The life-long quest of a dishonest medium is the gathering of informa-tion about the lives and spirits friends

of his patrons. The impossibility of collecting such information when a stranger is in the recention room waiting for a sitting, and the equal impossibility of satisfying the average investigator with more guesses, which in ininety, per cent of the cases prove inaccurate, led the miracle-working strategist to devise the scheme of having his client write questions, with the names of his spirit friends, and sign his own name while he (the medium) is to reveal the words written on the paper, and answer the ques-tions embadied therein, through some

For years this has been the fake the phone, or giving some other suitmedium's Eldorado. The purposes to able pretext, and when the medium which he put it were more varied steps out of the room, he shows him than any one but a fake medium or the paper on which the impression has been developed. The medium is now the confidante of one could realize. The sitter frequently forgets what he prepared to get "grand results." has written on these papers, and later The latter method is the one that the medium "springs" the names with the Chicago firm, hereinabove menwhich he has made himself acquainttioned, sold to the mediums of this ed through the sitter's having writcountry, who, finding it impractical in ten them, and the credulous disciple many instances, varied it to the formsolemnly and in good faith declares er method. he has received "the test of his life," This system of reading writing apand that no one in that town knew he parently without the aid of the physical eye, though employed more or less by all fraudulent mediums, is eshad a brother by the name of Daniel, r that he had been murdered and pecially used by the traveling, sensahis spirit, wife's name was Delia, etc. Moreover, this enables a medium tional clairvoyants, who advertise to (so-called) to "nay back" a brother call you by your name in full, tell faker for assistance he has given him you just what is worrying you, the in his "work." But the days of the names of your friends, enemies, etc. "blue book" are pretty well over. Not one of these quacks can tell you The fake mediums are afraid to trust any of these things without your writeach other, as a rule, and besides they ing them down, unless he knows you are most selfishly jealous of each oth- or has previously been given informaer, and are not inclined to be char- tion about you. Undoubtedly, there itable with their "done" For all is not a single one of these sensational they know they might be assisting a clairvoyants on the road who does vival, who will some day replace them not use the chemically prepared pad. Then, consider the nonsense of hav-In the confidence of the people. The especial object, however, that ing to write your questions to aid prompts a medium to request his sit- the medium, who, if he be genuine, ter to state his questions in written will need no such assistance. If the form, without the medium reading spirits can answer, your question them, is to relieve him from the ext- through the mediuin, it is not necgencies of the immediate present, essary that you write your question But some years ago the fake medium for their benefit. And especially is it found himself face to face with a wall, the zenith of folly for you to write He could go no further. All the the names of your spirit friends. No schemes of using a carbon paper with honest medium ever has, or ever will, which to get an impression, "switch-ing pellets" and folded papers, etc., had been exposed so thoroughly that are not so feeble-minded as not to it was an impossibility to successfully know their names, and knowing them. "work them" on one investigator out do not need you to write them in orof a hundred. What were the mysder that they may communicate them tery venders to do? Answers to questo the medium. The written questions and names

E: N. Marquette, Mr. and Mrs. tions: Frank Elwanger. The evening session opened with an nyocation by Rev. Geo. C. Day; music followed by an address by Dr. Geo. B. Warne; messages by Mrs. Elwanger, of Philadelphia, and Rev. Geo. C. Day, of Pittsburg. Feb. 26, morning session opened at

is true, but there is another phase of his questions the patron is requested The writer of this paper has asso-clated with some of the most promi-that he finds it a little hard to be spirits "have got hold" of him at last.

díum.

of Philadelphia, and Mrs. J. S. Steele, of Pittsburg.



quiry.

"In this desert land enchanted, in she replied. "An overruling power this home of horror vaunted, tell me may have sent him here for a purpose for? and why does it give me the would not be here." creeps to look at it?" I answered. About an hour late About an hour later Aunt Lucy and Because you are a psychic and Hugh returned with the stranger, partly sense the record written upon whom they introduced as Mr. Wentthe unseen atmosphere surrounding worth. He was a tall, gaunt man, it, and it fills you with fear which is with a harsh, cynical voice. To me born of ignorance. No place is or can he appeared inclosed in oval-shaped be by horror haunted, only as one wrappings of a brownish gray color. holds that idea in his mind; all is We were no more than seated when peace and beauty here, Audley, let there came another interruption. had noticed that the two dogs in the

I shivered in spite of myself, but back yard were giving vent to prolonged howls, and several times shrill I was not going to be a coward-outwardly at least-so I pushed the door neighs from the horses in the stable had greeted my ears, but my mind open and entered, followed by my aunt. As I entered the room I had been so absorbed with affairs indoors, I had given it no thought. glanced around it, and was much sur-Now there appeared in the hall door rised to see a young woman standing near the stone wall at the extreme four negroes, and fear was written end facing the door. She was beauti-upon each black face. Mom Vine was ful-much more beautiful than Isa- foremost and her voice trembled bel, I thought. She was quite tall, when she spoke, "O, Missus Lucybut slender, and her hair fell in long | O Marse Hugh, for the Lawd's sake wavy masses like sunlight over her let your poor colored servants come in shoulders, and was brushed smoothly wid you and we'll never hear one back from as fair a brow as man ever word you say. O, Marse Hugh, somelooked upon. Her features were fin awful is coming on the wings of strong but refined, and her face was |evil for sho."

"What makes you think so?" pure and noble. She seemed startled at our appearance and hesitated for asked Hugh.

ing present at our sittings?"

The stranger laughed disagreeably

and replied, "I have no objections to

being present at your sitting, but I

am not interested in Spiritualism for

had two experiences with seances and

that is enough for any same man. My

last experience was a year ago.

"Jest hear the dogs howl and the an instant, and then with a swift movement she disappeared, apparhorses hinker-for the Lawd's sake jest hear um!" ently in the solid wall. I saw my aunt had not noticed her, so I said A chorus of dismal howls and shrill neighs followed her exclamation. nothing, but I felt my pulses bounding and I was conscious that a great "Come in," said Aunt Lucy, and hope had been awakened in me, and she motioned to a sofa near herself, and the frightened negroes needed no the noblest and best in my nature had been quickened into life. The stone second invitation, When quiet was house had suddenly lost its terror for restored, Hugh began to speak: "My mc, and in the place of aversion I friends, life has proved very unsatis felt a strong desire to be there. I factory to me, and for the past three knew my aunt was talking to me, years I have spent the most of my but my mind was in such a tumult I time in trying to determine whether could not grasp what she said. We there is a life beyond death or not. had been in the house but a few min- For this purpose I have made the acutes when we heard a terror-stricken quaintance of Mrs. Hannon, a sovoice calling, "Missus Lucy, for de called medium. Thus far ber at-Lawd's sake come away from that tempts have proved unsatisfactory, pestiferous house quick!' but to-night she hopes to prove beyond

Hurrying out we saw Mom Vine's all doubt that the dead live, by bulky figure perched upon a pile of only positive method-their visible She was holding her skirts presence. Before we begin our sitstone tightly about her, and her face was ting, I would like to ask our stranger guest if he is interested in this subashen with terror. fect, or if he has any objections to be-

"Why, Mom Vine, what is the matter with you?" I asked.

"Matter? Matter enough to be sho' when the lovliest, goodest missus in the world goes in that awful circumventin' house, not to mention a nice young gentleman like you, Marse Bible plan of salvation, and I have Ardley. Why"-sinking her voice and gazing cautiously around her-"the devil is in that old house for sho'-I'se seen his old, black face."

no — I'se seen his old, black face." went into a hall where about three She had seen the devil and I had hundred people were seated. A showseen the angel! Aunt Lucy and I ily dressed woman was upon the plateach took an arm and escorted the form giving what she called 'tests,' old hegress into her home, where she or messages supposed to be from soon became calm.

spirit friends. I did not get a mes That evening Ralph Milborn ar- sage. I am thankful to say, but a man Hved-a man about thirty years old, sitting in front of me did, and here cholarly, dark and handsome. As it is." He took a note-book from his were about to seat ourselves at pocket and read:

"Accept him as an invited guest,' mond, Benjamin F. Marian Carpenter, Dr. J. M. Peebles

sound of hoofs upon the sidewalk ar

John W. Ring, Elizabeth Harlow, Edgar W. Emerson, Mrs. Alice Sexsmith, Mrs. II, L. Lichtig and others. Mrs. Elizabeth Schauss. of Toledo. Ohio, will have charge of the Lyceum work for the season, and it is be lieved that much good will be accom-Mrs Schauss comes highly blished. recomended, and we believe will be

the right person in the right place. The Lyceum is a school that appeals to many alike, and an hour each day spent in such work will go to make up lost opportunities, or to gain a credit on the work of the future.

The Association is ever mindful of the pleasures of the young people, and for this season has arranged one evening each week for those who delight in the revels of the terpsichorean pastime. A masquerade party s planned for August 7. and already costumes are being devised, and much fun anticipatel. Of course a committee will be in attendance, and everybody must give name and endorsers before admitted to the hall. There will be the usual number of recitals, concerts and dramas by amateurs, which are always highly en-

joyable. The Park is surrounded by many points of interest, and many excur-sions to them by boat, or by way of the interurban and trolley is a constant delight. In fact, the aim of this camp has been to develop mental powers, to

increase knowledge, to help all classes of people toward that perfection of life, after which all higher thought is striving. Many have received that knowledge and consolation, and returned to their homes laden with better living and higher thinking. How glorious it is to feel that we can direct our energies into pleasant channels for a vacation time, meet great men and women, commune with those gone from mortal view, and grow spiritually every moment of the time. Truly, whatever disposition one may have, there is always something at Mt. Pleasant Park 'to assure his or her interest, and there are few, either young or old, who visit

the place and return without having spent a delightful vacation. Mr. Kilby, our most excellent president, is full of enthusiasm and new ideas, and the programs which will soon be fresh from the printers, will be worth your attention. They can be secured later by adressing, E. L. KILBY, Pres.,

Ottumwa, lowa. Or MRS. M. B. ANDERSON, Sec'y. Clarksville, Mo.

"The Widow's Mite and Other Psy-hio Phenomena." By Rev. I. K. sale by a Chicago firm that sells the secrets of modern oracles at fabulous "hair-raising" prices. The fakers of chic Phenomena." "Human Personality and Its Survival of Bodily Death." By Frederic W. H. Myers, edited and abridged by

tions in this manner, now that they are used extensively by slate-writing had begun to do so, must be kept up. To abruptly stop after the exposures mediums. The questions are answered on the slate, and the communiwould be impossible. Fake they must, but how? cation is signed by the name you sug-

gested on the paper you wrote. Fraudulent mediums' are potorious No exposure has been given in this for their lack of culture and educa-tion. Therefore, they did not possess article of the carbon and "switched paper" tricks, because these methods within themselves the solution to the re too universally known to demand problem, but a clever man, "not in the business," whose commercial instinct attention here. None but an imbecile or a fraudulent medium very ignorant outweighed his moral, came to the of his own trade would try such oft rescue of the priesthood of modern exposed frauds. But with the sug oracles, and invented the chemically gestions contained herein the reader prepared pad. The present writer can tell if there is an attempt made cannot state with absolute certainty. to deceive him with the chemically just who this benefactor of charlaprepared pad. If you see a medium i tanism was, but that it was not one trying to impose upon you in this of the ignorant, illiterate, "or un-learned fake mediums, he can guaranmanner, say nothing, but keep the paper on which you have written your tee. There is not one of them who nuesticus. Take it to the city chem has the brains or the industry to an st of your city. Upon the strength ply himself to learn the first rudiof his testimony that it is chemically ments of chemistry. As far as can be ascertained, however, this trick was prepared you can secure the arres and conviction of the medium for never employed by so-called mediums taking money under false pretenses THOMAS CHATTERSON. until after it had been offered for

to-day bought the recipe for twentyfive dollars, and in the very beginning of its use, for a hundred dollars, un-Success and Happiness and How to Obtain and Retain Them. A series of 26 lectures in which is included "Haphis son, Leopold Hamilton Myers. der a promise to never impart the 26 lectures in which is included Hap-This is an invaluable work on the mystical learning. For the benefit of piness as a Fine Art." Price, 25 subject of Spiritualism. Price \$3.00. these size are constantly being guiled cents.

On motion, carried, the next annual convention be held in Philadelphia, Pa., commencing on the fourth Tues day of February (23), 1909, continuing three days. Evening meeting opened with music

and invocation. Addresses were delivered by Dr. Owen O. Wiard. Messages were given by Mrs. Rowe, Mrs. McFarland and Mrs. Hatten. Benediction by Rev. Geo. C. Day.

There was a great deal of enthusi-asm and interest manifested during the entire three days of the convention, and we believe that all Spritual ists in the state and elsewhere will give the movement their hearty support, as well as their best wishes for success in the future.

MRS. K. A. SPRINGER. Royersford, Pa. Secretary.

THE TUTTLE JUBILEE.

In burnished gold of love and beauty And wisdom shines this wondrous sheaf:

While to the garlands wound about it I fain would add one tiny leaf.

By trusty hands of friendship woven, These garlands claim a sacred right; But will a stranger's bold intrusion

Provoke a smile? a frown? It might.

Still, to present my ardent wishes For years of bliss, I beg your leave; And may this "golden" treasure one day. Be followed by a "diamond" sheaf.

HENRIETA STRAUB. Nassau, Bahamas.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M.

Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with In-troduction and Explanatory Letter. Price, 15 cent



40 Lorsely Shoul, Sticape, Tils.

A ConspiracyAgainst the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," ctc. Price, paper. 25 cents.

RADIANT ENERGY and Its Analy-Interest, Price, elot, §1.76

A MASTERLY WORK. Continuity of Life a Cosmic Truth

. By Prof. W. M. Lookwood. A masterly presentation of an important sub-ject. A powerful argument along now and scien-tific lines, ostablishing on a scientific basis the set of the continuity of personal individual con-scious scifhood after laying asids the physical body. A boek of rare value. With several fineillustrations. Cloth. 51.00.

11



"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox work, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowl-edge given him from the living friends passed to the life beyond. Price \$1.50.

VEDANTA PHILOSOPHY.

Lectures by the Swami Virekaanda, on Rai Tors; of Conquering the Internal Kasare, and other sub-jects; also, Patanjali's Yoga Aphorisms, with com-mentaries and a copious globastry of Sankiri torma. Revised and enisrred, 12mo, Cloth, \$1.55, Rejs Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedants Philosophy offers to obtain freedom and perfection. Ewand Vir-chaanda became a familiar figure in several Ameri-icas cities during the three, years following the Par-Bamentof Religions at Chicago; he was cordially re-sourced in America. where the breadth and derth of histseachings were soon recognized. His teachings evalues. For each et this cellow.



N 1

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Proprietor

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tinued. No bills will be sent to extra numbers. If you do not receive your paper promptly, write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis. Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made. He was compelled to retract his statelence passed, he re-affirmed it.

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SATURDAY, MARCH 21, 1908.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL.

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

Made for Use of Priesthood. Who has the best right to know the proper use of a book, the party who made it, or they who gained possession of it in opposition to the will of the maker, and set out to formulate creeds based on its teachings? Mosheim's Ecclesiastical history,

Book 4, Part 1, Sec. 3, paragraph 25, subhead. "History of the Ancient Churches." refers to the action of the guilty, and confirming his conviction Council of Trent, convened by order of the Pope, 1545. That great Coun- tion. cil declared:

"The Scriptures were not composed for the use of the multitude, but only for that of their spiritual teachers." That is, a great General Christian Council, whose decisions are authority formerly substantially declared, "the Bible is a book for priests, but not for the people." Mosheim continues: "In consequence these divine records were ordered to be taken from the people in all places where it

was allowed to execute the imperious

The Scholars Are With Us. Investigate the beginnings of Chrislanity in whatver direction we may. truth proclaim it to the world. Let and the same conditions meet us, the others enjoy the knowledge you pos-

maintained the same facts.

siastical Jesus ever lived.

years a public teacher, is now publish-

ing a series of articles in the Truth

Seeker in which he shows innumerable

discrepancies in the Gospels and

Epistles, conflicting statements of

which no truthful historian could be

that the alleged history is only fic-

People are little aware of the skep-

Col. Ingersoll put himself on record

Christianity. Its maxims, miracles,

and mistakes: its doctrines, sacra-

ments, and ceremonies were all bor-

lous babes, courier-stars, crucifixions,

familiar things hundreds of years be-

fore the founder of Christianity was

Its virgin mothers, miracu-

the same result.

pulpit.

rowed.

by declaring:

want of historical evidence. sess. Does error employ falsehood Convers' Middleton, a Church of in support of a false creed? De-England divine, after six months dilnounce that error, and the falsehoods igent search in the Vatican library at used in its support. You have a bet-Rome, made the public announceter right to advocate a truth than has ment: "Catholicism is only reconyour opponent to promulgate a lie. structed paganism." He entered into A falsehood frequently repeated and of antique origin is as much a lie as details, and proved what he averred. Jean Hardouin, educated in the though first told yesterday. schools of the Jesuits, pronounced the Said Carlyle: "Lies exist only to

'very first scholar of his learned be extinguished. They want and cry earnestly for extinction." And we brotherhood." a member of that Order, and librarian of the College of would add: Blessings on the man or woman who aids in the glorious Louis le Grand, maintained that the principal classical productions are the work.

