

OHIOACO, ILL., APRIL II, 1908

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

Important Notice!

American Society for Psychical Research.-Section "B." of the American Institute for Scientific Research, at 519 West 149th Street, New York.-Circular Request for Information.

It is extremely important, in the the use of narcotics or stimulants, interest of a scientific knowledge of whether taken for medical or other purposes

psychological experiences, unusual that we should collect and certify, if practicable, as large a number as pos-sible of such phenomena. This circular, therefore, appeals to all who may have had such experiences as are enumerated below or who may know others having had them, and requests a record, for proper study and comparison, and also for publication when that is possible. We guarantee, however, that neither names nor facts shall be used in any public matter without permission

For the Council the important thing is at-least a private record of facts which may throw light upon the obscure problems of matter and mind. The Council therefore seeks information regarding such experiences as Hallucinations, Coinci-Illusions. dences, dreams coincidental or otherwise, visions and visions of the dying, apparitions, whether coincidental or therwise, real or apparent thought transference or telepathy, experiences under the influence of ether or chloroform, and the use of narcotics and stimulants, subconscious mental action and alternating personality, automatic writing and drawing, Ouija board and Planchette experiences mediumistic phenomena, raps and knocks, the movement of material objects without physical contact, haunteff houses, etc. These will be more carefully specified and defined in the subjoined questions.

In answering the questions informants are requested to write "Yes" or 'No" to each question, according to the circumstances of their experiences. and to write out a detailed account of such as are answered affirmatively For their guidance we submit the following rules which have been drawn from the circular of the English Sodiety.

(1) A written statement, dated and signed with the full name (not A written statement, dated necessarily for publication), should be made by or procured from the actual witness; or each of them, where more than one shared the experience. In the latter case it is important that where possible, the several accounts be written without previous should consultation.

(2) Similar statements should be made by or obtained from all persons in a position to give corroborative evidence, either as (a) having been present at the time of the experience, or (b) as having been told of it shortly afterwards, or (c) as having been ences be written out and reported as witness to any unusual effect produced soon as possible after their occuron the percipient by the experience. rence. Where contemporary documentary evidence is in existence, in the shape of letters, diaries, notebooks, etc., it is important that this should at least be referred to; and we should be grateful for an opportunity of seeing the actual documents. It should be clearly understood that the request for corroborative evidence implies no doubt on our part of the integrity of the able that it be written out before it is felt that where the matters testified to are strange and obscure, the evidence will win more acceptance the more widely the responsibility for it is distributed. In such cases it may be said that each additional witness mulplies by his own testimony the value of the testimony given by his fellowwitnesses (3) It is further requested that all dates and other details may be given as accurately as possible; and that, where the experience relates to death. the full name of the deceased may given, together with that of the locality in which he died, in order that the occurrence of the death as stated may independently verified. (4) Lastly, in all cases where the percipient has experienced some unusual affection-such as a sensory hallucination, vivid dream, or marked emotion-he should state or be re quested to state whether he has had any similar experience on any other occasion, whether coincidental or not.

14. Have you ever had any per sonal knowledge of instances of subconscious simulation of other persons or personalities; in other words cases of alternating personalities, or occa-sional instances of subconscious mental action of an interesting character? 15. Have you ever had any ex-perience with automatic writing or drawing, the Ouija board, and the

Planchette. 16. Have you ever had any experiences with mediums or psychics socalled?

17. Have you ever had experiences in connection with "haunted" houses? 18. Have you ever heard any raps or noises which apparently could not be explained by ordinary causes? Have you witnessed the move-

ments of objects without apparent physical contact and under circumtances suggesting unknown or unnot. usual causes?

20. Have you ever observed, or had reason to believe, the existence of real or apparent supernormal experiences among animals of any kind? 21. Have you observed or known any phenomena among the blind or the deaf and dumb that were apparently not explained by ordinary causes? 22. Do you know any persons who

have had any of the experieces enumerated in the above questions?

If so, can you ascertain name and address and also whether we can be permitted to have communication with the same?

disease."

but.

Door

If I would come to her. .

of leave.

I was only afraid of Thaku

Haranath; but I thought I would be

able to deceive him somehow or other

I wrote to him a letter informing him

that I had taken leave and was going

to leave the place and would come

Please to address all reports and records to Dr. James H. Hyslop, 519 West 149th street, New York, N. Y. Name......

Address.....

Suggestions to Informants.

For the help and guidance of those who will take the pains to record their experiences it may be well to lay down certain rules which it is desirable to have in mind. If conformed to they will give greater value to the facts reported. They will apply to able ones. such phenomena as Apparitions, Clairvoyance, Premonitions, Coincidental Dreams, Telepathic Coincidences and all facts having a coincidental nature. Some of the rules will be general and

some specific. 1. It is desirable that all experi-

In India Remarkable Demonstrations of Occult Influences Have Always Occurred-Interesting Experiences in Connection with Thakur Haranath Bannerjee, Demonstrating the Wonderful Power of the Spirit.