A religious lie, a lie to inculcate; or works of the monks of the thirteenth to strengthen a creed, is only a lie, century. He claimed the same was whether told by Paul, is published in true of the Septuagint of the Old Bible, or is repeated by a modern Testament, and the Greek of the New priest. Down with lies everywhere Testament. He insisted the New and up with the truth. Testament was originally written in Latin, known as the Latin Vulgate.

Self-Evident Truths.

Reader, if in possession of a great

Generous Toleration.

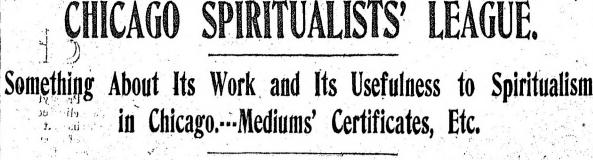
Suspicion is the companion of mean ment, but later, when danger of viosouls, and the bane of all good soclety. For myself, I fully and con-Count Volney, the distinguished scientiously believe it is the will of traveler and very learned author, the Almighty, that there should be a diversity of religious opinions among Prof. Edwin Johnson, late of Lonus. It affords a larger field for Chrisdon, a Congregational clergyman, and tian kindness. Were all of one way of professor of Higher Classics in New thinking, our religious dispositions College, London, aided by some 200 would want matter for probation: and students, translated classical authorion this literal principle, I look on the ties from the year 1, down to the Revarious denominations like children formation. He confirmed the stateof the same family, differing only in ments of Hardouin. He translated Christian names .- Thomas Paine, in the latter's productions into English, Common Sense. resigned his pulpit, vacated his pro-

Ingersollian, volumes in support of his discoveries: Suppose all the money wasted in Judge Ladd: of California, turned cathedrals in the Middle Ages had the light of legal evidence on Chrisbeen used for the construction of tian origins, 'and found no reliable school houses, academies and univerproof that such a person as the ecclesities, how much better the world would have been? Suppose instead Mrs. Elizabeth Evans has investiof supporting hundreds of thousands gated the subject critically, from a of idle priests, the money had been scholarly woman's standpoint, with given to men of science for the purpose of finding out something of ben-Wm. Henry Burr, Esq., just deefit to the human race here in this eased, in books, and numerous pamworld, what a wonderful advance in phiets, maintained the same position. practical knowledge for alleviation of That ripe scholar and indefatigable the woes of humanity would be ours! worker, J. E. Remsburg, for many

No Restraint on Crime.

"The healthful moral effect of the church on community" is an ecclesiastical fiction. It may prevent the infraction of a few lesser misdemeanors as Sabbath breaking and profanity; but the great crimes which have cursed the world from the dawn of civilization, seem to have been encouraged by the church, such as war, ticism now prevalent in the Christian slavery, polygamy, adultery, treason, murder, arson, perjury, larceny, etc. It has not even held the clergy in restraint, but has served as a cloak for "There is nothing new or original in their crimes. "Oh, dear, it would be such a terrible blow to our church if he should be convicted," said an old lady in our hearing, several years ago. "It would ruin us," so, of course, she resurrections, and ascensions, were

was ready to do:anything to conceal



consisting of men and women who proclaim themselves nance announced to the committees of the League and the Spiritualists. They have been made Spiritualists by and State Association that they desired the assistance of the through the gifts of mediumship. They have, therefore, real Spiritualists, the religious Spiritualists, if you please, or ought to have the true interest and welfare of medi- who are formed into a religious body representative of the umship at heart. It is hard to conceive what the League doctrines and truths of Spiritualism-since they had been can gain, or how it can profit, by oppressing mediums, or told that Spiritualism was a religion and entitled to the in any manner making it harder for them to exist and same protection under the law as other religious bodies.

practice their gifts than it is at present. believes in throwing around him or her such conditions to distinguish between the false and the genuine." and environment as shall be conducive to their highest

of mediumship.

think and believe would protect and upbuild Spiritualism and mediumship in the city of Chicago, and be a landmark at the parting of the ways-between the broad and crooked way of fraud, charlatanism and trickery on the one hand, and the straight and narrow path of spiritual truth and worthy mediumship on the other.

It now remains to put in force this law: and in order to do it effectively the League must have the assistance of the genuine and noble spirit mediums of the city, those who work not alone for their bread and butter but also for the uplifting and enlightenment of humanity.

In union there is strength, and in union there is greater self-protection and progress.

The question is often asked of Spiritualists: "Who are your mediums? Where can I go to find a genuine spirit medium, one, that you will endorse and recommend as genuine, and honest?" And just here comes in the great benefit to mediums of a certificate from the Chicago Spiritualists' League. It is a recommendation, an endorsement, a statement to the public that we, an incorporated body of Spiritualists of Chicago, who have studied the question of mediumship, who have had experience among and with mediums, have found here a true and genuine medium, to whom you may go with the assurance at least that you will not be designedly and wilfully tricked. It is in no sense a license or permission to practice medium-ship. Far by it from the League to arrogate to itself the right and prerogative to dictate who shall and who shall not practice the gift of mediumship. That gift is the sacred possession of, and belongs of right to the individual, and helor she may practice it whenever and wherever he or she feels the divine impulse to assist mankind to a higher life and a truer and deeper knowledge.

The officers of the League and of the State Asociation ad to fight and contend against the passage of a license

The Chicago Spiritualists' League is a body corporate, The police officials, soon after the passage of the ordi-

They said: 'Where is your church, your society, the Spiritualism is, as it were, on trial. It has long been head of your organization, to whom we may look for such under the ban of popular condemnation because of its assistance? It is very difficult, it is impossible, for us, associations and excrescences. The League has under- unaided and alone to determine who are your genuine taken the task of setting it right before the public, and spiritual mediums, the true teachers and demonstrators to show the public that there are true and genuine medi- of those doctrines and beliefs that you profess to hold. ums that they will endorse for honesty and integrity as If we have to go on our own-fudgment, without some well as for the possession of true spiritual gifts. The authentic guidance on this matter of mediumship, we League is the friend of mediums of all phases of power. may do a great deal of harm and cause your genuine It is the friend of the young and developing medium. It mediums a great deal of trouble, in our bungling efforts

So it was, that some central organic power and authorand best development as instruments for the transmission ity had to be decided upon and named to the Police Deof a knowledge of the truths and blessings of Spiritualism. partment, whose function it should be to point out the It holds spirit mediumship to be a universal gift, common genuine spirit mediums, the true teachers and represenin more or less degree with all peoples and religions. It tatives of our gospel of glad tidings. The State Associabelieves that the welfare and happiness of man would tion, prompted solely by a desire to benefit the cause to be greatly enhanced by a proper understanding and ap- the greatest possible extent, through its officers, joined plication of the truths reached through a scientific study with the League in the declaration to the head of the Police Department that the League would undertake the

Confronted with a condition which required quick, task of designating those whom it was considered were prompt and decisive action, the officers of the League in the true and genuine representatives of mediumship and conjunction with the officers of the State Association entitled to be let alone by the officers of the law in their framed a law which they thought and believed, and still pursuit of the false prophets, the base pretenders and lying spirits that have been deluding the public for years with the idea that they were mediums, just as good as any, and that all the rest were like themselves.

> What else could be done? Were we not willing, ought we not to have been willing, in justice and having confidence in our cause and the genuineness of mediumship, to assist these officers to the extent at least of protecting the genuine mediums amongst us by simply naming them? Should this prerogative and power have been delegated to some other organization? If so, why so? The one State organization, the illinois State Spiritualists' Association,

> had consented and requested that the League should act, because it had confidence in it and because itself had larger duties throughout the State. It was a local work; it needed a city organization which was not sectional in the city, but which embraced the whole city; and there was and is no such other organization.

We are not hard taskmasters. We cannot afford to be. We owe all we possess of a knowledge of Spiritualism to mediums and mediumship. If mediumship is destroyed, If it vanishes from the earth, the officers and members of the Chicago Spiritualists' League cannot be the gainers: they are greatly the losers. They must be accredited with good motives until they are proved false. Many of them are life-long Spiritualists; they have grown gray in the service of the great cause. They are the friends of mediums; they are mediums and workers in the cause of Spiritualism. That cause is dear to their hearts, as dear as it is to yours. They ask no reward; they only call for

what is absolutely necessary to keep the machinery of the organization in good working order. Your certificates are good only for one year from the date of issue, and if within that time they have not protected you, if they have not helped you to help yourselves

Do they us really know? Can they again to us return From silent mystic realms

The Rev. Worth M. Tippy Thinks He Has "God's Message to Those Who, Sorrow."-He Visited Collinwood. Where One Hundred and Fifty School Children Were Burned top Death .--- He Speaks Beautifully of the Change Called Death ..

AN INSPIRING MESSAGE.

As I walked along the rows of pittiful little forms in the Lake Shore warehouse Wednesday afternoon, and watched fathers and mothers searching in mute anguish for their children, I knew, as though the veil which hides the unseen had been lifted, and I had seen the face of God, that his heart was sorrowful for them, as was my own.

I knew that He loved those brokennearted fathers and mothers; that He loved their children even as they loved them; and I felt more than I knew, that this was the message He would have me give to them.

Heaven is Real and Very Near. Heaven is absolutely certain-

very near to us, and a part of this same universe. It is perfectly real, very much like the earth-only bet-They hear there the song of birds, the laughter of children's voices, and the sound of running waters. Stars shine at night, and suns by day, and color lights both sky and field.

They Entered at Once.

Those children and their heroic teachers suffered but a brief while. They entered at once from those harrowing scenes into that fair country to which our hearts turn with longing, and to-night they are free from pain. They miss their home folks and love them, be sure of that, but they are well.

Loved Ones Received Them. They were received into loving arms; for not a sorrowing home) in Collinwood but had father or mother, brother or sister, grandfather or grandmother, or some near relative or intimate friend in the unseen world. They were waiting to receive those terrified children and to soothe and comfort them, and they will take care

of them in the future. They Will Go Right On.

These boys and girls will lose no time. Their growth, their training and their happiness will go on without serious interruption. They are still within reach of a mother's love and prayer. "More things are wrought by prayer than this world dreams of"-Jesus everywhere en-couraged men to pray; "for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened,"

Divine Help.

his words.

God will surely help all these sorrowing hearts that turn to him in this hour of need. He will comfort, and strengthen them in secret. He will take away the bitterness of death and leave only a tender and sanctifying sorrow. Some day-not so far away after all-he will bring them together again.

SPIRIT RETURN.

The loved ones linger at our side. Rich blessings to bestow, While we with anxious hearts enquire:

And touch anew our hearts with

and to help humanity, drop them and go your way in the crime. An old lawyer at our el And love that overwhelms? demand.' born. All the machinery of the sulaw against mediumship, which, had it been enacted, bow confirms these statements, and The English translation of Mopeace. pernal has been in active operation Through Medium's voice the answey would have been the quietus and death-blow to all public Spiritualism is individualistic, and it is organic. It is declares "the most difficult cases to sheim, in a foot-note, adds: for countless generations. All the nacomes. mediumship in Chicago, and at the same time have been destructive and constructive. It destroys error and it In words convincing clear: "This prohibition extends to such tions of antiquity had about the same successfully prosecute in the criminal interpretations [of the Bible] as were a boon and God-send to the conscienceless faker and the religious experience, and substantially courts are churchmen, who have builds up and constructs the truth. It is not revolution-Yes, we are near, tho' hid to view not designed for public use.' By death from friends still dear. agreed as to the correctness of the heartless juggler, who for so long have trafficked for gold ary, but evolutionary. It is in accord with the good, the church backing to aid in the concealsame mistakes. Catholicism adminis-How is that for the Holy Book, inin the holiest affections of the human heart. true and the beautiful in all religions, cults and creeds. ment of crime." We can our presence thus make tered on the estate of Paganism, and spired by God from cover to cover? But what protection under the law can such a certifi-It believes in law and order, in truth and virtue. It would known appropriated most of the property to The Protestant Reformers who gained cate give? it is asked. Why may not any other organized Through this mysterious way, its own use. Christianity furnished Little Reason, Big Fuss. have every man, and woman a self-centered, self-forget-To cheer the hearts of those bereft control of an important instrument to new steam for an old engine. Fables society as well as the League endorse our mediumship and ting, spiritual-minded, all-loving being. It believes that Robert G. Ingersoll used to relate And saddened by dismay. like most other things, wear out and guide Catholic priests in their minisprotect us before the law? mankind has a common destiny. Its shibboleth is the have to be patched, gilded, or re-placed." an anecdote of a Hebrew who went trations, should have crushed the er-We are not dead, as you might think, Mediums are entitled to a fair answer to these quesmoral law, equal justice, life everlasting and eternal prointo a restaurant to get his dinner. Tho' gone from mortal sight. rant record, instead of giving it to the. tions. Here is our answer and the reasons. And the editor of The Progressive gress. The devil of temptation whispered in But live to love and help you still people and popularizing it." First, The enforcement of the ordinance by the recent It is to further these ends that the Chicago Spiritualists' Thinker, after a diligent search ex-In battling for the right. his ear: "Bacon." He knew that if decision of Judge Wells, of the Municipal Court, has been League is formed, and it asks and welcomes the support tending through many years, has there was anything that made Jehovah Our eyes a restless vigil keep A Lesson From Nature. relegated exclusively to the Police and Law. Departments and co-operation of all true mediums and Spiritualists of real white mad it was to see anybody reached the same conclusions as have On every move you make; of the City of Chicago. Chicago in its efforts for their permanent and successful We seek to influence all your ways The world has been made what it the vast army of thinkers who have eating bacon, but he thought, "Maybe Second, The Police Department has declared its inestablishment, that mediumship and spiritual truth may And every step you take. is by friction. The earth, at first & preceded and are contemporary with he is too husy watching sparrows and tention to recognize but one source of information, as to assume their rightful place among the forces of civiliza-But often you this power ignore. molten mass, was rounded into a him. counting hairs to notice me," and so the genuineness of mediums, from organized Spiritualism | tion and human progress. And take your reckless way, globe by equal pressure from all he took a slice. The weather was de-Tho' influence and suggestion sweet in Chicage. A. M. GRIFFEN. points without. As the surface cooled A Sorrowful Ending. lightful when he went into the res-We give you day by day. a crust of rock was formed. Internal A late telegram from a Wisconsin taurant, but when he came out the Cease, then, your sin, it robs the soul heat continued. Gases, confined for sky was overcast, the lightning leaped town read: Of wealth that is divine: are some people who would say that Again I see the cottage, If Christ Came to London. a time in the interior, when sufficient from cloud to cloud, the earth trem-"Wm. Stringhle, a farmer, hanged The Rev. R. J. Campbell, author of these two poor things would say that "The New Theology," "Christianity hell. If so, it cannot be very much and the Social Order," etc., delivered worse than the hell they left. Who Your life can never blissful be. Our home of other years. force had accumulated, bursted the himself to-day. Excessive Bible readbled, and it was dark/ He went back Nor filled with peace sublime, ing caused derangement of his mind, shell, while the crust fell back on a Would I could only gather into the restaurant, trembling with While you the course of evil go and is alleged to have caused the Some faith from out the past; smaller interior, and for want of room, fear, and, leaning over the counter. makes that hell? I make it, You a remarkable sermon in the City Tem-And righteousness despise, Could strew along the pathway, Some blossoms that would last. act." bilged, and mountain chains were make it. We all do our little to help said to the clerk, "Did you ever hear ple, London, one recent Sunday. His For here the soul that happy is The error consisted in the vicsuch a fuss about a little piece of subject was the miracle of Christ to make it -- not willingly but thoughtformed. Not once, but thousands of On earth lived wholly wise. Somewhere will joy awaken, tim reading the Bible for himself. lessly .- St. Louis Post-Dispatch. feeding the multitude. "The men who told the story were Orientals," he said, "and were not deceived in "The men Born of a higher birth; times this process has gone on and bacon?" And Ant It sought to mold its every act He should have done, as do the vast Hope covers the darkened places. will until the whole interior ceases to By principles God-given, majority of Christian readers, allowed A SABBATH REVERIE. As snowflakes cover the earth. And now it reaps that rich reward, be molten matter. Nobly Defined. the least. They used it to illustrate ALICE M. WARREN. the book to repose undisturbed on the the spiritual value of Jesus in the A perfect rest in Heaven. The water, formed by a natural We have noticed of late several at-A Sabbath day is ending. Proctorsville, Vt. shelf of a little-used closet, where It world. The feeding of the multitude chemical process, took up the work. The nightly shadows fall; tempts to define religion. Let Thomas This course you sometime must pursue was not the feeding of the body, but would have accumulated the dust of And softly kiss each other Fragments of rock, torn from their READS HUMAN BRAIN If you this bliss attain. Paine be heard: the feeding of the soul with the bread months, while he should have lis-Upon the fire-lit well. native bed, were rolled along the bor-For only as you cease from sin "Religious duties consist in doing of life. If Jesus came to minister to LIKE PRINTED PAGE. Outside the pure, white snowflakes tened each Sunday to choice selections Can you expect to reign ders of a shallow sea. By attrition us to-day and did not say who He was ustice, loving mercy, and endeavoring from its many pages-for there are All day so slowly fell; do you think 'His own church would Thirteen-Year-Old Michigan Girl . is In realms of light, with full soul to make our fellow creatures happy.' and dashing rock against rock, boul-Weaving a robe of ermine such-and received as divine wisdom receive; him gladly? I am perfectly sure it would not. It would regard Gifted With Wonderful Psychic That would be a fitting legend to be strength ders, gravel and sand were formed. On meadow, hill'and dell the residue. In that way he would To minister in love, placed over the doorway of every tem-Power. The immense banks of sand, every gaze into the darkness. Him as a dangerous revolutionary enhave escaped its contradictions, its For that, dear soul, is Heaven's bliss. gaged in upsetting order in the church ple devoted to God the wide world grain of which was made as we feebly With heart both sad and sore; Pure spirit life above. Battle Creek, Mich., March 6 .--- A inconsistencies, its obscenity, its disover. Let it be firmly and deeply in-A. B. PEDEN. describe, is the product of attrition. and state. And long for absent faces, Ethe strange gift is possessed by honoring character given the Uni-"If Jesus came to London to-day New York City. scribed on every human heart, and Hopple, a thirteen-year-old girl living Those whom I see no more. Their multitude, without other evi-He would not go down to the East End and talk to the children dancing versal Father; the wickedness, cruelmiss the loving voices with her grandmother, Mrs. Dolly dence, tells of the eternity that has observed in every home. Hopple, in this city. She is known as With laughter, glad and gay; ty and barbarity of the patriarchs, bassed. to the organ out in the street, say He Seriosuly III. "the girl from whom you cannot keep The hands, whose tender clasping. ship of Charleston, Kalamazoo county, prophets, and even its kings with was their big brother, and give them Leaving material matter, thoughts Mine own would feel to-day. and lived on a farm until four years We learn with great sorrow that secret." something to eat. He would not think seven hundred wives, and three hun-Ethel has a remarkable faculty of ago when her family moved to Battle coming in contact with opposing Afar beyond the hill-tops, our friend and occasional correspondcharity would meet the case, and if He hundred concubines who would have knowing everything that her family and friends are thinking about. This Creek. She is a very agreeable girl, unsophisticated and sincere, and very thoughts, produce mental friction; 'Mid olden trees and brown: did Hedwould not have very much to ent, Wm. Henry Burr, Esq., of Washremained unknown. Then he would give away. The East End of London this developed the intelligence we Upon a quiet homestead ington, is seriously ill. His age nearly she has had since a little girl. She large for her age. She has never have been honest in eulogizing that would be too much for Him. and He The snow comes gently down. now enjoy. No antagonism, and imread or heard of such a thing as psyalways supposed that all other chilor quite a nonagenarian does not volume as "the inspired Word of God," Dear, peaceful dwellers, gathered would have to work a fresh miracle becility would follow. The crash on dren had the same psychic power. chic phenomena. Her unusual wift promise an early recovery, but-the every day. If He did it would be Within that home to-night; just as the preachers do for hire. Dis-At Christmas time Ethel always has attracted much attention, and crash of the thunderbolt, while it very demoralizing. blessed hope the spirits bring is his, I trace the cherished picture, belief in the sacredness of the book knows just what presents are coming several men here interested in psychic "Jesus would strike straight at the splinters the towering oak, the growth In memory's glowing light. and he knows there is no death. He. to her. When her grandmother studies are making an investigation follows its intelligent and thoughtful causes which are making for poverty and degradation, and keeping the rich of centuries, still has its use in the And yet, some chairs are vacant, goes calling Ethel always tells withto report her case to the American and his faithful companion have our reading. The consequence is, the late Society for Psychical Research .--- The economy of nature. Little minds, inout failure whether the person to be That cheerful hearth around: believer is left nothing to stand on, so tenderest sympathies in their afflicand poor away from each other in visited is at home or not. She fore-Citizen, Ottawa, Can. capable of grasping the whole, war The little fair-haired sister. this modern world. He would expos with a rope around his neck, he tion. casts every case of illness in the on intellectual advancement, but it the whole system of giving people One in a distant city. family, can tell whenever company is plunges into eternity, where gloom True politeness is perfect ease and Eloquence may strike the ear, and good advice, while we continue only adds force to a vigorous brain to coming, and before being told that and regret awaits him, companioned profit by their material disadvantages. He would probe the thing to the bot-While treading life's rough ways; freedom. It simply consists in treatand causes it to stand firm, as does the language of sorrow draw the her family had decided to move to ing others just as you love to be Still keeps in fond remembrance, only by the sorrowing who have gone the tree, pelted by winds, which tear of compassion, but nothing can Battle Creek knew of the fact. treated yourself .- Chesterfield. tom, and would make us ashamed of before, and are waiting a friendly His boyhood's happy days. When talking to strangers, the past If you mant to know the opinion of reach the heart that is steeled with. strengthen its roots and increase their ourselves for never having faced the hand to lead him to the light. One other weary wanderer, and future of their lives comes to your neighbor, you want his honest prejudice .- Thomas Paine, in Crisis. number so as to successfully resist the situation before. O, noble heart and true! My shadowed life cries ever, Ethel as instantaneous mental pic opinion. You do not want to be de-"A few days ago an artist and his rude attacks of the warring intruder. The man who tries to preserve his Some men think they are full of ceived. You do not want to talk with tures, which she interprets. Many wife were found drowned in the virtues by putting them in a vault interesting instances are told of her faith because they are so fearful that a hypocrite .--- Ingersoli----Its deep, lone cry for you. They had chosen that end Thames. predictions of events. Genius always gives its best first: Hold your thoughts, your mind, always augments his vices by circulatthe Omnipotent cannot take care of Here in the Sabbath stillner ecause the struggle to live had been Miss Hopple was born in the townyour will in principle and you will prodence at last.-Lavater. 'Mid sadly falling tears; ing them too much for them. I suppose there Himself succeed.-Huling.

X 5 The Interesting Career of a Young Psychic.

Some Practical Experience of Justin Hulburd.

March \$1, 1908.

How limited is the knowledge possessed by the people of the prestime of the persecutions and brutal treatment suffered by true mediums for communion between the spirit world and our earthly sphere.

How few of the present generation realize the enormity of the persecution and slaughter of the so-called witches of olden time, the thousands burned at the stake or hanged. 'Why? Because they were mediums, through whose organism our spirit friends would prove to us they still lived and could return to tell of their home "over there."

But religious bigotry would have none of it. No, they must remain in the grave until Gabriel blows his horn, and then to be judged -some condemned to sit in the dazzling bright light emanating from a resplendent being, sitting on a great white throne, on whom you must gaze for all time. Others-the great majority-refused permission to associate with his immaculate immensity, but condemned to sizzle eternally in a hot place, which orthodox priestcraft in old times named "hell." When that name had lost its influence and intelligent minds could no longer be hoodooed by that name, the so-called servants of God changed it to "hades," thinking, presumably, that by such change it would lose some of its rank brimstone odor.

Think of the thousands, yes, hundreds of thousands of mediums sent by those religious bigots to live-as they claimed-and suffer eternal torture. Do you think those bigots have a true understanding of eternity? No; they are too narrow minded to comprehend the big, burly policeman came along, caught hold of the little one and extent of that of which they talk so volubly. Poor deluded souls, may their befogged brains become cleared and the "mist roll away," their manner that I thought some of the little creature's bones must have sight be cleared that they may see the beautics of a life of love and been broken, but when he arose from the ground I saw he stood up all charity, and welcome the teachings from those bright spirits who right. He smiled and threw a kiss to the people. would gladly teach them the Religion of Truth.

During the last century true mediums have been terribly persecuted, but the bigots dared not go to the extreme of putting them to death, although many would have been glad to do so.

"I will now give to the public a few instances in the life of little Justin Hulburd-a born medium-through whom spirits manifested to the public almost from birth.

Little Justin was subjected to most cruel treatment by his foster grandmother. Lady Robinson, when he would tell of people he had seen and children he had played with, whom she would recognize from his description as people who had been dead a long time; then she would whip the child for lying.

When his foster parents took him from his Scotland home to New York, whenever spirits manifested, especially when he would leave home and be arrested for preaching on the streets of New York, his foster parents would treat him most cruelly, saying they would whip the Devil out of him. Such was his life until at ten years of age his face with her parasol-that's what makes the blood on his face." spirit guides, to save him from such brutality, put him upon the stage where for forty years he maintained a brilliant position.

I have the manuscript of the "Life of Little Justin Hulburd, Medium, Actor and Poet," prepared for the press in a work of two large volumes which will be published when I can find a printing house to which the word Spiritualism is not a bugaboo, or I can find a Spir-Itualist who is not afraid to risk money for the publication of one of the grandest works ever issued in the interest of the Spiritual philosophy.

I have taken from the manuscript a few extracts, showing the persecution little Justin endured during the first ten years of his exist- picked up the child and carried it. ence in the material body.

In a communication from Justin Hulburd, father of the medium. given May 1, 1901, he said: This is the sixty-ninth anniversary of Justin's public mediumship-sixty-nine years ago in the part of Scotland where Sir John Robinson (who then had the care of little Justin) | understood it.' The chief of police told him. 'This is the third time resided, they were holding their annual May festival, and on this that child has been brought before me for disturbing the peace.' particular occasion Sir John Robinson had four horses hitched to the family carriage. When everything was ready to start for the festival the battle of Gettysburg. grounds, the friends and the family entered the carriage, the driver started the horses, they walked off pulling the driver from his seat, leaving the carriage standing.

servants or attendants that were present. She was going to have them chastised, but they one and all declared they had harnessed and hitched it saying to the little one, 'Now get up here on my knee,' and washing ip the horses to the carriage in the proper manner. Finally the old lady noticed little Justin, and saw he looked peculiar and concluded Who cut the gash in his cheek?' The policeman said he did not know. he was a witch. She told her husband to have him killed at once. The I told the chief that a boy said a woman had struck him in the face old gentleman got very angry and told her to go to hell. He then had with her parasol. The chief said: 'I think women are crueler to chilhis stallion saddled, took the children in front of him on the horse and dren than men as a general thing.' Then chief then took and kissed went to the festival grounds. While there some of their relatives from the little one, released him and handed him over to Mr. Edwards. sav-Perth arrived in their carriage. On their arrival the bottom of their ing: 'Edwards, you see that he gets to his people.' carriage dropped out; then the old lady became frantic and insisted on having the child killed. She talked to her relatives and succeeded in getting them to think as she did, so they put their heads together I heard a young girl, now Mrs. Cora L. V. Richmond, lecture on the to put the child out of the way. The youngest son of Sir John told his father of their plans. Then on in Washington Square." the old gentleman, without a word to any one, took the child to the north of Scotland where he had relatives living, and left him in their care. After a time his mediumship showed itself, so he had to move the child again. This time he took him to an island near the main land. There also the spirit manifested and again the child had to be moved. This time he took him to the capitol, Edinburgh.

of the passengers in the stage was an old brute of a Presbyterian minister whose name was Taylor. When the little one climbed the steps and entered the stage some of the passengers threw him out backwards because, they said, he was a witch. This old bloat of a minister did

not stay their hands from the atrocious deed. As he fell he strück a good sized stone; it hurt his spine whereby he was confined to his bed for the space of three months.

"His foster father had three of the passengers arrested, receiving damages to the amount of five hundred dollars. One of them testified in court that this brute of a preacher told them to throw the little witch into the road.

"So you see how they treated this little medium seventy years ago." The following is taken from the communication of Gen, Robert E. Lee

"When I was a young man I made a visit to New York City in company with another young man whose name was Meade. As we were walking along on the outside of Washington Square we discovered there was a large crowd collected in the Park. Meade said to me, 'Robert, let us enter and see what it means.' We walked into the Park and discovered a little child standing on a bench—a wee little creature. He was talking with a broken Scotch, and spoke of the 'Needs of the

Time,' I was then a full-fledged Christian, and some of his words shocked me. Many of the women and men in the crowd said he was crazy and some devil had possession of the little creature. Finally a dragged him down from the bench; he dragged him in such a rough

'The burly Irish policeman said, 'Ye little spalpane, you're at it agin, are ye? This is the third time I've had to take ye in.' He went off dragging the child in such a rough manner that Meade broke through the crowd, went up to the Irish policeman saying, 'You stop dragging that child in that cruel way, or I'll make it hot for you." The policeman said, 'G'wan, now, its none of your affair.' Meade said, 'I will make it my affair, for I will walk to the station house and enter a complaint against you for cruelty to children.' The Irish policeman laughed and said, 'You'll have all your walk for nothing, me buckey lad.

"Meade and I followed the policeman, while a crowd followed us. noticed the child's clothes were torn, and inquired of some of the children if they knew how his clothes became torn in that manner. A boy about twelve years of age said, 'Yes, sir, I know; the women tore his clothes dragging him off the bench. He got up again onto the bench and commenced to talk, when one of the women struck him in the

"As we were walking towards the station house, the policeman dragged the child in such a way that he became tired and could not walk any further. Some of the children hissed at the policeman and called him an old Irish galoot, and why didn't he give the child a chance to walk right?

'Just then a very nice-looking gentleman came along with some papers in his hand. He stepped up to where we were standing and looking at the child sitting on the ground panting for breath, said, Dennis Kelly, you pick that child up and carry it to the station house. I know who he is: I'm acquainted with his people.'3 The policeman

"When we reached the station the policeman told his story, how he found the child again preaching in the Square.

"Mr. Edwards-the gentleman who came with us-spoke to the chief of police, saying: "There is something behind all this, if we only

"This same Mr. Meade became your famous Northern General at

"The chief of police looked down at the little one and said, 'Why do you disturb the peace so much by getting a crowd by you and talking to the people?' The little one looked up at him, smiling all the Lady Robinson-the grandmother-got very angry and scolded the time, when he said: 'Mon, I canna help it: I has to dee it or I burst.' "The chief ordered some water brought. He took a towel and wet off his face, he said to policeman: 'How did this come? "This happened long before the days of the Rochester knockings. "Twenty years afterwards, when the human mind had grown some, same theme-'The Needs of the Time'-that I heard the little one speak

him, take him to the station house and lock him up.' The policeman spoke to the little boy, saying: 'You must come with us; you are making too big a racket here.' He said to one of the policemen: 'Will you carry me fig-a-back if I go with you?' The policeman said: 'All right, boy, get on.'

"They went off towards the station house, the little boy singing, When You and I Were Young, Tom.' The other policeman had to hold his sides, from laughing so much.

"A big crowd followed, shouting: "The young blasphemer has collared a policeman.'

"Finally we got to the station house, but no one was permitted to enter but the policemen, the little one and the minister. After a little while I slipped into the station house unnoticed by the policemen. I went over to a bench and sat down by the little boy. I took one of his hands in mine; he looked at me and smiled with those glorious eyes of his. He put one of his hands on my head and smoothed down my hair, saying: 'Little girl, there is a happy future for you; but blood must be shed before it comes to pass.'

"The minister must have heard what he said, for he turned around and yelled out, 'The imp of hell is a witch, besides a blasphemer of the Christian God.' Then the policemen ordered me out of the station house. In the doorway stood that woman that cried so much while he was singing and talking. She said to the policeman, 'If you will only permit me to kiss those pure, innocent lips of that child, I think I can become a good woman.' The policeman picked up the little boy from the bench, carried him to the door, saying to the little one, Would you object to kissing this woman?' The little one said, 'Oh,' no, I like to kiss good women.' He threw his arms around her neck. then kissed her on the lips several times, after that he placed his little hand on her head, saying, 'Good woman, you will become a great worker in the vineyard of souls.' She said, 'Thank God, never again shall I place a glass of liquor to my lips. I call upon God and you men here to witness what I say. Please let me stay here to-night in order that I may sober up properly.' They did so.

"The four policemen that were present in the station house each one kissed the little one in turn. The chief of police said, 'Hand him to me.' He too kissed him, saying at the same time, 'If you are in league with the Devil, as this minister says. I think to-day you have saved a soul from hell.'

"The minister cried out, 'You're all blasphemers of the worst kind; the little bastard has bewitched you, and I leave you to the Devil, for he will own you at the last.' He rushed out of the station house, and as he was going down the steps Joe stabbed him in the leg with a big pin. He jumped and hollered, 'Dear Jesus, have mercy on me. I feel the pitchfork of hell already,' which sent the crowd off into a big laugh. The young ones should after him until he was out of sight.