We have received the following about to fall; but he would yet folcommunication from a plous gentle- low and rescue me. man. whose name. however, we are "Yet I did not mind the warning. man, whose name, however, we are man, whose name, however, we are the first full the manneger obliged to suppress. He is one of the principal disciples of Thakur Hara-nath Bannerjee, something about whom we wrote in our last. He writes: "In your Magazine you have of the dea of the possession of the girl was willing to go to hell for such pos-sessions. And was I not going hun-dreds of miles away from him? Surenoticed some of the wonderful pow- ly he would not be able to follow me ers of Thaleur Haranath Bannerjee. so far. In this mood of mind I left Permit me to relate what I know of the place and proceeded of my way so far. In this mood of mind I left

rermit me to relate what I know of the place and proceeded fr my way him. I do not know what you mean by his being a psychic, but I know him to be a saint. He is not the man to amuse his fellow-beings with his wonderful powers. But let me tell you how I first came across him. "At a certain railway station in the Northwest I met him. His appearance" servants. -the mother myself and the Northwest I met him. His appearance servants,---the mother, myself and the was very unprepossessing. He had girl. As soon as I went to bed at girl. As soon as I went to bed at inght, the young widow came to me. She was wonderfully beautiful, and had been able, up till then, to lead a a dirty coat and pantaloons, an ugly beard and an ugly cap. I received him rudely. But this irritated him chaste and innocent life. He rather smiled benignly on

me. I saw him again soon after, and "But the ways of heaven are inscrutable. I did not know then that God had brought us together for our somehow or other I found myself in the company of several persons who were listening to his words. He begood. When the girl came I felt gan at 8 p. m. and ended at 2 a. m. He was not talking of God. We pangs of conscience. The unsuspi-clous mother had received me as a heard him, spell-bound. I don't reson, and I was going to put a knife member to have ever spent such a across her throat. I was also afraid happy night in my life. We, all of of being surprised by the mother and us who heard him, recognized in him a saint of the first class. He had a talk with me soon after, and what did he say? He recounted to me my past life!! He said—'You had malaria, panied by her, examined all the doors. carefully. And seeing all fast we came back and sat on the couch. No and had gone, to Delhi; Gazeeabad, where you first perceived symptoms of colic; you are yet suffering from the sooner had we sat than I heard a noise at the open window, the room being

on the second story. Of course "In this manner he began to read my past life to . me. Gradually he came to be known to all of my friends. raised my head to see what the mat-ter was. And what did T see? I saw, horror of horrors! that Thakur Hara-He healed me of my colic. As a nath was standing there—as Af sus-pended in the air. He had the same nealer, perhaps, he has no equal. He has in this manner cured hundreds shirt on that I had made for him and of men to my certain knowledge. He neals men in a wonderful manner. sent him lately. He had come to rescue me from hell, but his appearance, He does not prescribe any medicine. To one he advises to utter the name just at that moment, irritated me beof Krishna, to the second he offers anyond measure. I forgot that he was my spiritual gurn, and that he had other advice, always suggesting some come to save me. I told him, You are not wanted here. Who told you to religious exercise. And the diseases that he healed were generally incur come here? Go away Upon this, the girl looked at the window and

"He read not only my mind but the minds of others. He recounted not asked me with surprise to" whom I only my past life but that of others. was speaking. I told her, Don't you see who is standing there?' But no sooner had the girl turned her gaze You have already told your readers of the wonderful power that he has of stepping out of his body. I have seen it on many occasions. I will just mentowards the window than the Thakur vanished. The girl again; asked me whom I was talking to. I told her, tion to you an instance. He lived at a place where the Dak reaches in three 'I shall let you know all in detail heredays from my place. Usually I used after. He is my guru of whom to get replies to my letters on the fifth have told you. Let us first close the

To the Editor; Mr. A, Fisher, of Cleveland, Ohio, writes me as fol-OWS:

REINCARNATION.

"I have read your article in The Progressive Thinker of Dec. 7 on, 'Has Madam Blavatsky Been Reincarnated?' with much pleasure and profit I, myself, am not in favor of the reincarnation theory, and I regard your article a hard blow to Theosophists and Spiritualists holding that belief. But how do you account for this: Many children are real wonders, such as Blind Tom, Some children of tender age show great musical ability, and discuss difficult problems with little or no teaching. This is certainly a hard problem to solve."

Answer: These problems are quite solvable to those who have studied heredity, prenatal influences, environments, spirit influence and kindred subjects

Blind Tom's mother was a. negro slave—a house-servant in the South. Before his birth a noted lady planist of Paris, France, visited the family. Every day she played soul-enchanting music. Tom's mother, who was herself fond of music, lived for months in an atmosphere of music furnished by the Paris musician. Tom was

'marked" before his birth. Again, Jesse Pomeroy is now serving a life sentence in prison for mur-dering children by cutting their throats. From a small child he seemed impelled to cut the throats of cats, dogs, fowls, and humans. His father's daily business was cutting the throats of swine a pork-packing house. Jesse's mother, before he was born, often sat in the killing room with her sewing, and saw her husband cut the throats of hundreds of hogs.

lesse was "marked". There are thousands of other instances which prove the truth of pre-

natal influences. I personally know a young man who from early childhood manifested high artistic ability, and who was a photographer at six or seven years of age. His parents, understanding the law of prenatal influ-ence, talked art and philosophy before the child's birth, with a view to impressing the unborn child. He is just

what they desired him to be. Again, here is a farmer: He de-cides to plant one-hundred acres to He deeply plows, enriches and corn. thoroughly prepares fifty acres. The other half of the field is poorly prepared. He plants the entire field with good seed. What is the result? with good seed. What is the result. Fifty acres produce fine, well-devel-oped corn. The fruit of the other halt consists of small stalks, and dwarfed, imperfect ears. The seed used to plant the entire field was the same. The environments of the seed

made the difference. Luther Burbank, the California horticulturist, whose fame is worldwide, took seed from the thorny, bitilly-shaped desert-cactus; ter, planted that seed in his garden of rich He watered, prun

Manifestations by the Dying and the Dead, Noted by Gen. Roeliff Brinkerhoff,

Strange Spiritual Phenomena,

NO. 959

In a number of The Sunday Republican of Springfield, Mass., my old friend William M. F. Round, has an interesting article upon the experiences of persons who apparentl died, but subsequently revived and reported what they felt and saw in leaving and returning to their. bodies.

The phenomena, of which Mr. Round gives several examples, are very interesting, but they pertain only to those who apparently died and then revived and reported their experiences. They tell us how their spiritual bodies were separated from the physical, and rose above them in the air, where they saw all that occurred in the room, but they were held to their bodies by what seemed to be a cord, which finally brought them back to their former life. Mr. Round was twice drowned, and so was I when a boy. Only once, however, did I become wholly unconscious, but my experiences were very similar to his. To me death by drowning was a delightful sensation, after going down for the third time, and strangulation had ceased. The only thing that worried me was the anxiety my sisters, who had charge of me, would have in not knowing what had become of me. Then it occurred to me that my clothes were on the bank of the stream, and they would know where to find me. Then all was serene. As reported by other drowning persons, in the few minutes before unconsciousness, my whole life passed before me like a panorama. I seemed to be floating in the air, and heard gentle music like the hum of bees in summer, and around me were bright colors in all the hues of the rainbow, and then came unconsciousness.

The disagreeable part of the incident came when I found myself on the bank in the hands of those who had rescued me from the water, and were using the ordinary means for resuscitation. The other cases related by Mr. Round I could duplicate a number of times from the testimony of others, but not from iny own. One of them, however, apparently was entirely detached from his body and went far out into space and saw and heard things which changed the whole current of life after his return.

It is too long a story to repeat here; suffice it to say he was a lawyer and a judge, who for years had been a religious skeptic, and who had a book in manuscript ready for publication, which he thought, as he told me, "would pulverize the Bible," but after returning to his body (which was prepared for burial) he regained consciousness, and after many days was able to visit his law office, when the first thing he did was to take from his safe the manuscript he had prepared and burn it in his stove.

In short, he became a Christian, joined the Methodist church, and, I can personally testify, was an eloquent exhorter until he died.

There is another phenomenon, however, which Mr. Round does not refer to, but which is much more frequent, and has attracted attention for centuries, and that is the visible appearance of persons who had died announcing that fact to friends at a distance, and sometimes across oceans and continents. Usually they have been called ghosts or apparitions, but in recent years since scientific investigators have given attention to them their messages are known as telepathic communications.

There is no phenomenon more thoroughly authenticated than the fact that persons in the act of dying can, and often do, communicate the fact to some friend at a distance. The best presentation of this subject that I have seen is contained in a book published by the Harper Brothers entitled "The Unknown," by the great astronomer of France, Camille Flammarion, who still I think, is at the head of the astronomical observatory in Paris. His investigations and conclusions were as purely scientific as the calculations of the eclipses. He advertised in several French journals of large circulation for experiences of telepathic phenomena, and received in reply 4,280 letters, and of these 1,758 gave more or fewer details, and out of these he 180 which he considered worthy of publication, and they are

presented in chapter 3 of his book under the heading of "Telepathic

communications made by the dying, and of apparitions." These wit-

nesses were carefully investigated as to their character and trust-

worthiness, and their statements, in the main, are doubtless authentie.

way, for half a century and a score or more of similar experiences

have been communicated to me. In my Bible class, when the subject

of the resurrection and appearances of Christ was under considera-

tion, I found that two members of my class had seen apparitions of

dying friends. One of these experiences was specially interesting.