'After the crowd had dispersed. I went up to the station house door and asked the chief of police, 'Would he please let me kiss the little boy. I liked him so much.' He called the little boy up to him and said, 'Would you mind kissing this little girl? 'The little boy said, 'No,' and then kissed me; then he asked the man if I could stay with him in the station house. The man said, 'All right, until his people come after him.' I remained all that night with him in the station house. He, the woman and I slept in one bed that night.

"A man called for him in the morning, and oh! how he scolded him; he scolded him so hard that I commenced to cry. The little boy took my hand and said, 'Don't cry, there will always be fools in the world.

"That woman became Mrs. Spring, the great missionary to the Five Points.

"I have discovered since I came to spirit life that little boy was Justin Hulburd, the medium, through whom I give this communication.

Matilda Herron, the actress, was giving a communication. She had proceeded but a short time when she was interrupted by a spirit impersonating an Indian, who took the control from her. She said. "A more fiendish expression I never saw on the face of a human being. It was soon driven away by the medium's band and Miss Herron resumed :

"Miss Davenport asked me to come here and give my evidence, when I was attacked by that vicious spirit who represented himself to be an Indian, but is a low, degraded Catholic spirit. who bore the name of Father Kelly, and tried to break up my communication.

"You will have to watch the medium closely, or they will kill him, as they do not wish the ancient spirits to communicate.

After Miss Herron had resumed and proceeded for some time, she was again interrupted by that fiendish Catholic spirit, who suddenly commenced snatching the pillows from Justin's head-he was lying on a couch-and throwing them. Doctor Meyer, who was present, immediately grasped the brute by the wrists and looking him steadily in

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by the entire family and will last for years. The germ-destroying and health-pro-ducing vapors generated in the "Ao-tina" will penetrate the innermost or-gans of the head; therefore, as a relief for catarrh, hay fever, boronchitis, deaf-ness and all other aliments produced by cold and catarrhal deposits "Actina" has no equal. Permit us to send you a copy of our 64-page book, which illustrates and de-scribes the cause and relief of diseases of the eye, ear, nose, throat and head. It will interest you and is fully worth the postal card that will bring it. Address Actina Applance Co. Dept. 342P, 811 Walnut St., Kansas City, Mo.

Some Good Books.

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Lotus-Eating; that Which is to Come. "The World Beautiful." Second Series. Comprising The World Beau-tiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Un-seen World seen World.

seen World. "The World Beautiful." Third Se-ries. Comprising The World Beauti-ful; The Rose of Dawn; The Encir-cling Spirit World; The Ring of Am-etayst; Paradisa Gloria. "After Her Death, a Story of a Snumer." This book contains a por-trait of Kata Field and a sketch of

trait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu. "The Spiritual Significance." Contains the following interesting chap-ters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life, "From Dream to Vision of Life,"

As the title implies, itcarries one from the mortal to the immortal life; ll of sniritus Full of spiritual thought. "The Outlook Beautiful." Con-tents: The Delusion of Death; Real-izing the Ideal; Friendship as a Di-vine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Mo-ment May Dawn on any Hour. "The Life Radiant." The motio of this book is "Evolven It Evolven It

'During the child's stay in the capitol the grandfather heard a voice saying to him: "Bring the child home. The spirits will leave the child for a time, and then take him to a new country, and there use him to spread the light to the world."

It is hardly necessary to say, the horses were unhitched and the manifestations at the festival grounds were done by spirits.

Doctor William Vaname, who was also a child at the time of which he writes, gives the following, which I take from a communication given for the life of Little Justin (in after years he also became a powerful medium):

"The child, Justin, was a natural born medium. He was looked upon by the human race as a strange being, and an uncanny creature to hold speech with.

"When we were both children living in the same neighborhood, my parents forbade me to hold speech with him. He had little frizzy ringlets all over the top of his head, which the people called 'devil's knots,' and when he became angry and the fire snapped from those eyes and the ringlets shake and snap on the top of that saucy head, your soul's desire to live an abandoned life. You are good men, women then we fled in terror, for we thought the wicked creature was working up some evil spell. So we had been told by our devout Christian located." parents.

"I knew him when a child to make predictions and they would be fulfilled to the letter.

"I remember one day a number of us children were standing on the bank of the river, when this individual came towards us. He spoke in much. broken English, saying, 'Canna ye see the boat ganging doon !' pointing to a boat out on the river, which contained a number of people singing songs and playing on instruments. We children standing on the bank were delighted with their music. We listened to their singing and watched the boat glide along the water, when all of a sudden it was drawn into a whirlpool and sank out of sight and all the people were drowned. We fled in terror, screaming. Our screams brought older people out to see what was the matter. We told them that the witch had worked a spell on a boat in which people were singing, when the little witch pointed at it and it sank out of sight, and all were drowned.

"They fell to and beat the child unmercifully. When they had finished beating him, he stood there saying, 'I wish I was back home wi' me auld grandfayther. He's aw that loves me noo. Ye dinna ken the truth when ye see it.

"I remember when Justin was about seven years of age he was sent on an errand by some of his people, which took him some little ways into the town. The distance was more than two miles. On returning he told them that that child was a blasphemer against the Christian God. thought he would ride back in an old stage that was on that line. One was a nuisance and disturber of the peace: 'I command you to arrest

From communication of Sada-the-lone-one-a denizen of the "Five Points," New York:

"One Sunday morning a pretty little boy strolled into the 'Five Points, rather richly clad. The little child stood on the corner, saying to the people: 'Come and listen to me. I want to talk to you. The low, degraded and blear-eyed wretches commenced to jeer and

make fun of him. A large number of the children remained silent to hear what he had to say, Joe and I amongst them.

"The little one raised his pretty face towards heaven. He uttered a fervent little prayer, and, oh! how beautiful I thought the words were as they came from his lips. He finished up by saying, 'Oh, God, bless them all, these thy children, for thou hast said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Then he sang a beautiful song. They applauded him when he had finished. It was so pretty that I noticed a woman that

stood near by crying all the time he sang. "He told us that hell was within us, it was in our souls and it was only through the moral lives we lived that we could dig it out. Many of the degraded people laughed and said: 'The brat's a fool.

Hell's down below, and heaven up above.'

"He said: 'If you wish to come nearer to God you must purify your lives by helping each other to get out of this degradation that you have fallen into. Hell is only a place in your mind, created by you have fallen into. - Hell is only a place in your mind, created by

"A lot of them commenced to laugh and mock himi." He said; 'That quality is also in your soul. Now I want you to repeat the Lord's Prayer with me.' He commenced to repeat the Lord's Prayer, and the only one that repeated it with him was the woman that cried so

"All of a sudden a low, degraded strumpet caught hold of his beau tiful hair and tried to drag him into the gutter. As she did so Joe kicked her and knocked her down, kept kicking her until she released his hair. He cried out with the pain, but went on preaching again.

"By this time a large crowd had collected around him. He told them God was no personal being. He was a universal principle and loved the children of men.

"Just then an old minister came along who used to preach sometimes for the degraded wretches of the Five Points. His name was Clark. After he had listened a little while he cried out: "Sacrilege!

Blasphemy against the true Christian God! The child is influenced by the Devil. It's one of the Devil's imps passing itself off for a pretty child. Call the police and take it away; it is a blasphemer of the worst kind; stop up your ears and don't listen to it. It's the Devil. come to earth trying to ensnare you poor creatures of the Five Points who have lost all sense and reason you ever had.

"Two policemen came up to see what was the matter. The minister

the eye, commanded him to leave, which he did after cursing us terri bly and swearing he would kill the medium if he allowed these communications to go to the public."

What can a religion be that cannot bear the light of truth and can only exist through the ignorance of the people.

'I am glad to give the communication to the public, and you two gentlemen can tell what a genuine medium has to pass through.'

Justin at one time was connected with the thearical company of Edwin Forrest-the great tragedian. They were en route by steamer from New Orleans to St. Louis. While the steamer was stopping at Memphis Mr. Forrest and Justin went up into the city. They had seen but little of the town when Justin said to Mr. Forrest, "Go back to the boat and get your trunks, the boat will take fire and be burned." Mr. Forrest immediately returned to the boat, had his trunks sent to a hotel. He then told the captain what Justin had predicted. The captain got angry and told Mr. Forrest that he knew his business and required no instruction. About an hour afterward the boat took fire and was burned to the water's edge.

The captain went to the landlord of the hotel and told him Justin was a dangerous character and advised him to send him from his house. which he refused to do. E. W. HULBURD.

GOOD WORDS TO OUR READERS. or screw got loose, or bearings needed attention, attend to it at once before

a breakage occurs, and it is easily "Good words to Spiritualists" in the remedied; don't put it off until Feb. 22 number of The Progressive break-down occurs, when it will be Thinker, by Ada May Krecker, strikes my approbation so well that by your come serious.

Now when some part of my body leave I will add to it, by giving my exgets out of tune. I go to work with perience, as experience is far ahead my thoughts as material to repair of theory

I have had considerable experience, with, and my hands to get up action i have had considerable experience, man and my hauts to get up action, being seventy-nine years of age, with manipulate the parts needing treat over forty years of experience in our ment, using strong mandate thoughts, and amusements with a keen relish. My other half left me for the "ever-I have, without the use of medicine and children, if you only understood where the good quality was green shore" several years ago, and of any kind, successfully treated myam homeing with my good children, self for cancers, heart trouble, appendicitis, eczema, rheumatism, neu contented and happy. Have a fairly ralgia, eye trouble, etc., and thus am good constitution, have always had enabled to care for this body and temperate habits, don't use tobacco in any form, no intoxicating drinks of keep its parts evened up, when it will mature like ripened fruit and drop any kind, eat but little meat, don't away, and the real "I" go to join the dear ones "over there" when there drink while eating, take all the outdoor exercise I can, have regular will be a happy reunion. sleeping hours. So much for the hy-

The Spirit Should be Master. gienic part. I got here from the church. and Now I have given some of my exhave been learning ever since, am a constant reader of The Progressive perience, that others may profit by it, for all we know is what we learn, and f we have the help of others we are Thinker, and keep in touch with its lofty aspiration, also keep in touch that much ahead.

with the dear ones "over there." I think every person with a fairly which never fails to give me some strong will power or personality can thing sweet to think of, creating harlearn to master their own body (or monious thought vibrations. But as machine). Use good judgment-don't overload it, or over-work it, and ex-I learned that "I" am the spirit, and (or machine), and that "I" had the power, if "I" would but use it, to care pect to repair while the load is on. Unload first, then go for repairs, Don't undertake too much at first, or for it and keep it in good condition, you fail and lose your confidence. and all without medicine, too. Then Work up-practice makes more pera new and happy thought struck me, fect-but space forbids me to add more at this time. thus opening to me a new road in life.

Take and read The Progressive Possessing the power to keep my body in good shape for an indefinite time, probably as long as "1" wanted it. Thinker-learn and keep posted. It is a pearl of great price, and we "I" then went to caring for it on the should always wear it near our hearts. same principle as I ased to my farm J. PEFFLEY. Chicago machinery, that is, whenever a tap

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

"From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought. All of these books are in uniform binding, and are especially appropri-

ate for gift books. Price \$1.00. each,

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." "The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. 'None can read it with-out pleasure and profit. Price 50c. "The Majesty of Caimness." By William G. Jordan. Price 30 cents. ... "The Kingship of Self-Control." By William G. Jordan. Price 30c. "Every Living Creature;" "The Greatest Thing Ever Known;" "Char-acter Building." By Ralph Waldo Trine. Price 35 cents each. "Fate Mastered. Destiny Fulfilled." By W. J. Colville. Price 30 cents.

By W. J. Colville. Price 30 cents.

BOOKS FOR THE WORKERS.

"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing, By James H. Stevenson. Price \$1.50.

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horst-mann and Victor H. Tousley. Price \$1.50

"Modern Carpentry and Joinery." By Fred. T. Hodgson. Price \$1.00. "Practical Bungalows and Cot-tages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson.

Price \$1.00. "Practical Carpentry or the Build-

er's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2,

\$1.00 each. "Common Sense Hand-Railing and Stair-Building." Price \$1.00. "Modern Carpentry." Price \$1.

These valuable books are by Fred. T. Hodgson. Price \$1.00 each, or four for \$3.50.

These and many other good books can be found in our Catalogue.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. chirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

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

recitation by Baby Vinto, a little tot

G. G. Lee, president, writes from

Oklahoma City, Okla .: "There is

only one State Spiritualist Association

in Oklahoma, and it is chartered by

the N. S. A. There are three state

missionaries, and any one wishing to

organize a local society can get blank

applications for charters, which are

issued only by the president and sec-

retary of the State Society. Frank

Aunlauf, route No. 2, Oklahoma City

The Cause in Battle Creek, Mich.

To the Editor: Will you grant me

space to say a word concerning the

work in Battle Creek, and thus per-

haps encourage some of the other lo-

done, to go and "do likewise."

calities, in which less work is being

have a good, live society here, which

holds meetings every week, including

a thought circle every Tuesday after-

noon, a message meeting Wednesday evening and a sewing club meeting

every two weeks; also, we have a good Lyceum and a Temple Club,

both of which are very much alive

of Lyceums, gave us a call and had a

heart to heart talk with our children.

Mrs. Schauss was gladly welcomed by

get her visit, and would bid her a joy-

recent days was the celebration of the

forty-fourth anniversary of Mr. and

Mrs. John Estell, pioneer workers in

the society and cause. The exercises

were a complete surprise to the guests

of honor, they knowing nothing of it

until the carriage was sent to the

A fine impromptu program was ren-

dered, a dainty supper partaken of

for forty-four years, and as a penalty

were senteneced to continue to thus

live for a period of some thousands of

year; and lest they forget the

sentence, they were made the recip-

We

dered.

evening."

s secretary."

TO THE SPIRITUALISTS OF OREGON

The State Board of Spiritualists earnestly desire to come into commun-leation 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. 953-3t

Nicholson of Boston, who gave many messages, and whose work with us as test medium was unexcelled. We hope to have him with us again. The play "Old Acre Folk," by our dramatic club, was a big success in every way; the net receipts being nearly \$100. Every play presented

by this organization has received high praise in our daily papers, and the good times resulting have done much to interest the young people. Last week the club was banqueted and en-tertained by Mrs. Nathan Brewster, Mrs. Wm. F. Bogue and Mrs. Albert P. Bilnn, plates being laid for 28 guests, and a most enjoyable evening was spent in feasting, games and music. We are now preparing for a big time on Sunday, Mar. 29, in com-

memoration of the 60th anniversary of Modern Spiritualism. A special musical program is being arranged, and we shall have the well known test medium, Mrs. Emma B. Smith, of Lawrence, Mass., with us, besides our regular speaker and others. Instead of talking about decadence in our movement, numerically or otherwise, we believe in the power of thought, and thinking success continually helps to attain it, as we have demonstrated. Perhaps some of our eading workers might profit by adopting this idea."

Mrs. C. Fannie Allyn, the noted lec-turer, writes: "I hope to call on you personally before the summer brings its sunshine. I want to say that your paper is growing in favor, and that helps me. When we can get out of the shadows of the past, taking with us the good, we will then leave the errors to fertilize the ground by change of form."