The narrator was a soldier in the civil war, and one night in his tent

in Alabama he was awakened and saw before him a young man who

had been a friend and neighbor near his home in Ohio. On arising to

give him welcome the form faded away into the night. He had not

thought of his friend for weeks, but in view of his strange appearance

he made a note of it, and the date in his diary. Several weeks after-

ward he received a letter from home, in which the death of his friend

was announced. Investigation later revealed the fact that his death

As to the reality of this kind of phenomena, there is no longer any

loubt, but as to their meaning there are many opinions. To most

people, I suppose, these apparitions are considered the spiritual bodies

occurred the very night he appeared in Alabama.

I have been a student myself of these phenomena, in a desultory

Remarkable Manifestation. Considered in the Light of Reason and Philosophy.

List of Questions.

1. Have you ever experienced any interesting Illusion, visual, auditory, tactual, or other type. 2. Have you ever had any Hallu-

cinations, visual, auditory, or other type? 3. Have you ever had any experiences which were, evidently mere

chance coincidences? 4. Have you had any remarkable

dreams, whether coincidental or othenwise? 5. Have you had any remarkable visions or auditory experiences, not

of the nature of apparitions and not of a coincidental character? Do you know of any visions or

other interesting experiences of dying persons? 7. Have you ever had any appari-

tions of living or deceased persons, whether coincidental or otherwise?

8. Have you ever had any experiences in so-called clairvoyance or clairandience. representing really or apparently supernormal knowledge of physical objects, places, or events out of all possible range of normal sense perception?

9. Do you know of any remarkable phenomena associated with or ap parently due to hypnotic conditions

10. Have you ever had any premonitions, or experiences really or apparently forecasting future events? 11. Have you ever had any experi-

ences in thought transference, scien ifically called telepathy? 12. Have you ever had any unu-

sual experiences under the influence of ether or chloroform?

13. Have you ever had any musual experiences in connection with isnecced .- Huling.

2. It is very desirable that the dates, and if possible the hour, of their occurrence should be recorded. especially in such phenomena as apparitions, spontaneous clairvoyance and premonitions.

If the experience represents in-3. formation not known by the percipient at the time, it is especially desirhas been verified by letter, telegram, or other source of information.

4. If possible, it is desirable to have the written account mailed to officers of the Society or to some other trusted person prior to the verification of the experience.

When possible, it is also wise to tell the experience and its incidents to some friend or relative who may con firm it before its verification.

6. It is desirable to have the acount as detailed as posible regardless of the points that may most interest the narrator.

7. It is important and desirable if possible, to have contemporary docments, such as letters, diaries, tele grams, or other notes of an experience in case the written account is not made at the time.

8. It is better, if possible, to avoid the introduction of all theoretical.explanations into the account. Inciyou. dents explaining the meaning of the facts are important, but the interpretation of the phenomena is not necessary to the account. This means that it is desirable to have the bare

facts described without regard to any explanation of their meaning, whether favorable or unfavorable to the opinions of the narrator.

9. It is desirable also to record all the usual or unusual accompaniments of the experience, such as one's sensations and feelings, including any marked peculiarities of visual, auditory and tactual sensations.

10. In cases of experiment it is desirable to observe and record all the conditions affecting their integrity. If it be with a medium, it is important o make a note of all questions and statements of the sitters as well as those of the medium. In cases of automatic writing, the sheets should be numbered and religiously preserved, and in copying the contents, all questions and statements of the sitter or persons present should be inserted in their chronological and psychological place. Record and preserve all errors and confusions quite as carefully as

the clear and correct incidents. There may be minor considerations o be regarded, but those which have been mentioned are the most import ant, and facts reported in conformity

with them will prove much more impressive to the scientific man than uch as are exposed to the objections of mal-observation and defective memory.

Communications should be dressed to Dr. James H. Hyslop, 519 West 149th street, New York City.

Hold your thoughts, your mind. your will in principle and you will

to let

or sixth day. On one occasion I got window. it on the third day, and he wrote to "This I did to prevent further in

terruption. I was not to be balked of me thus: 'I went to see you in my my prey. I was resolved to go to astral body and saw you writing me a letter. Possibly I was attracted to hell. So I closed the window and you because you were thinking of again came back to sit on the couch. "But the Thakur-was not to be reme. I read what you were writing. Are you curious to know what I read? sisted, he was determined to rescue Well, I will give a reply to your let-ter before it reaches my hands.' By me. Is he not mercifully Does he not love his fellows? Otherwise why By should monkeys follow, him, and beasts and birds love him? He bereading the reply I became fully convinced that he had read the letter gan to shake the door, and this with that I had written to him! Indeed, so much violence that is seemed that the building itself would come down. his answer to my letter was des natched by him the very day I was writing to him.