Julius Wagner writes from Alleous welcome again. Not the least interesting event of "The Church of Life, gheny, Pa.: Grand Army hall, is doing a grand work here. Every Sunday brings something new. Conference meetings are held every Sunday afternoon, Sunday, Mar. 8, I did some missionary work, giving away several copies of The Progressive Thinker. In par-ticular I drew the attention of the audience to the grand lecture by Prof. Lockwood, answering Rev. Hunter. It was an intellectual treat. I also spoke of the lecture by the late Col. Ingersoll on the Devil. In fact, I and several speeches made, to which Mr. and Mrs. Estelle responded gracefully.¹¹ They were tried and found guilty of having lived together claimed that every Spiritualist in the land should subscribe for The Progressive Thinker. I wish to mention Mr. Joseph M. Francis, the chairman. He is a very entertaining talker. He makes every one feel welcome. The writer gave a reading phrenologically. The gentleman I read claimed it very

correct."

lents of suitable, presents to remind Carrie H. Mong, secretary, writes them. from Muncie. Ind.: "The speakers Altogether a most enjoyable evenfor the convention of the Indiana State ing was spent, and after the festivi-Association, to be held in Indianapoties, the guests departed, feeling that lis Mar 20, 21 and 22, will be Dr. another ray of light had fallen athwart life's path, Geo. B. Warne, of Chicago, president of the N. S. A., and Will V. Nicum, of The writer has been speaking for Dayton, O. The message bearer willthis society since October, with the be Mrs. Josephine Ropp, Mrs. Francis exception of a few Sundays spent in Ruddick, Mrs. Mattie E. Hayden, Mr. Chicago. Preparations are under way W. C. Jessup, and Mrs. Anna Throndfor a big time on anniversary Sunday, sen, if she gets home in time from for we are going to have a gala time. It would be well for those living in Lake Helen, Fla. Reports indicate that all societies will be well reprenearby towns to remember this fact, sented and personal memberships con-tinue to come in." as they will want to come and par-take of the feast prepared for that C. L. Hatch writes from Appleton day. I believe there will be three hall, 9 Appleton street, Boston, Mass.; sessions-virtually an all-day session; and it is well to remember that it is 'The First Spiritualist Ladies' Aid will celebrate the anniversary of the last Sunday of March. modern Spiritualism in the above hall on. Friday, Mar. 27-three sessions. Admission, 10 cents. The following talent are expected: Mrs. N. J. Willis, Mrs. Carrie E. S.Twing, Mrs. Kate Stiles, Rev. F. A. Wiggin, Rev. A. P. Blinn, Mrs. Cunningham, Mrs. Chapman, Mrs. A. S. Waterhouse, Mrs. Nellie Abbott, Mrs. Belcher, Mrs. M. S. Butler, Mrs. Nettle H. Harding, Mrs. I. P. A. Whitlock, Mrs. C. F. Allyn, Miss Etta Willis. Miss Creighton will give original poems; Mrs Haidee Hall, vocalist: Mrs. Mary F. Lovering, accompanist. Dinner and supper will be served at the hall." Mrs. Dr. Caird. secretary, writes: The monthly business meeting of the Illinois Sunflower Club was held at Lincoln hall, 70 East Adams, street, Chicago, Tuesday, Mar. 10. An unusually large attendance was on hand, and matters of interest were discussed. . The society is in a most flourishing condition. The next Tea Party will take place Mar. 24. Mrs. Allison will serve. Good mediums will be in attendance. We hope mem-bers will inform their friends. Make a special effort to bring out all you can, thus helping a good cause along. The Club will also on Friday, Mar. 20, celebrate its third birthday Supper will be served from 5:30 to 8, to be followed by a fine entertain ment and dance. Tickets, including all three, 25 cents. Come and bring your friends. Make this a red letter day for the Sunflower Club. Let this be the best birthday party in the history of the L. S. C. Remember Washington hall, 70 E. Adams street.' Correspondent writes: "Prof. eck's lecture Sunday afternoon upon "Telepathy" was very fine and should ave been heard by all Spiritualists in the city. The dance and supper Saturday evening by the Golden Rule Society was a success socially and financially." Correspondent writes: "Dr T Wilkins spoke for . the Progressive Spiritualist Society Sunday evening, Mar. 15, and Mrs. Hilbert, the pastor, gave some excellent messages. The Doctor speaks for the Spiritual Science Society at Rockford, Sunday evening, Mar. 22." The sixtieth anniversary of Spiritualism will be properly observed and celebrated by the Golden Rule Society, Chicago, at O'Donnell College hall, Saturday evening, Sunday afternoon and evening, Mar. 28 and 29, with an elaborate program, and invite every Spiritualist in the city to help celebrate." Carrie L. Hatch writes from 9 Appleton street, Appleton hall, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual. The Costume Supper was a great success, some thirty prizes being given away. The ladies were dressed in many varied costumes, and a lively and delightful entertainment was held. A grand march at 8 p. m. by the cos-

tumed ones, after which the singing Michigan Spiritualists, Attention. of the Star Spangled Banner, in which all assembled took part. Singing and

Kindly bear in mind, the annual convention will be held this year May 8, 9 and 10, instead of August, as in former years.

of four years old, added much to the entertainment. Humorous stories by The convention will be held in Mr. E. Wargen Hatch were appreciat-Lansing, Mich., and nothing will be spared by the Lansing Spiritualists to ed by all, especially as this was his first appearance since his severe illmake the meeting a profitable one to ness. Musical selection by Miss Alice to all who attend. The meeting is to be a three days' session-plenty of time to transact Waterhouse, planist, Mr. Sam Gra-ham, violinist-these were well ren-The hall was cleared and business, and evening and all day Sunday meetings. All delegates will be entertained by Lansing friends. dancing was indulged in until 10 p. m. This closed one of our pleasant meetings. Remember the anniver-Trusting all societies will bear in sary exercises, Mar. 27, all day and nind the change of time, I am,

Sincerely, MRS. EMMA SNOW HOYT, Sec. M. S. S. A. Battle Creek, Mich.

Edgewood Camp. Will open July 12, and continue three consecutive Sundays. At its lose the annual state convention will. be held on the camp ground, two days being given to work of convention. For further particulars, refer to the secretary, Mrs. Jennie French, or the president, R. F. Little, general delivery, Seattle, Wash.

WHAT MATTERETH IT?

What mattereth it, All the idle cries and chatter. All the praise and the blame, What is earth-life,

Tell me, brothers, What is earth-life but a name? Cries are lost in the morning breeze, Sighs are drowned in the evening air;

Idle words-just idle chatter-What does it matter-why should we care? and doing good work, Last Sunday Mrs. Elizabeth Schauss, the National superintendent

What mattereth it. . Angry jeer or friendly praise? Áв sow, so shall we reap. What does it matter, Tell me, brothers.

the Lyceum boys and girls, and, What does it matter, why do throwing off all reserve, she talked herself right into their hearts and memories. They will not soon forweep?

Sowing chaff we reap but sorrow, Sowing grain we reap but gold; What does it matter-this idle chatter-

Wht does it matter when all is told

What mattereth it, Though the world condemn us, Though all condemn, if our soul ap-

prove? What power has blame, Tell me, brothers,

What power has blame our souls to door for them, and they were brought to the hall where a large number of move? Words are lost in the realms of space friends were assembled to greet them.

Deeds are traced in the souls of men. Idle gossip: When Heaven is reached Will such as that disturb us then?

What mattereth it, What others say we do and think? Will they our harvest gather in? What gift has praise.

Tell me, brothers, What gift has praise to lessen sin? As we sow, so shall we reap-Life's harvest in, life's harvest in If we do right for the sake of right, Though the world condemns, we do

not sin. --- Mrs. Cora Covey.

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.]

fine, green, body-brussels carpet was Passed to the unseen from Greenpurchased for the rostrum, together wich village, Mass., from the home of with three handsome leather-covered, her son-in-law, Levi N. Chamberlin, oak-frame chairs, which were present-Mrs. Abigail Richardson-Johnson. ed to the Association on a recent Sunwidow of the late Joel Johnson of day morning by President Mrs. Law-Dana, Mass, aged 92 years. A worence, in a concise speech, most

Important Notice. To the Readers of The Progressive Thinker: As State Missionary of the First Spiritual Association of the State of Oklahoma, I am ready, upon call, to charter and organize new societies. As lecturer and test medium for our noble cause, I am ever ready to help in the advancement of Spir

itualism and its philosophy. I will be pleased to hear from any one needing my services. REV. S. E. G. THORP, State Missionary. 128 W. Tenth Street. Oklahoma City, Oklahoma.

MASS MEETING.

Philadelphia Spiritualists.

tive there was formed The

Spiritualists of Philadelphia.

questionable.

been an unprecedented success,

theater people informed us was estab-

lishing a new record, as they had never before had a similar occurrence.

and 30, at which all worked

and others.

treat.

Sincerely

To Be Held in Grand Rapids, Mich. Mar. 21 and 22.

Will J. Erwood, the young and eloquent speaker, will be the main worker present, assisted by Dr. A. B. Spin-ney, Dr. Batdorf, J. C. Andre, Mr. J.

Walker, Mrs. Belle Fuller, messages, using crutches. A cordial invitation is extended to all Spiritualists and progressive think-

ers to make an effort to hear this talented worker. All those within reasonable disweeks in expensive sanitariums without relief.

tirely. It is a wonderful thing," says Rev. J. Holz, Chicago.

pair to-day-

Successful and Instructive Methods of a cent. We trust you for a square deal. Don't delay, but send to-day

To the Editor :- On the arrival of for the free trial drafts and also our free book which explains clearly why Mr. Thompson with us no working It will cost you nothing to try. Magic Foot Draft Co., X08 Oliver Bldg, auxiliary society which could assist the Association was in existence. At the Rev. G. Tabor Thompson's initia-Jackson, Mich. Send no money, Silona Write to-day. Temple Circle, and to the activity of the ladies composing this society is

due a great portion of credit for the SUNDAY MEETINGS IN CHICAGO. success of the First Association of

The Church of the Soul, Cora L. V. The Church of the Soul, Cora L. V. Richmond, Pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home, 3802 Ridge Boulevard, Fri-day afternoons, to receive calters. The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Sup-per served at 6 p. m. The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Bu-ren Opera House, corner Madison street and California avenue. Service at 7:30 (p. m. The six months of its existence ending March 4, under the able presidency of Mrs. H. C. Lawrence, has and the appreciation of her leadership by the members was shown in her unan-

imous re-election for the ensuing six, months. It is impossible to overstate the efficiency and push of this able

lady, whose executive ability is un-Organized early in September, and p. m. The Fraternal Order of Spiritualists,

the first officers appointed by the Board of Trustees of the parent association, on the assemblage of the ladies interested it was decided to col-

lect dues of five cents per week from each member, the effect of which from the start has been a pocket piece in the treasury. To raise a donation of \$100 to-

and California avenue. Service at 7:36 (
m.
The Fraternal Order of Spiritualists,
Dr. Alex Caird, president. Services at
Hygela Hall, 406 Ogden ave., at 2:30
p. m.; circles, 4; supper, 5; Song services
6:30; concert, 7; evening, 8.
Metropolitan Spiritual Society, Pas-tor, Mrs. Maggie Waite; meet at 8 p.
m., at Unity Hall, 434 31st st., cor.
Wentworth Avenue.
The Church of Progressive Spiritual-late, (colored) holds services at 3229
Vernon avenue, every Sunday, from 4
to 7 p. m. No door fee. All invited.
Rev. J. H. Demby, Pastor.
The Progressive Spiritual Society holds services holds
services at 8 p. m., conducted by 1sr.
Society of the Psychic Forces holds
services at Wilcox Hall, 361 E, 43rd
street. Mrs. B, Hilbert, manager.
Society of the Psychic Forces holds
services every Sunday evening, also
Wednesday evening, at 7:30. Lecturo, music and messages, 320 Flournoy st.,
Mary B, Hill, pastor.
Spiritual meetings held every Sunday, 153
E. Sortices every Sunday evening, also
Wednesday evening, at 7:30. Lecturo, music and messages, 320 Flournoy st.,
Mary B, Hill, pastor.
Spiritual meetings held every Sunday evening, at 319 E, 55th st. Good mediums in attendance.
Biblical Spiritual Society holds meetings at 56th st. and Madison avenue; conducted by F. E. Loner. word the re-decorating of Temple, a theater party given in October netted about this sum. We had close to 300 tickets to sell (most of them at 75 cents), from the proceeds of which was received 50 per cent., and that we did not return a single ticket the

A Bazar given November 28, 29 with heart and soul, brought in more than \$200, with which some 50 yards of

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

ings every Sunday evening at both St. and Madison avenue; conducted by Rev. Esther M. Cahoon, and other me-diums. The Universal Occult Society meets at 31st street (old 77) at 3 and 8 p. m., Sundays; meeting conducted by Mrs. Maggle Henry. Home address 3103 Prairie avenue. The Golden Rule Spiritualist Socie-ty holds services every Sunday at 3 and 8 p. m., sharp, at 43 South Pauling street, between Washington Boul, and Park Ave. Nora E. Hill, pastor. The Roseland Spiritual Culture Club holds services in Rock's Hall, 11626 Michigan avenue, the first and Ufird Sundays in each month. Good music, good speakers and good message-bear-ers are always on hand. Mrs. J. Long-staff, president: residence, 7932 Kings-ton avenue, Cliy. Tho Starilght Spiritual Society, 586 32nd street, holds services every Sun-day evening; also Monday evenings and Friday afternoons. Mr. Bunde, pastor: Mrs Weinick, medium. No door fee. Everybody welcome. The Chych of Spiritual Revelation holds services every Sunday evening, at 8 p. m., 5963 South Hildsted St. The public cordially invited. Conducted by Edward Dierkes. The Light of Truth, Mrs. Burland, Pastor, Meets every Sunday at 528 W; 637d St. (Hopkins Hall). at 2:30 and S p. m.; also free spiritual rements given between 2 aand 3, also 7 and 8 p. m. propriate, showing in her expressing so much in a few remarks her sterling quality of brain and intuition. A lecturn, to replace the cumbersome old pulpit is enroute to Philadelphia from its manufacturers, who advise us it is the handsomest ever. It is made especially for us from the finest oak, to a design chosen, and the carving required much tedious work and extra care, but it is far from having an orthodox appearance, and when it completes the furnishing of rostrum it will seem to all who attend our services from both this and the other world a far less barren place The Circle supplies flowers every Sunday (afterward sent to some one who is ill, and so do double service), and assists the Association The placing an electric advertise-

March 21, 1908.

RHEUMATI

Let us send you ON FREE TRIAL at \$1 pair of Magic Foot Drafts, the great Michigan External Remedy, which is curing thous-

ands-Just SEND YOUR NAME ON A POSTAT

Let us cure your Rheumatism (no matter where located, how severe, of whether it is chronic, acute, muscular sciatic, lumbago or gout) with our powerful yet harmless Magic Foot Drafts. They have cured cases of 40) years' standing where doctors and

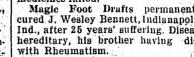
Magic Foot Drafts permanently cured J. Wesley Bennett, Indianapolis, Ind., after 25 years' suffering. Disease hereditary, his brother having died

Magic Foot Drafts permanently cured Mrs. C, Tena Segoin, Auburn, N. Y., after ten years of suffering and

Magic Foot Drafts cured N. F. Bogguss, 326 W. 61st St., Chicago, after trying six doctors and spending six

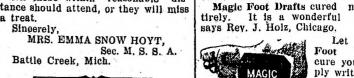
Magic Foot Drafts cured me en-





nedicines failed.







every Sunday afternoon and evening, commencing at 2:30 sharp. Don't the medium of the New Chain of Torget. We need you as a member, Come and join the big meeting and street, St. Louis, Mo." help do big things. J. G. Hoffman writes; "Mrs. Bur-Mrs. Toney writes: "The Starlight land, 600 Englewood avenue, Chicago, Spiritual Society holds services every will celebrate the 60th anniversary of Sunday evening at 586 32nd st. It Spiritualism at 528 West 63rd street is organized, with officers according (Hopkins hall), on the fourth Sunday to law, for the purpose of advancing of March (the 22d), by holding a conthe spiritual religion and the unfoldtinuous meeting from 2:30 in the ment of its members' moral and spirafternoon. Coffee will be served Itual natures. Our membership, 28 free, so bring your lunch and have a good time. Mediums are especially in number, are enthused with spiritual love and truth, as is witnessed invited to attend." in the services. The discourses and Charles G. Thompson writes: "The messages delivered by Mrs. Weinick. Fraternal Daughters held their reguour pastor and medium, are grand. lar Wednesday meeting at 406 Ogden We are also assisted by the well avenue. The afternoon session was known medium, Mrs. Schulz, and our taken up with reading by the followorganizer, Mr. Bunde." ing: Sister Dr. Caird, Sisters Dill, Mattie E. Hull writes: "I caused Adams, Bieheler, Golden, Llovd, the announcement of the forthcoming Goldstein, Switzer, and with all these book, the Biography of Moses A. Hull, mediums, a great many had to go to be nublished. I did it in good faith. home without readings. Next week es I had every reason to suppose the we will have more readers. The books would be ready for the mails evening session we had a short talk before the holidays. The grippe epifrom Brothers Hadley and McDonald. demic attacked the man who had the We are very pleased to notice by The work in charge, and the workmen in Progressive Thinker that the "dis-ease" of a higher and more true Spirthe office, in the early winter; this caused a long delay as other work, itualism, which the F. O. O. S. caught a year ago is very contagious, and I hope it will remain so, until Chicago previously promised demanded the attention of the printers first. I was notified a long time since that the shall become the psychic circle of the book had reached the bindery, and world. President Dr. T. Wilkins would probably be shipped in a few seems to be the right man in the I have just learned that about right place. I hope he will continue the time the book was sent to be in the good work which he has so bound, the book-binders in that sec- ably begun, and carry it throughout tion (Wellesley, Mass.) went on a the length and breadth of this stae. strike, and everything in that line of Now we have the wheels of progreswork to the present had been at a sion moving, let us keep pushing standstill. It is hoped that matters them along in our own way, that will soon be settled, and as soon as when we get to the top of the hill, they are, the book will be finished and we all can look back and say we all sent me without delay. Have pahelped in this grand and glorious tience, friends; those of you who truth, and my prayer and heart's dehave sent your names and subscripsire is, that the spirit of harmony may tion price of the book, need not fear prevail among us stronger every day. your money is safe, and as soon as A. Gothson writes from Pine City. Minn.: "In your paper of Mar. 7, we they come to hand, I shall get them into the mails without delay." read Prof. W. M. Lockwood's mas A. P. Courtney writes from Minneterly lecture, a reply to Rev. R.-V. apolis, Minn.: "The Minneapolis Psychic Society was organized about Hunter's scandalous sermon against our Cause. It is worth being read Sept. 1, 1907, as an independent and re-read many times. It should be printed again. Please do all you can to induce the Professor to get Spiritualist Society. It was with serious forebodings that we entered the field, not so much from the opposition this lecture out in pamphlet form, so we all can get a few copies to give we engendered, as the financial obligation we incurred. For a rew royal amount of good to be spreau amount souls to lease the First Unitarian amount of good to be spreau amount church, one of the most beautiful all classes of people, because it is a magnificent address." Some one writes as follows of the Itual philosophy, was indeed a serious First Spiritual Union of Norwich, financial proposition. That no mis- Conn.: "The month of February was one of the most successful in the his take was made is evinced by the interest manifested and the large at- tory of the society, both in attendtendance at our Sunday evening ance and financial return. On the services. Our week day socials are first Sunday evening of the month well patronized, the attendance often we held our usual monthly concert taxing our residence to its utmost service, a splendid program of vocal capacity. Sunday evening, Mar. 1, and instrumental numbers having an event occurred which will always been arranged by our organist, remain in the memory of those pres- Charles A. Dowsett. Our pastor, Rev. ent as a beautiful text in the book of Albert P. Blinn, has continued his life's experience. Miss Hazel Chase excellent work by giving interesting Bensel, a young lady loved by us all, and Albert J. Johnson, staunch co-day forenoon and evening, which drew operative members of our society, many appreciative strangers to our were united in marriage by Rev. services. On Sunday, Feb. 23, Mr. Coroline Tryon. The pride was Blinn was assisted by Frederick

General Survey.