This gave us a terrible fright. The "Once he wrote me that a very noise roused the servants, nay, the mother herself. She ran sowards my great danger was threatening me, but room and saw her girl. The girl told a lie to her mother to thereffect that, I had nothing to fear; God would protect me. Within a few days of this prophecy, I had an attack of smallhearing the noise, she had only just pox. For seventeen or eighteen days I was almost always unconscious; come a few seconds ahead of her. The mother would no longer permit me to sleep there alone. A servant was dethough unconscious, I saw him tailed to remain near me: Was it a ghost? Was it a thie!? That was constantly sitting by my side, and encouraging me by his smiles. I told my wife of this, and she, poor thing, the way they all talked. The mother said that she was sleeping soundly began to cry thinking that I was at the and hearing the noise had run to my point of death. A little after a letter came from him to me to the effect room. that my wife had no need to be anx-

"Well, I slept in that room, and the girl with her mother. It is not cor-rect to say that we slept, for sleep was ious,-'It was I who used to go to

impossible. There was such a revul "I will now relate to you the crisis sion of feeling that both of us spent of my'life. Thakur Haranath had the night in fear, trembling and taught me to revere God and lead a weeping. I had informed the girl holy life. I was doing my best to folabout my guru, about his being a saint, and his possessing wonderful low his advice. A lady come to me once who was visiting all the sacred occult powers. In the morning I was a changed and saved man. She had places of India. I did not know that she was a wealthy woman, for she changed more. 'What infatuation was leading me to hell?' How merciful is lived like a poor mendicant. I did my humble best to make her comfort Thakur Haranath? From to-day I able, and I don't know how this made dedicate my soul to his keeping. He will lead me to God. This was the her feel profoundly grateful for my services. She went home and way she talked. And, as a matter of from there sent me an affectionate fact, her plety now is simply celestial. etter and some presents. This let-"From that day I had to live a pure ter was written by her young widowed life. Not that I have conquered my daughter. At first the daughter wrote passions, but Thakur Haranath is very in her mother's name, then she began inquisitive, interfering, all-sceing and all-knowing. For his sake I have to be good. "I went to; my place of to write in her own. Thus, letters passed between us for several months, be good. "I went to my place of service. Some time after I saw Thakand gradually we came to feel a fondness for each other. At last this us Haranath. 'Who was he that disfondness reached the point of love. turbed me, at the supreme moment?' I asked of him. He smilled. He said, She wrote to me that her mother was wealthy and she was her only daugh-It was Sree Krishno Himself.' ter, and that she would make over he looked just like you: nay, he had everything, her person included, to me the same shirt on that I had bent you,' I replied. He said, 'You love' me, and "My head at once became dizzy, and so you see me everywhere." That is felt an irresistible impulse to run to one of the symptoms of love."-Hindu her. I was in service, and I wrote to Spiritual Magazine. my master for leave which was grant-

> True politeness is perfect ease and freedom. It simply consists in treat-ing others just as you, love to be treated yourself.—Chesterfield.

If you want to know, the opinion of back after the expiration of the term your neighbor, you want his honest opinion. You do not want to be de-Thakur Haranath immediopinion. ately asked me the reason of my going | ceived. You do not want to talk with away. In reply, I told min every sume excepting the truth. But my clair-royant, mind-reading and saintly things than they perform. They are sent into the world with hills of credit, sent into the world with hills of credit,

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ply. In his last letter he told me that and seldom draw to whelf full extent. I had tried to deceive him; that I was -Horace Walnuts

vated the plant. In a few years he produced a handsome, nutritious, thornless and beautiful vegetable. In a like manner he has worked wonder with other plants. He says a superior race of men and women could be produced in a few generation by improv ing the environments of prospective mothers.

The elemental human seed is the same. It is pure spirit, containing the potentialities and possibilities of a god -is in essence, god. It must be planted in matter in order to come to consciousness and to unfold its godpowers. Planted under good environ ments, it unfolds rapidly; under unfavorable conditions it manifests imperfectly.