The Spiritualistic Field-Its Workers, Its Work,

and General Progress, the World Over.

Company Company Company Company Company

be given. Fine talent has been se-cured. Mrs. Soffle and Miss May Mc-carnations. The altar was decorated

Donald, who so kindly gave their help with palms, white roses, tulips, carna-

two years ago, will favor us again this tions and ferns, a beautiful setting for

year. The balance of the evening will a happy occasion. Mr. Mazarro

sic. The supper, entertainment and the daughter, known to us all as "Lit-dance are worth 25 cents each. We, the Patsy," sang "O Promise Me" with

however, give all three, as well as a a delicacy of feeling that did much to

writes: "From a little boy, every now and then, spontaneous spirit phenom-ena have taken place around me, con-Spiritualists far and wide. Her

ing wind, raps, shots of a gun, moving ed by most appreciative audiences.

of heavy furniture, footsteps, train of Her discourses are instructive and in-

cars, and the grinding of a mill, in spiring; her tests to the point, while

which the whole house is shaken. I her messages are received with a

large class was initiated. We will ing. The best of talent has been se-soon have 200 hona fide members, cured for that day. All incorporated

Spiritualism (commonly Vierling and Mrs. Henrietta Acker-

known as the Spiritualists' Easter) man were united in marriage, both

will be held on Sunday, Mar. 29, at of St. Louis, Mo., and the ceremony

appropriate vocal and instrumental Mrs. E. B. Price, also of St. Louis, in

telections will be rendered by our the presence of a number of friends.

children's choir. Select readings and The bride and groom came out of the

addresses by talented artists will help anteroom upon the platform carrying

make the occasion the most elaborate a beautiful bouquet of roses, and Mrs.

tion ever held in Chicago. Services with the Spiritual ritual. Dr. Otto

handshake and smile of wel- perfect the beauty and joyousness of

Y .: ·

THIS GENERAL SURVEY DEPART.

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The Song Cards for sale at this office

Correspondent writes: "The. Illi-

nois Sunflower Club will hold its third

annual entertainment or hirthday

party, on Friday evening, March 20,

in Washington hall, Fraternity Hall

Building, 70 E. Adams street. A good

7:30. A literary program will then

be given over to dancing. Good mu-

Dr. Williams of Cherryvale, Kan.,

sisting of a loud noise, like the rush-

live here with Rev. Mr. King, one

but he admits the noises are in his

house, and beyond his understanding.

ternal Order of Spiritualists is gain-

ing in membership at each meeting

Washington , formerly president of

the National Association, has been en-

gaged and will address the Fraternal

Order on Sunday, Mar. 22, both after-

noon and evening. Tell your friends

they will miss a treat if they do not

hear him. Brother Barrett is a fluent

speaker, and none is more thoroughly

posted on affairs relating to Spiritual-

ism than he. Special services, cele-brating the 60th anniversary of

2:30 and 8 p. m. sharp. Extra and

Hon. Harrison D. Barrett, of

and on Sunday, Mar. 15, another

Ferd. C. Suhrer writes: "The Fra-

come for the small sum of twenty-five the occasion."

very much opposed to Spiritualism, gratifying."

supper will be served from 5:30 to

at \$4 per hundred, by mail \$4.50, are

the help you need in society work.

this office, for they will not be returned if we have not space to use them.

PURPOSE.

cents.

The

modern

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The Progressive Thinker is in no wise responsible for the views expressed by

contributors. He may or may not,

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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 ne-

printer. Please bear this in mind.

dressed in a dainty white dress trimmed with embroidery and lace.

fer long veil was caught in her hair

with a wreath of smilax and roses.

In her arms rested a beautiful bunch

of white roses tied with white tulle

ribbon. emblematical of the purity of

their love and the philosophy they

represent. The bridesmaid wore a

white Swiss muslin dress, trimmed

played the wedding music and his lit-

Secretary writes from Brooklyn, N.

seances at her home are well attend-

fervor and gratitude that are most

Carrie L. Hatch writes: "The

Spiritualists will celebrate the 60th

anniversary of modern Spiritualism

in Paul Revere hall, Mechanics' build-

ing, Huntington avenue, Boston, on

Tuesday, Mar. 31, all day and even-

societies in the state are invited to

be present, and unite with the M. S.

A. and in this way all can help to

make this the best celebration ever

held. Societies intending to be pres-ent can send word to the secretary,

74 Sydney street, Dorchester. Be

Eugene Hendricks, of St. Louis.

Mo., writes: "A very pretty wedding

was solemnized Feb. 25, at the recep-

tion in Kansas City, when Dr. Otto

was performed by the vice-president,

sure and come. Meetings all free."

"The work of Miss M, B. Hed-

with valenciennce lace, in her arms

cessity of preparing your copy for the

agree with their respective views.

Fraternally. WILL J. ERWOOD.

Friendly Bacterla.

We physicians have been dwelling so incessantly upon bacteria as disease-breeding agencies, that the beneficent properties of many of these microscopic creatures have been rather lost sight of. As a matter of fact, however, most microbes are of the latter sort. Conn. in his fascinating little book, The Story of Germ Life, demonstrates how large a part these microbes play in the orderly and salutary processes of nature. that wisest of scientists. Metchnikoff. swallows every day many millions of the bacillus Bulgericus, which are to be found in milk ferments, and which in his belief, kill off the putrefactive germs that bring on premature old

age. What, indeed, would the farmer do without the germ? How could the dairyman otherwise develop his cheeses and his butters? We learn from Mr. K. H. Kellerman, psycholo-gist in charge of soil bacteriology at Washington, that it is a friendly microbe which has been to a very measurable degree, the cause of a trade excess in certain plant growths. gantic forage crops of alfalfa and clover, on which stock raisers largely depend, are greatly enhanced in value by bacterial inoculations, both natural and artificial; the germs attach themselves to the roots of these and other legumes (such as peas, beans and vetches), developing nodules, which have the power to render the free nitrogen of the air available for plant growth. We may judge how much these crops are enriched by the com-putation that the nitrogen content of a soy bean crop was 113.55 pounds to the acre for incculated plants, but only 75.98 pounds for those not inoc-

ulated; inoculated cow-peas had 139.21 pounds of hitrogen, an excess of 21 pounds over an uninoculated area: the dry weight of Canadian field peas, inoculated, was seven times that of a crop uninoculated with the nitrogen bacteria.1 Moreover, the nitrogen for the larger crops came mostly from the inexhaustible atmospheric supply. while the lesser crops impoverished the soil .- The Medical Times.

"A Short History of the Inquisi-on." What It Was and What It

tion.' Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery, Fully illus-

rated. Price, \$2.00. MANUAL of Magnetic Healing. . Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the De velopment of the Psychometric faculties in those who have that gift unde-veloped. To which is added an Ap-pendix on Vegetarianism. By Daniel W. Hull, M. D., M. B. Price 25 bound, price \$1. desta.

man of rare beauty of character, she The funeral was greatly beloved. service was conducted by the writer, assisted by George A. Fuller, M. D. Interment in Dana; the burial service conducted by Dr. Fuller. JULIETTE YEAW.

Roger Franklin Jermain, passed to spirit life from Clinton, Mass., February 2, 1908, aged 80 years. Mr. Jermain had lived in Clinton 45 years, and was one of its most respected citizens. He was a man of cheerful presence and shared with his wife an unfaltering faith in Spiritualism His home was always open to medithan it has been before. ums. His funeral service was conducted by the writer, and was largely attended. The floral tributes were very beautiful. financially.

JULIETTE YEAW.

Passed to spirit life at her home at Watseka, Ill., March 1, 1908, Mrs. ment across the pavement over doorway in the front of Temple is the next Mary Rowlen, aged 58 years. undertaking it has mapped out. itualist services were held on March To raise more money a package 2, conducted by Mrs. Margaret E. party is to be next Tuesday evening. Skeels of Onarga, and Mrs. M. and from tickets sold prospects are Alter. Dr. H. H. Alter also read a for an unprecedented success, and as splendid eulogy. She was a noble it will be the privilege of the ladies woman and had strong convictions of identified with this Circle to look after many needs which have future life. J. S. D. graoned for through a decade to prop-

Samuel Albertson, a ploneer set erly equip the establishment, tler of Whiteside county and one of since there is not an "exasperating the oldest settlers of Sterling. Ill. stupid" in the membershin, they will passed to spirit life on Monday, Mar. in all undertakings, as in this, ac-2, at his home in Woodlawn, which complish all they set out to do. Now you will ask why I have writhe occupied for two-thirds of a centen at such length on this line? One tury. Mr. Albertson was in his nine ty-first year. The transition service was held on Wednesday at 2:30 reason is to let your readers know how and why we are developing; but o'clock, and we felt honored in being the greater is to give heart to any struggling societies and advise them to follow our example if they would called upon to pay his memory a loving tribute. Let me mention a beautiful spiritual experience that was mine leave inactivity and by work journey in connection with the service at the home. While sweet voices were renup the mount of success to prosperity; and if there is any inspiration in the dering one of Longley's beautiful name of that noble spirit lady, Mrs. songs. I looked into the faces of the Andrew Jackson Davis, whose name in spirit is Silona) we would not bemany friends and neighbors assembled to do him honor, and realized that grudge your forming Silona Temple most of them were unfamiliar with Circles wherever Spiritualists are orthe teachings of the Spiritual philosoganized.

We want your readers who may be phy, and the thought came, what shall I say to these people that will leave a in Philadelphia at any time not to lasting impression of truth upon their minds and hearts." I immediately fail to drop in to at least one service at the 12th & Thompson street Church was conscious of the spiritual presand get inspired if they need to. ence of Mr. Albertson and his arisen I would like to use this opportunicompanion, standing near the casket ty to express regret that an anonythat contained his body. They came mous correspondent should have as signed to the First Association the free distribution of "Progressive to my side, and as I arose to speak he took my hand and said: "Tell these people about Spiritualism, and Thinkers," as was stated in article what the knowledge of it means to "A Noble Example." We do not give the world when death comes into the home." No text from Bible or sacred any papers away, but sell about 50 copies of the Thinker a week. book is needed. I had received my Spiritualism to prosper in Philadel-phia or anywhere, else there must be cue, and in response to the prompt ings of his arisen soul, voiced that

harmony between Spiritualists and which I know would make him glad. as evidence of our high desire to pro-ALICE C. BARRY. mote same we would state for the benefit of the author of above-mentioned article that he (or she) should be careful hereafter to state only "In the World Celestial," by Dr. T. Bland. Interesting, instructive and facts and give us no more credit than RALPH C. STOVER, JR. helpful; Spiritually uplifting. Cloth is due.

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for each and every one has had its

As man advanced his ideal of love. justice and duties to others grew more sharply defined. Leaders sprang up and carried the beacon torch far to the front of the plodding masses, to be identified with their light, and del-

Hence the searching for evidence historic; the patching together of tradition and myths; the ruling out by criticism of one or all the Christe who stand beacon lights along the shores of the ages, marking the headlands overlooking the tide of human events, does not affect this great cen-tral thought, this divine, superlative ideal which has been and is upheld

us a model of human conduct. Take away the Bible, every record and creed, and ceremony, dogma, and observance, and Christianity might rally around this standard the stronger because purified. The change in the Christ-Idea is a

> its full meaning will lead to its realization. If one child is divine all children are divine. If one mother is holy, all are holy.

Maia, mother of Krishna, Isis, mother of Horus, Mary, mother of Jesus, are not exceptions. If one can attain such excellence as

it is demonstrative proof that all can attain like eminence. The Christ is not without, but every

ne becomes a Christ by reaching up to his ideal. If Christianity, instead of casting

anchor, and moving only as the cur-rent compels it to drag by the straining cable, would recognize that its Christ was subjective to the laws of

evolutions, it would become a living power. Like all preceding religions, it accepts the changing personaility, ignoring the immortal ideal. Immortal! It lived when Horus

and the proud empire of his Egyptian worshipers passed into dust. It lived after the rites of Mithras had perished with the Persian monarchy. And though Christ be proven a myth; proven a God, or a man like other men who lived and died on the shores of Galilee, yet the Christ-idea will re-main undisturbed and rule the world, It will live because essentially spir-

itual and opposed to the brutal. It makes for the millennial age of peace love and righteousness in the conduct of life.

Our ideals should be superior to our ictual, and striving for its realization is the most unlifting force in our spiritual advancement. When theology says that we are one with Christ and God, it simply affirms that we are in harmony with the

laws of our being. Carping criticism on the existence or character of Christ is a relevant as it would be on that of the other Saviors; as Krishna or Mithras. Contention over the meaning of texts; the interpretation of myths; attempts to place on the firm foundation of history; the fleeting incarnation of this ideal, seems a pitiable waste of en-

ergy. The Persians called it Mithras; the Egyptians Horus; the Hindus Krishna or Buddha; the Greeks Adonis; the Christians Christ. The name changes; dea of redemption from the brute instincts to spiritual perfection, remains, receding as approached, and its standard more loftily borne.

John A. Sherman:-Q.-Why is not the system of chromopathy of Dr. E. D. Babbitt more popular? Surely t is not lacking in merit. A .--- Had Dr. Babbitt been more of

a fakir and less of a scientist he would have been more successful in intro-

A True Story of Spirit Influence

Its Truth is Vouched for by the St. Louis Globe-Democratydof St. Louis, Mo., in Which it Appeared, and it Illustrates the Great Interest at the present Time in Occult Subjects, Having Been Written by an Old Citizen of That City. 8 1. 101

"When my wife and I saw the rent sign in the window of the house on South Broadway we were delighted. It was in the spring of 1867, and we had been in the city about a year. We had come from an Eastern state, intending to make the city our home. I was 25, strong and hearty; she was two years younger, and our prospects seemed good.

"After a short stay at the Everett house, we moved out to a boarding place on Washington avenue, near Ninth, and had been there ten months. But my wife did not like boarding. She wanted a place to entertain her friends, for we had made many acquaintances at the change of those who received it, and Church of the Messiah on Ninth and Olive; so we were both pleased at the prospect of getting the house.

"We noticed the sign on Sunday afternoon and Monday I went to the agent's office on Chestnut to inquire about the house. 'I noticed when I mentioned the number that the three clerks of the place all looked up, but I thought nothing of it, and being pretty busy that week I suggested that my wife and myself would go and look through to become a symbol of spiritual light, | the house the next Sunday. But the agent demurred, said he had to go out of town, and suggested that I should go the same afternoon with one of his clerks, and we could fix up the business next day. So on my way back to the office I called at our boarding house and told my wife to come to the office at 4 o'clock. She was there on time, and we walked up from Second and Vine to Broadway, and took the car down to the house.

"One of the clerks was on the pavement jingling a bunch of keys in his hand. He showed us through the house, opening the blinds of one room after another, then closing them, kept pretty close to us, locking every door as he went, and seemed to be in a hurry; but I thought nothing of that, either. He didn't go into the kitchen at all, but my wife did, for, of course, to a housekeeper the kitchen, is a very important place. Her footfalls on the kitchen floor gave 'a hollow sound, and when I heard that, I went in and stamped on the boards. "''Cellar underneath ?' I said to the young fellow.

"'Cellar's under all the house,' he answered, so we came out very well satisfied.

"We had reason. The house was all right. Wide hall, front parlor, back parlor, dining room, pantry, kitchen, four bedrooms and second story, two attic rooms, gas, water; couldn't be improved on, "Early next morning I called on the agent and took a lease for a

year, at a very reasonable rent.

"The balance of that week my wife spent in buying furniture, takng measurements for carpets, curtains and the like, and I told her that to save trouble we would have everything sent to the furniture man's and let it all be taken down at once. By Friday she had bought everything we would need at first, and left orders for alk to be sent dropped it head first through the opening, and I heard what seemed down on Saturday.