Again: To some, nature, God seems partial and wasteful. Here is giant oak tree. It annually sheds housands of acorns. Every acorn contains the dormant, unfolded power of a perfect tree: nine hundred and ninety-nine acorns, because of unfavorable environments, fail to produce a tree. One, by accident or otherwise, penetrates the soil where the ground is moist, and the sun shines. It becomes a stalwart oak. The nine hun dred and ninety-nine acorns that failed, do not go back, for they never left the seed or elemental zone. They will have another opportunity; yes, millions of opportunities to become trees. Will the giant tree ever have to go back into the elemental stateback into the acorn? No! It has attained to the "tree zone." and will reappear on the next rung of nature's ladder. Nature never works back wards. As with the tree, so with man. One of millions of elementals becomes planted in matter and a child is born The nine hundred and ninety-nine ele mentals did not come to conscious pess, hence remain in the "elemental zone.". The law of evolution, of unfoldment, operates and is active only where there is a proper union of spirit and matter. Shall this one awakened conscious soul be forced to go back into the elemental unconscious state, and be born again? I do not think so. If the doctrine of reincarnation is true then the departed soul wishing to become reimbodied can reincarnate in

but one of two ways: First He must go back into the unconscious state-become an ele-mental, and pass through the father

child-body at its-blith or before, then he is an intruder, a trespasser and must rob another soul of its right ful body. No reincarnationist, though he writes ponderously and volumin ously, can escape these propositions.

But do not some honestly disposed and intelligent people remember a former career on this physical plane? Yes, they think they do, but a care ful investigation will develop the fact that the persons they think they thinl they were are noted characters, of whom they have read or heard, such as Mozes, Elliah, Jesus, Napoleon, or some king, queen, general, prophet or distinguished . personage. I have |

Mansfield, Ohio. never heard of one who remembered that, in a former existence, he was a murderer, a vagabond or a thief. Some say they remember places or scenery they saw in a former existence. They probably saw these places When clairvoyantly, or in dreams. fully awakened these clairvoyant visions and dreams are recalled indistinctly, and they conclude they saw them in some former embodiment. Heredity, ante-natal influences, environment, mental telepathy, hypno tism, obsession-one or all can solve all the riddles advanced by the reincarnationists upon which they rely, as evidence, that they have inhabited many successive bodies on this material plane. An adult, conscious, disembodied

of their departed friends.

soul, after leaving a physical body can no more go back into the ele-mental seed, than can the giant oak again go back into an acorn. To do so would be to violate every known law of nature. I. AM PRETTY WELL CON-

VINCED, AFTER MUCH STUDY OF THE SUBJECT, THAT PLAIN, OLD-FASHIONED SPIRITUALISM. AC-CORDING TO ANDREW JACKSON DAVIS AND OTHER GIFTED SEERS, COMES NEARER THE

OF MADAM BLAVATSKY, WHO RE-VISED AND REVAMPED AN AN-CIENT PAGAN DOCTRINE AND IN-TRODUCED IT IN AMERICA AS

THE WISDOM RELIGION. R. A. DAGUE. Denver, Col.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their Bower.

BISMARCK.

ROELIFF BRINKERHOFF.

Fretting Life Away, Animal Has Refused to Eat Since Mistress Died.

Bismarck, a thirteen-months-old Newfoundland dog, would not allow crape upon the door of the home of mistress, Mrs. Oliver Griffin, of No. 209 Richmond road, Stapleton, L. I., who died lately, aged ninety years. The dog was the pet of the old lady. who had cared for and fed him from, puppyhood.

One afternoon, when the undertaker was putting the crape upon the door, Bismarck howled and raised a great fuss, but was driven off. Shortly after the undertaker left, Bismarck took the crape off the door, carried it into the front yard where he covered it with snow. It was again put on the

door, and the dog again removed it. Bismarck was then chained up in. his kennel, where he has since remained, dejected and inconsolable, refusing to eat.

The Rev. J. C. Howard, pastor of the Cobra avenue M. E. church, whe preached the funeral sermon over Mrs. Griffin, said:

"I have read and heard of intelligent acts of dogs, but never of any so remarkable as that of Bismarck. The dog is evidently fretting its life away, worrying over the loss of its mistress. And that dog is entitled to immortality."

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of hondage, giving courage to thought-- May filling the world with mercy, justice ald joy .-- Robert (). Ingerfoll.

TRUTH THAN DOES THE THEORY

of a child; or, Second. If he takes possession of

THE PROGRESSIVE THINKER

A Serious Question.

Do Preachers Believe What They Preach, and Preach What They Believe.-By H. V. Sweringen, A.M., M.D., Fort Wayne, Ind.

Is it not about time that the pulpit was making some effort in the direction of satisfying the intellectual craving of the present day for a larger and improved knowledge of the theological question? It must be clearly manifest to all branches of the Christian church that the younger members thereof are not attached to it with the enthusiastic spiritual and intellectual adherence which characterized its membership a half century ago. 🝸 🖓 🦓

The late lamented President Harper of the Chicago University, upon several public occasions announced his regret that not a single, solitary change had been made in the catechisms or other literature of the church during the last fifty years; no effort having been made to make church literature conform to the "higher criticism" or to the advanced theological thought of the day. He lamented the fact that the instructions of teachings of the church in print are precisely the same to-day that they were fifty years ago, while in not a few instances the pulpit preaching is far in advance of what it was at that time.