But when she got back to the boarding house there was a telegram informing her that her mother was ill, and requesting her to come at once. She left on the evening train for the East; and I rode over with her on the 'bus to the depot in East St. Louis,"and, on the way she told me about the things and said I had better go Saturday and receive them, and that I ought to sleep in the house until she got 74. . 1110 back

"I thought so, too, so the next afternoon I went to the house, and there were three or four wagon loads of furniture and boxes piled on the sidewalk, and half a dozen colored drivers and posters witting around waiting, as if for somebody to come and take charge. '

"I was pretty mad at the way they dumped the things, because I had left the keys at the furniture store with the instructions to put 191 . 891 everything inside.

'Haven't you got the keys?' I asked the biggest driver.

"'Yes, boss, but we ain't got time. We got three more loads to make clear out to Lucas place, and they told us to hurry, 'and so saying, he handed me the keys, and in spite of my protests the drivers mounted their wagons and made off.

"Just then a policeman sauntered along and I stated my quandary. "'Oh,' he said, 'There oughtn't to be any trouble about that. Now, I'll stay here and watch the things for awhile, and you go to the Iron ducing his methods of treatment. He Mountain yards at Main and Plum. There's always a lot of freight-

of the night's occurrences. The folding doors between the front and back parlors were open, just as they had been the night before, but to my astonishment, both doors of the dining room were also open, and I could see to the door of the kitchen. I was certain I locked the doors, so my first thought was of hidden thieves. I picked up a fragment of a packing box, and with this weapon peered cautiously into the dining room. No one was there. The pantry was locked, but the kitchen door, which I also thought I locked, though closed, opened by turning the knob. I did not go upstairs, but after relocking all the doors, went to our boarding house for breakfast. I was two hours early, so walked out to Missouri Park and sat down on one of the benches to think the matter over, and the more I thought, the more puzzled I became.

"That afternoon I walked out the avenue with Tom Buck, one of my fellow boarders, to whom I confided my story. Tom looked at me pretty hard, as though he were not certain whether I had been drinking, or had taken leave of my wits, but apparently satisfied that I was all right mentally, he expressed perfect willingness to help unravel the mystery. So that night found us both in the Broadway house, each with a good revolver and ready for either ghosts or thieves. We lighted the gas jets in all the rooms except the front parlor, where Tom said we'd better leave no lights, so we'd have the advantage of seeing without being seen; then we turned the jets low and lay down across the bed, fully dressed.

"We'd been there about two hours and were both awake, when I noticed that instead of the yellow flame, the gas burned a clear blue, giving a most unearthly light, in the back parlor. At the same instant there was a creak of a door. I nudged Tom and we rose to a sitting position, revolver in hand. By the dim light we could see that the door of the back parlor was opening. Just as it swung on its hinges there appeared to the left of the folding doors the outlines of a sofa, on which I could see the form of a man lying full length. He wore a Union uniform. I could plainly see the buttons. He was an officer, too. His shoulder straps showed that. He was young, handsome and sound asleep.

"From the opening door two figures emerged, ill-dressed men with villainous faces, one carrying a heavy sledge, black and grimy. With stealthy steps they crossed the floor. Just then there emerged from the shadow on the right the figure of a young woman, tall, with a mass of glistening black hair crowning her head, and large lustrous eyes that glittered in the faint blue light. Her appearance, attitude and gestures indicated agonizing terror. She extended her hands as though in supplication to the two intruders. They roughly pushed her aside, and one, raising the hammer, brought it down with a crash on the head of the sleeping officer. The woman hid her eyes between her hands and moaned, while the two men raised the prostrate form and shuffled with it across the room. They passed into the pantry hall, then one, resting the officer's shoulders on his knee, threw back the kitchen door. The form of the moaning woman cut off our view, but by a common impulse, Tom and I both rose and followed.

"Although pistols were no defense against spiritual forms, we tightly gripped our weapons as we stole through the rooms and hall, and peeped in at the open kitchen door. The two men were lifting boards from the floor and we could see a black gulf beneath, while the woman knelt over the form of the officer. They lifted the body, a far-away splash as the body fell. The woman gave a scream, suddenly silenced as one of the men roughly gripped her by the throat

and threw her on the floor. As they picked up the boards, I felt Tom nudge me, turned, and caught a glimpse of him as he crossed the back parlor. I followed quickly and found him on the pavement outside, wiping his face with his handkerchief, but before I closed the door I heard the stamp of a heavy heel in the kitchen, as the boards were kicked into place.

"We passed the remainder of the night on the front steps, and in the morning re-entered the house. Everything was as we had left it, except that the doors we had locked stood open, and the kitchen door was closed, but not locked.

"I moved my furniture next day. It cost me something to even up with the agent, and I wrote to my wife that I found the house wouldn't suit. It was unhealthy, I said. There was water in the cellar. Tom and I swore each-other to secrecy. We were both afraid of being laughed at.

"Two years later the house was taken down, and when I heard of it I went to see the contractor, had a talk with him, told him I had once rented the house, but gave it up on account of some curious manifestations I noticed

"'Yes, I always heard that house was haunted,' said the contractor. 'In the last year of the war there was a queer family there that nobody in the neighborhood seemed to get acquainted with. They were an awfully ill-assorted lot-an old man and woman and a finelooking girl, and two or three tough men always hanging about the kitchen. They say that a young officer-I think he was a paymaster in an Eastern regiment-disappeared with a large sum of money, and the last anybody knew of him he was traced to that house. Then, about the same time, the young woman committed suicide, and two fellows, supposed to be the hangers-on, were drowned near the foot of Chouteau avenue, crossing the river in a stolen skiff, and on the body of one caught in the eddy at Elwood street, they found over \$6,000 in greenbacks.'

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.......

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Address him at Berlin Heights, Ohio. NOTES-The Questions and Answers have called forth such a host of re-spendients, that to give all equal hear-ing coupels the answers to be made in the most condensed form, and often classics is perhaps sucrificed to this fored brevity. Proofs have to be omit-ted, and the style becomes thereby as-matter, which of all things is to be deprecated. Correspondents often wea-ry with waiting for the appearance of heir questions and write letters of inquiry. The supply of matter is al-ways several weeks ahead of space given, and hence there is unavidable able favor. NOTICE-No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become 'excessively large, especially letters. of inquiry requesting private supers. and while I freely give what-ever information I am able, the ordi-nary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

L. S .--- Q.--- When was the first Peace Conference held. A .- In 1898 at The Hague, Holland.

E. T. Tahe:-It is said that more Insanity is caused by the board of rade than the saloons. How is this? A .--- There is no possible manner of termining, as there are no statistics of the number caused by either the board of trade or saloons. There are 7,500 saloons in Chicago, and the TEMPORARY insenity they cause is immeasurable. All the taxes levied on liquors and its sales are but a drop in the ocean to the destruction caused by drinking. A person under the infuence of intoxicants is as irresponsible and unreliable as one insane. If the habit is continued the effect is usually imbecility, rather than insanity, or both. The board of trade as a means of transacting legitimate jusiness, is a necessity of modern methods: as a gambling resort it is vicious in its influences and destructtive of true business character. It

must be remembered that the dealers) on the board have the true spirit of the gambler, and takes loss or gain with apparent indifference. The trouble comes to the "lambs" scatteroid over the country, who are, induced by circulars showing how they can double their money, ito send their hard earned dollars for these "memto invest. The greater part of hers'

insanity comes from this source; how much cannot be known. Really, a person, who thus sends his money for some one else to bet for him on the price of wheat and corn, one or six months in the future, would seem near the border line of insanity, and his loss or gain could not make him more needful of a guardian. In these transactions the result is precisely the same as gambling. - Every dollar one makes, another loses. The millions and hundreds of millions of dollars "made" are lost by others, and after 'accounts are settled there is not a kernel of wheat or a single dollar It has changed handsmore. passed to the sharpest or most for-

unscrupulous. G. S. Lamborn:-Q.-Do you

tunate, and the lambs have paid their

fool tax, to roll up fortunes for the

fled as Saviors.

Neve Christ existed, or was he a myth? A .--- One of the most numerous and ominant sects of the early Christian world, the Gnostics, did not believe that Christ was a person. They

taught that, he was an idea, the "Word," or "Logos." Some of the early Fathers taught the same doctrine.) Others claimed a literal interpretation and that Jesus, son of Mary, was an actual person, living and dying as described by the evangelists. These diverse views represent the diverse and different standpoints from which the Christ-idea has been viewed from immemorial time.

Really it makes slight difference whether we believe in a personality or not. From the time man became human, the idea of a Savior, a Mediator between him and the invisible forces of nature, personified as God, has been an active force and the foundation of religion. The savage mind cannot grasp abstract ideas and must have objective personification.

Hence the idea became personified in and by a superior man. Mithras, Krishna, Apollo, Christ, are names of the same idea.

The Christ-man is the highest ideal of his'devotion. He changes from age to age, ever keeping ahead as a beacon light. No will-o-wisp more unstable, no star in heaven more enduring. He is all things to all men, for he is the highest ideal of the most ignorant and of sage and philosopher.

Here lies the vitality of Christianity it has a living, growing ideal-one never attained, scarcely approached. yet zealously striven for, and moral and religious character measured by approach thereto in the conduct of life. Christ may be a reflection of Krishna of India; of Horus of Egypt; of Apollo and all the "Saviors" who have led or misled mankind, but today the name stands for all that is deself-sacrificing, ennobling, votional. spiritualizing; the reign of love over hate, of doing for others instead of self.

As representative of this idea, he is immortal. This remains though his personality be disproved, and cannot be weakened, however assailed. It is invulnerable to every attack, for it stands for the principles of moral rectitude, which none deny and all strive for.

Hence it is that Christianity may flourish after the book on which it claims to be founded is proven to be no different in origin from other books, and its divine, central character, an ideal.

It is strange that in the ages of brutality, blood and selfishness, un-known ages before the Christ of today, ideas of brotherhood and unselfishness should be awakened even in the minds of the most advanced. These came, however, and found their symbols in Krishna, Mithras, Horus, Confucius, the Messiah of the Jews, and Jesus of the Christian world. There have been as many Saviors as mpires; as many Christs as peoples,

should have spent a fortuine in advertising, for whatever is intended for the public must be made known to that public.

All the remedies and methods at present bidding for favor, are recklesslessly advertised. Hundreds of thousands are thrown into advertising a new breakfast food. The advertised things sell as long as this is continued. and then the sales cease. From one half to all the profits goes for pub-

licity. Dr. Babbitt did not do this, and be yond the limited number of readers of. his books he was unknown. Now that

he has gone over the borders, no one is ready to accept the task of pushing the sales of his books, or engaging in instruction in his method.

Medium's Prosecution Dropped.

To the Editor: As you have made note of my arrest as a fortune telle in this city, I will say the arrest took place Dec. 26. I employed a lawyer, and when the case was called in the police court, he pleaded not guilty, and took an appeal. I was given 60

days in jail; bail was fixed at \$100. Two members of the Progressive Spiritualists' Society went my ball. The case was not disposed of until Feb. 27. The judge did not want to sit on the case, as my attorney placed his defense that Spiritualism is a religion They had a hearing and marked the case nol prossed.

I wish to say that my mother was taken sick Dec. 4, and has been sick ever since. I have the care of her night and day. She has cardiad asthma of the heart; almost 77. Through your paper I wish to thank the Spiritualists of Manchester and other places who have stood by me through this trial. The members of the society and the Ladies' Aid connected with the society have paid my attorney and all of the expenses of the lawsuit. On Feb. 23 I spoke for our society here in Manchester and gave messages, and every Wednesday night I hold a public meeting for the Ladies' Aid. I do not class myself as a fortune teller, nor do I think the

Spiritualists of this city call me that. I am a subscriber of this paper, and I have always been interested in the work of trying to do good to all humanity, and living to our highest and

best within ourselves, and I truly believe if we are earnestly seeking for truth that God and the angel world will lead us on and upward.

Thanking you for your kindness in publishing this, I remain yours as a medium that is trying for the higher and better unfoldment of life. ALBINA L. WARREN.

Manchester, N. H.

"A Discussion on Reincarnation or the Successive Embodiments of the Reincarnation, or Human Snirit." the doctrine of the Soul's successive embodiments. cussed pro and con by Dr. J. M. Peemles versus Dr. Helen Densmore and W. J. Colville. Price 30 cents.

handlers sitting around there. You hire three or four of them, and they'll put in your stuff in short order.'

"I thanked him, went to the yards, and in less than an hour was back again with five brawny freightmen, and the way they got those boxes into the house was a show. In a couple of hours everything was in; then, remembering what my wife had said about sleeping in the house, we rigged up a bedstead and prepared my bed in the front parlor.

"I paid the fellows for their work, slipped a dollar greenback in the policeman's hand for his trouble and went back up-town:

That evening I went back to the boarding house, and after supper sat chatting with the boarders until toward 9 o'clock when I remembered it was time to go home. Everybody laughed when I spoke of going home, but I felt rather proud at the thought that I was no longer a boarder, but had developed into a renter, which was the next thing to householder.

"The evening was pleasant, so after walking down Washington avenue, stopping to look at the ruins of the Lindell Hotel, which was burned a month before, I went on to Broadway.' No car was in sight, so I strolled past Centenary Church and the Southern Hotel, stopped a moment to look at the crowd coming out of the Olympic after the first act, then went on to the house. In the entries of other houses in the block people were sitting, and as I passed one doorway a lady remarked to a gentleman sitting on the steps, 'Well, they won't stay a decided stand for genuine phenom-

long.' '' 'No, they won't. I'll gamble my last shinplaster on that,' answered the man, and I remember wondering who they were talking with. Dr. Warne, Brothers Barrett, about, and why shouldn't the people stay there as long as they pleased.

"I unlocked the door, and after stumbling over several boxes I got into the parlor, struck a match and lighted the gas. Everything seemed right, so I made a tour of the rooms with a candle that I'd left handy, stuck it on a nail projecting from a box, then blew it out, turned off the gas and went to bed.

"How long I slept, I do not know, but I was roused into a state of the keenest tension by the consciousness that I was not alone. I had not heard a sound, and yet I knew that there were others in the room. Suddenly from the direction of the folding doors there came the sound of a heavy blow and it sickened me:. the grating crash reminded me of my visits to a slaughter house, when I was a boy, for the sound was exactly like that which the ax of the butcher, made the sound was exactly like that which the ax of the butcher, made Sundays of rain, but plenty of sun-when it crushed the skull of an ox. Then came light whispers and a shine in the work. A cordial greeting low moan as of a woman in agony. With straining eyes I peered into and co-operation gives me new zeal. the darkness. Another light whisper, then a shuffling of feet, as though men were carrying a burden. A gust of cool air followed, as when a means door is opened, then painful moans. The shuffling feet seemed to pass from the back parlor into the dining room, there was a stronger draught, the shuffling and the moans grew fainter, but I could still hear, as the sounds came through the dining room; apparently from the pantry passage. A shark click followed like that of a lock, then a thump as though a door had been thrown back, and struck against the wall. A moment later there came noises from the-direc-

tion of the kitchen as if boards were being handled, and a low scream which suddenly ceased. The board handling was resumed, ending with one or two heavy stamps as when flooring is forced into place by the heels of a carpenter. The slam of a door followed, then dead

Sale of the set

silence, more terrifying than even the noise. "I slept no more. It seemed an age until the first light of dawn.

As soon as I could see I dressed and opened the front blinds. It was a bright Sunday morning, but except a milkman ringing his bely two block south, no one was in sight. As I stood at the window the bells Examined and Dis- of the Church of St. Francis at Ninth and Green began to chime and of the Church of St. Francis at Ninth and Green began to chime and will, on the ninth day, have "some out as something to be avoided, if that a moment later their cheerful clamor was joined by the bell of the cathe- great joy," etc. Signed "A Friend." statement is true.—Evening Herald, dral. Refreshed by the cool breeze, I turned to begin an investigation When I am a friend, I am always glad | Binghamton, N. X

"' 'Was there anything unusual about the kitchen?' I asked.

"'Yes, there was an old well under the kitchen, and before we filled it up one of my men put down a grappling hook. "''Did he find anything?'

"'No, the iron only brought up a bit of cloth with a brass army

button. Nothing of any value.' "

THINK! READ! WORK! Matters.-Christian Threats.