The writer heard a prominent Methodist preacher and president of a theological university begin a sermon he recently delivered with the announcement: "Much that I formerly believed and preached I do not now believe and preach." It is not unreasonable to suppose that that which he formerly believed and preached and which he now repudiates, yet remains in print in the literature of his church-its catechisms, its Sunday-school books, its tracts and periodicals. If so, these should be changed to conform to his advanced thought. Children should not be taught by the Sunday-school teacher that which is being renounced and repudiated in the pulpit, and which when of maturer years they will themselves reject and wonder with the laity in general why it was ever taught or printed in the literature of the church.

The young men of both the Protestant and Catholic laity are discovering that there is much to learn from the history of religions, and that neither Protestant nor Catholic Christianity can be considered as a primitive religion. They have learned as a part of the instruction of "modernisms" that if Protestantism is but an offshoot from Catholicism. Catholicism is but an offshoot from Paganism or Buddhism. They discover religions antedating theirs, which had their sacred books, their incarnate Gods for prophets, their priesthoods, their traditions and doctrines. Two hundred years before the birth of Christ, Buddha is said to have been born without human father. Angels sang in heaven to announce his advent; an aged hermit blessed him in his mother's arms; a king or monarch was advised, though he refused, to destroy the boy, who, it was predicted, should be a universal ruler.

It is related how he was once lost, and was found in a temple; and how his young wisdom astonished the doctors. A woman in a crowd was rebuked by him for exclaiming: "Blessed is the womb that bare thee." His prophetic career began when he was about thirty years old; and one of the most solemn events of it is his temptation in solitude by the evil one. Young men in both Catholic and Protestant churches as a result of their researches into religious and theological history are finding in other religions far more ancient than their own, many things which they were instructed and were wont to believe were only and alone peculiar to their own. They now begin to see that all religions have sprung from a common, earthly root, all man-made, and that one has no more certainty than another. They have discovered that neither Catholic nor Protestant Christianity can prove itself in any supernatural sense to be sacred.

I well remember that while a more boy, not yet in my teens, in reciting my Methodist catechism to my pastor, several of the questions and their answers impressed me even at that early period of my life as being unreasonable, and that impression never left me. Those are the question and answers which, in my opinion, the late President Harper desired to see changed, for the unreasonableness has undoubtedly impressed all alike.

If I may be permitted to judge my fellowmen by my own convictions, I question very seriously whether any intelligent man in pulpit or pew thoroughly believes that Jesus Christ was God, no matter how apparently among Christians this dogma is universally accepted. The same remark will apply to the doctrine of "eternal punishment in a lake which burneth with fire and brimstone," to that of predestinand to that of infant damnation, with other dogmas, doctrines and ideas taught by the Christian church, Catholic and Protestant. The reason which God or Creator has implanted within us rebels naturally and emphatically against these dogmas and doctrines formulated at a time when that reason was chained, undeveloped and uncultivated; a time when to be "orthodox" was supposed to be the only good, the only sure passport to eternal happiness beyond this vale of tears; a time when the word of the minister or priest settled every question in theology and science. Surely the results of the investigations of men of science, of the "higher criticism," of the light shed upon theological and religious questions by astronomy, geology, phildsophy and psychology, require that some radical changes should be made in our catechisms, Sundayschool books, tracts and church periodicals. The whole theological and religious question must be re-stated in terms conformable to and corresponding with the present advanced knowledge upon it if heresy trials are to be prevented and the Protestant church from being still further split up into sects unable to maintain even a respectable existence. There is hardly a creed in Christendom to-day to which a man can conscientiously subscribe. The lamented Lincoln was in search of a church founded exclusively on love of God and man. God and humanity was the creed to which he subscribed, but he failed to find a church built upon it. "The Golden Rule," "Equal Rights to All and Special Privileges to none." and "Live and Let Live" are creeds any of which, if observed, would produce far greater results in promoting the peace and happiness of mankind, than any that are now taught, "If ye fulfill the roys, law according to the Scriptures, thou shalt love thy neighbor as thyself." Righteousness exalteth a nation, but sin is a reproach to any people," in a word, a creed of just one word of four letters, "LOVE," is all that any church needs at the present day. "Love is the fulfilling of the law." As showing the necessity of a re-statement of the creeds of Christendom, I need only point to the heresy trials of recent years resulting in the separation from the several churches of such men as Swing, Briggs Thomas, Austin, Crapsey, Hillis, and many others who were far in advance of them. I will here quote a very significant communication to the New York Independent from a prominent Episcopalian minister whose name for obvious reasons was withheld by the editor of that paper. It reveals the present status of the religious question far better than any words of mine can do, and the officials of all churches should ponder it deeply, for upon them rests the responsibility of the future progress of the church. He thus writes: "I have never won distinction by my heresy, nor even acquired a local reputation from violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergencies from the accepted Christian belief, I would shock them beyond measure. They understand in a general way that I am a liberalminded person, and I take occasion not infrequently to hasten their heels in their movements from worn-out dogma to the truth that is to be. That they are engaged in such a journey I have no doubt, and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information and sympathy with forward movements; but nevertheless I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tingling, and not only awaken antagonism to me personally, but also cause a turn of sentiment in the direction of conservatism and orthodoxy. 'So rapid is the advance in religious opinion-at least, as I experience it in my parish,-that I would not hesitate for a moment now to give fullest atterance to views atterly condemnatory of the whole scheme of sacrificial atonement and imputed righteousness. Devout saints who were wont to inquire anxiously why I did not mention that Christ made full atonement for our sins' every week or two after a sermon on any subject from Dan to Beersheba, now sit