The Pennsylvania-State Associaties-have a chance to "forge ahead" tion, formed at Pittsburg, has taken -apply principles to practice, and lead (not follow) to better and hapena, anti-frauds. All truth lovers pier homes and laws here, and clearer Success was sure, communion with the unseen. will say, Amen!

speakers and workers. Time to Look Into the 'fruth of the

Philadelphia societies are doing well. The Locke Society. by their gen-"The voice of the people is the voice erous gift of The Progressive Thinken of God." o their church attendants, are scor-That has been quoted from time im ing a success. Two Lyceums are well memorial and is commonly accepted attended. Mrs. Shope, with one, and as the truth. Mr. Stover at the First Spiritualist As-It is simply nothing of the sort. sociation, are working faithfully. The voice of the people was against Philadelphia is a harbor of kindness

hose who were burned for witchcraft. to all speakers and psychics. The Pittsburg Lyceum holds pleasant sessions. Mrs. Stevens devotes her time to class for adults, and is doing a good spiritual work. Two voice of God? The voice of the people of Florence was for the burning of Savonarola. Was it the voice of God? Sowing the seeds of a better life in The voice of the people was for the the hearts of the children to-day destruction of the Indians by force. "The harvest comes to-mor-Was it the voice of God? row." Many-will welcome the new The voice of the people in England N. S. A. Lyceum thought. It has a was for the oppression of the thirteen staff of workers that are a host in colonies. Was it the voice of God? themselves. The watchword of . the The voice of the people of France hour should be to the Lyceum, Think! was for the victorious, selfish and ty-Read! Work. Every Spiritualist Society should have a Lyceum.

Christian Threats: I have relovable qualities and who was cerceived a "prayer" which I am asked tainly an infidel. Was it the voice of to send to nine friends. (Wonder if God?

can count that many: hundreds are In other words, is it not time we I can count that many, inductor at a full other words, is to not chard in the kindly-friends are something more.) took stock of many of our easily-Here is the prayer: "O Lord Jesus, mouthed phrases and determine their truth or falsity?

mankind; keep us from evil by thy precious blood, and take us to be with The voice of the people is either wise or foolish, just in proportion, to Thee eternally. Amen." Then fol-the wisdom or foolishness of the peo-lows a half-veiled threat for "he" ple. It is an insult to the Almighty, lows a half-veiled threat for "he" ple. It is an insult to the Almighty, (they did not say she) "who will not under most circumstances to say that write this will meet with some mis-write this will meet with some mis-fortune," also HE who, will do this. The history of the world makes God

Was it the voice of God? "In the World Celestial." A Spir-The voice of the people of England ual Romance. By Dr. T. A. Bland. was-for the unholy war against the Price \$1.00. Boers in South Africa. Was it the

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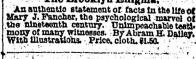
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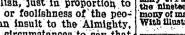
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provincial government [as set forth | tific investigation. in the Toronto Morning World of Mar. nadian Society for Psychical Re-itain phenomena for record or publica-search. The legal headquarters will tion does not imply the society's acbe situated in the city of Toronto.

dicated on the first board of directors: President, Dr. John S. King; vicepresident, Truman Fred Corey; secretary, Herbert G. Paul; treasurer, James Henry Trott; directors, Col. Robert, Baldwin Hamilton, Dr. William Edward Hamill, James Alexander Knox, Prof. James Frederick McCurdy, Ph. D., LL.D.; Dr. James Simpson Bach.

Dr. King, who has been elected president, has been well known in Toronto for twenty years past as a student of hypnotic phenomena. The other gentlemen on the directorate by their business standing or scholarship lend weight to the new organization.

Objects of the Society.

A fundamental object of the society, as may be readily comprehended, is the association of those interested in the most careful and exacting investigation along scientific lines, with a view to the extension of our knowledge of the various mental psychologfcal phenomena.

"It is the purpose of the society that all investigations shall be systematic-ally and skillfully conducted; and feni filia nin sults faithfully recorded; and such reports, whether the work of individ-ual members, branch societies or committees of the parent body, or of the branches, shall be placed with the board of directors of the parent so-

SAPAR ASPUT

AGA 14.3

'A charter has been issued by the investigation to the society for scien-The acceptance by the society of a 9] for the incorporation of The Ca-lreport of investigation of any or cer-

ceptance of the hypothesis offered, or The following gentlemen have been endorsation of any conclusions based elected by ballot to the position in- on the report, unless specifically stat-Membership of or in the society

does not imply the acceptance of any particular explanation of the alleged facts collected by it, or even of the facts themselves. Membership stands only for the

need of investigation of the phenomena alleged. The society may publish annually

a volume of proceedings, consisting of detailed reports and discussions, while at shorter intervals it may also publish a journal consisting of matter for investigation.

The society desires to co-operate in the near future with the English, American, French, German, Italian and other societies operating under a charter from their respective governments, for the foregoing or similar purposes.

Membership in the Society. Membership in the society will not

be the result of solicitation, but will be attainable by those who are in harmony with its objects and desirous of co-operating, and who-secure it in the regular course provided, viz., by applying in writing to the secretary for an application blank and other in formation desired, stating his or her reasons for seeking membership, and the kind of membership desired.

The entire membership of the soclety, other than honorary, membership selected from among the applicants by the directors, who are legally constituted a membership committeee.

the Canadian adherents which numbered one fellow, two full members, and seven associate members. In some respects Canadian opinion is very parochial and narrow, and in the past anything approaching inter-

est in matters psychic has been met with a storm of prejudice. For some reason or other people find it more difficult to assume a scientific and indicial attitude on these question than on any others.

This is partly due to the innate disposition of human nature to rebel against novelty. An order to assist the convenience of everyone on the street cars, for example, is met with immediate opposition and an outcry of prejudice without any inquiry into the merits of the case.

It is difficult for the average human being to realize that what he does' not know may be excellent knowledgeafter all. To ask him to take pains to prove himself ignorant is usually more than he can tolerate.

And yet the Society for Psychical Research does not go as far as that. It merely stands for unbiased, critical scientific investigation. It does not seek to prove or to disprove. It merely seeks to ascertain the facts. But there are still a lot of people very fearful lest some alleged facts should be proven, and rather than face the ordeal of a recantation, they prefer to live in a fool's paradise. Others are fearful that some alleged facts should. be disproven and have not sufficient reliance on the eternal truth of nature to convince themselves of its unity

and harmony. There was at one time a sharp con-flict between the Psychical Research Society, founded in 1882, and its predecessor by seven years, the Theo-sophical Society. It is now generally recognized that the latter follows the method of the philosophy of involu-tion, while the Soclety for Psychical Research follows the prevailing cult of evolution. There is no contradiction. can select from. They approach the phenomena of life from opposite points of view. Dr. Richard Hodgson, when a very young man of 22, once issued an adverse report on Madam Blavatsky, with whom he was unacquainted and had never met. But later on he accepted far more wonderful phenomena than any he had repudiated, and died a year or so ago in Boston, one of the staunch est supporters of other-world arcana. Communications From the Dead.

It is only a few weeks since Prof

lows:

Oliver Lodge, president of the Uni-versity of Birmingham, England, practically affirmed that after a series of secret and exhaustive tests conducted by certain members of the society communications had been received from the so-called dead. Dr. Richard Hodgson, the erstwhile skeptic, is one of those stated to be communicating from the other side of life. Edmund Gurney and F. W. H. Myers and others.

"We required definite and crucial proof," said Sir Oliver, "a proof dif-ficult even to imagine as well as difficult to supply. The ostensible communicators realize the need of such proof as fully as we do and have done their best to satisfy the rational demand. Some of us think they succeeded. Others are still doubtful."

The cautious language of this statement will be recognized as that of science, whose spirit and tone is reverent above all of truth and fact. It is in this spirit that the work of the Canadian Society: will presumably be car ied on whether the investigations undertaken be trivial or momentous It is true that some members of the English Society, like Frank Podmore and J. G. Piddington, display an

amount of incredulity which would not be regarded as rational in a chemical or physical laboratory, but this

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CONSTANT MOTION After Many Kears us a Spiritualist, Winter and Summer of the Sun-In-

teresting Circuit of the Heavens. Our sun through the 'centuries

clety to be dealth with. . The general objects of the Canadian Society for, Psychical Research may be summarized from the declared objects as set forth in the circulars of the London. Eng., and American societies, as follows:

.The investigation by competent persons of the nature and extent of any alleged influence of one mind upon another through some process other than normal sense perception, and ordinarily designated as thought transference or telepathy. The investigation of reports regard-

ing apparitions, whether of the living, of the dying, or of the dead, and co-

inclding with some external event, or conveying information not previously known to the percipient, or representing the experience of two or more persons independently of each other.

The investigation of visions and apparitions experienced by dying per sons, whether coincident with external events or not:

The investigation of the alleged phenomena of clairvoyance, including dowsing of the finding of water, or of minerals by supernormal methods not referable to telepathy or thought transference.

forecasting of future events in some way not explicable by chance or normal process of inference.

Investigation of Dreams.

blodding investigators interest them-The investigation of coincidental dreams, whether they represent the

The investigation of mediumistic phenomena, purporting to represent search will in the course of a few communications with discarnate spir-months be able to gratify their_ambiacquired.

The investigation of the alleged physical phenomena commonly referred to the agency of discarnate spirits, and not superficially explicable by the known operation of natural agencies.

The investigation of all sub-con-scious mental phenoment, which are Society, the American Society, or The investigation of all sub-con-

The investigation of all residual ord of the society they believe it will the explanation of the supernormal. The collection of material bearing joying Canadian prosperity, are pre-n the history of these foregoing sub-pared to share with this society and on the history of these foregoing sub-

tion of local or branch societies com posed of the members of the Canadian Society for Psychical Research, such branch societies to elect their own offi cers and committees under the objects' and purposes as hereinbefore set forth, and be governed by the prescribed by-laws of the society.

Conclusions and Publications.

S. A. Akroyd, Kingston; J. Cromwell It is not only desirable, but it is ex- Cox, Ottawa, and A. Percy Gomeroy, pected that individual members will Richmond, Quebec. Dr. King, and It is not only desirable, but it is exreport phenomena deserving record or | Prof. McCurdy have also been among

Hopes and Desires.

The privacy, as distinguished from secrecy, with which the work of the English and American societies is carried on, did not encourage The World to expect the Canadian body to render much information, but the president, Dr. King, very kindly consented to make a statement as to the hopes

and desires of the promoters, as follows:

Hopes and Desires of the Promoters. "The gentlemen associated in the effort to launch into an existence a strong Canadian society for psychical research, chartered by the Province of Ontaria, aim at securing as members some of Canada's best expert sci-

entific men: some of her ripest schol.

of her open-minded, fruth-seeking cit-izens, men and women who stand. ready to applaud the mathematic, or physical, or logical demonstration of a new truth, or the equally well demonstrated destruction of a fallacy;

The investigation of the alleged and will be found ready at the propnhenomena of premonition, or the er time to give place to others who can better justify the society's existence by their individual effort, contribution of knowledge, or scientific status. "They also desire to see thoughtful

selves in some one or more of the phases, indicated; and through the phenomena of chance, or information provisions for local societies. or of a supernormal character. branches composed of members of the

tion, having first secured the privilege its or other knowledge supernormally of membership, provision for which

attainment is elsewhere made. "In addition to the foregoing hones and desires as to membership the promoters of this society imbued with Canadian patriotism preferred to see an independent Canadian society rath-

calculated to throw light upon what other foreign societies, and with a is alleged to be supernormal. degree of confidence in the future rec-

mental phenomena of any kind, in- merit the patronage cluding illusions, hallucinations, coin-dences, visions; etc.; that may help in active investigation, or for want of time cannot so engage, but who, en

put themselves on record as patrons jeots. The encouragement of the forma- endorsing its existence."

Already Established.

and American Societies, has already had a footing in Canada. Among members of the older organizations are W. A. Scott, John MacLean, George Mann and Mrs. U. B. T. Macaulay Montreal: George Gillies. Toronto: Dr

The S. P. R., through the English

of such

Ca

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, sieth, \$1.00;

of the membership lic labor in the Gause, he has gone twenty centuries ago Arcturus was essential one in an undertaking where at the same time the most conclusive proof is essential, and yet not desirable if the freedom of the will and the reason is to have due exercise. officers, and council of the The mire." English Society are a sufficient testi-

mony to the standing of the organization. The last president is Rt. Hon G. W. Balfour. The vice-presidents are Rt. Hon. A. J. Balfour, F.R.S.; Prof. W. F. Barrett, F.R.S.; Sir Wm Crookes, F.R.S.; George B. Dorr, Prof. J. H. Hyslop, Ph.D.; Prof. Wm. James, Sir Oliver Lodge, F.R.S., D.Sc. Lord Rayleigh, F.R.S.! Rt. Rev. the Bishop of Ripon .-. The council consists of W. W. Bagally, Prof. Barrett, Ernest N. Bennett, M.P.; J. Milne Bramwell, M.B.; the Earl of Crawford and Balcarres, K.T., F.R.S.; G. Lowes Dickinson, Hon, Everard Feild ing, Rev. A. T. Fryer, Sir Lawrence Jones. Bart.: Sir Oliver Lodge, W McDougall, M.Sc., M.B.; Gilbert Murray, LL.D.; Sidney Olivier, C.M.G. J. G. Piddington, St. George Lane Fox Pitt, Frank Podmore, Lord Rayleigh, F. C. S. Schiller, D.Sc; Sidney C. Scott, A. F. Shand Mrs. H. Side wick, Litt.D.; H. Arthur Smith, Lieut. Col. G. L. Le M. Taylor, Prof. J. J Thomson, F.R.S.; Charles Lloyd Tuckey, M.D.; Mrs. A. W. Verrall V. J. Woolley, Alfred Russell Wal lace. F.R.S., is an honorary member. It is to be doubted if so many eminent persons are associated in any other enterprise.

Most Important Question.

"It is the most important question before the world to-day," said a distinguished Englishman in Toronto last year during a visit in which he discussed psychic research privately

The literature of the subject, due directly to the operations of the so ciety, is becoming very voluminous Myers' great volumes on "Human Per sonality:" Frank Podmore's Modern Spiritualism," and works by Oliver Lodge, Prof. Hyslop, Andrew Lang and similar authors indicate its qual

ity. The average man when he hears o psychic. research immediately thinks of spooks and haunted house, but the activities of the society cover a very much wider field than these limited areas. Great expense and labor has been bestowed on the subject of telepathy or thought transference and many branches of hypnotic and mes-meric phenomena. Men like Andrew Carnegle who could assist such move ments with their purses stand aloof and have no sympathy, so that it depends on the truly earnest worker in these recondite branches of study self-sacrificingly to advance the bounds of knowledge, and teach hu manity the better to know itself.

Tuttle to answer." Jesus and be saved."

tigators.

As he confesses in his communica- ity. tion he has been holding week evening circles for more than a year in his

little cobbler's shop on Brigham street, where he labors for his daily bread, we can wish him all the sucume contains the best poems of the author, and some of the best popular ess possible in his efforts to raise the fallen, but his repudiation of Spirit-ualism will in the end prove a boomesongs with the music by composers. The poems are admirably adapted for recitations. 225 pages, rang to him: E. H. DUNHAM. beautifully bound. Price \$1.

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To the Editor: I notice in this reek's Progressive Thinker that the House Committee on Coinage reports HEROES AND HERO WORSHIP, AND favorably to the restoration of "In God We Drust," on the national coin. Now, if they will amend that to read in big letters, "IN THIS GOD WE TRUST," vit will be appropriate and A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dra-matic tensity of earnestness. A notable mean something. As it is, it is the cheapest kind of cheap political "bun-combe" on the part of the committee, literary effort ... A fine edition in cloth and the cheapest kind of religious Price 50 cents.

"buncombe" on the part of the people -a deliberate attempt to fool God into a belief that this is a Christian nation, and to cover up all the polit ical hypocrisy; graft, boodle, and job bery and other schemes born of dishonesty and self interest, that rules this country, mander that little hypo critical sentence, "In God We Trust." Now, Mr.11Editor, if a motion is in order, I move that this be amended. S. F. MOORE.

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back, body and soul, to the old "chest visible only as a luminous speck nut" of "Christ and him crucified," Now it blazes in the evening sky and in the language of Scripture, re- bright as the planet Jupiter, a beacon turning "like a dog to his vomit, and among the flery points that stud the the swine to his wallowing in the firmament this side the Milky Way. Has he ever been a Spiritual- We are racing southwards at the rate ist? - I leave the question for Hudson of about 5,000,000 miles a toward Arcturus. In about 25,000 Dr. Hidden's sermon was on the years we shall be carried clear around evangelistic plane, weak as dishwa-this star and subjected to the fierce ter, the main point being, "Come to rays of this incandescent sun; then we shall come back the other side of The loss of A. T. Marth to the the ellipse and be carried along a cause of Spiritualism is of little conse wide sweep toward the star Polaris, quence, as he has neither prestige nor now in our rear, through "thrilling influence in the city; but the reasons regions of thick ribbed ice." Here he gives for turning his back upon the the sun and the worlds circling it will Cause you will no doubt appreciate at dim and fall into a sleep so cold that their full value from the fact that he life will be suspended again to waken has been one of the strongest advo- and begin a new development, as the cates of the phenomena, in his posi- southward turn is made and warmth tion as president of the "Providence flows in once more. How many times Spiritual Association;" placing upon our sun has swung this almost illimthe platform test mediums galore, itable course it is not known. There some of them incompetent to such a are two extremes of season, a summer degree as to disgust intelligent inves- season at melting point, and a winter season, 75,000 years away, at frigid-JOHN A. HOWLAND.

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