patiently under preaching which never refers to Christ as a propitiatory sacrifice .- Experience has taught me not to be too rampant in my heresies. I have learned that if one keep his doctrinal discoveries in his study drawer for about five years, and take them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his mext Sunday's sermon, he will find at the end of the period that he may avow them as vio-lently as he please, and they who aforetime would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed. For this reason I am not shouting out ever Sunday that I do not believe in the virgin birth of Jesus, nor in the physical resurrection. Much as I admire Dr. Crapsey, I am not scurrying to put myself in the pillory beside him, and I answer questions cautiously."

Well, now, what are we to think of the foregoing? Let the reader cut, it out and get the opinion of his pastor upon it. When I first read it I was very much impressed by what I considered the genius of its tact or diplomacy. It reveals after all, perhaps, the proper method of advanced preachers "getting in their work," to use a more or less slang phrase.-getting it in noiselessly, i insidiously, without producing any excitement or sensation which too often in the past has esulted in heresy trials and in the excommunication of the very elass of preachers which the world so sorely needs in the pulpit to-day. The whole question being one of education of the laity, that eduation must necessarily be imparted gradually, gently, slowly and decently. To at once abruptly instruct parishioners so radically different from and contrary to their former orthodox ideas, to the religion and theology in which they and their ancestors were reared, is to produce a shock so profound that its reaction is very apt to cause trouble in the church," and result in the separation of pastor and people. If ever the practice of a certain shade of hypocrisy, or duplicity or dissimulation is excusable on the part of the preacher, it is under these circumstances. It is not wise or practicable that a new sect or a new church should be established gyery time an advance is made in theological thought. Being so far in advance of his congregation on theological questions, the preacher is obliged to practice a ertain diplomacy which to the more observing and intelligent of his nearers may appear to consist in uttering different or contrary sentiments at different times, in relation to the same subject, but who will radually catch the drift and the necessity for the deception, accept he advanced ideas presented, and aid the pastor in bringing the en ire congregation up to a higher plane of thought and action.

How much better it is all around to accomplish the object in iew in this way, than by the usual disturbance attendant upon heresy rials, which are invariably the result of premature, ill-timed, ill-advised, unnecessarily radical, abrupt, sensational utterances from the pulpit, although an occasional storm of this character is very useful, nowever destructive and unpleasant in character.

It is my opinion that the lamented Rev. David Swing indulged the hope of gradually, gently and lovingly bringing his Presbyterian congregation up to his own standard of education, of advanced theoogical thought and research; but that was thirty-four years ago when the old orthodox ideas were more firmly rooted than they are to-day, and when it was far more difficult for a preacher to practice the diplomacy indicated in the above quotation. The eagle eyes of his brother preachers were upon him, and those eyes were largely tinged with green because of his great popularity as a preacher. From the argument of his prosecutor, the Rev. Dr. Patton, I extract the following:

"I set out in the first specification that the (Swing) has not, in his ermons, given any distinct and unequivocal "statement of certain doctrines, to-wit: Regeneration, the person of our Lord, salvation by Christ, eternal punishment, the Trinity, and the, fall of man. I set out, moreover, that when he does refer to these doctrines he makes use of equivocal language,"

As I have already intimated, it is very difficult for a preacher whose office is that of a teacher and who is himself being taught the while he teaches, if he be a student and progressive thinker, to effect a change in the minds and hearts of his congregation, to erase therefrom former false, erroneous teachings and to introduce in their stead the new and the true, without occasionally, appearing, if not actually being equivocal in his language, 53 46 d

Prof. Swing in his declaration at the beginning of his trial among ther things spoke as follows:

"A creed is only the highest wisdom of a particular time and place. Hence, as in states, there is always a quiet slipping away from old laws without any waiting for a formal repeal, as some of the old statutes of Connecticut are lying dead, not by any legal death, but by long emaciation and final utter neglect of friend and foe; so in all formulated creeds, Catholic or Protestant, there is a gradual, but con- motion, until when finally it graduates stant decay of some article or word which was promulged amid great pomp and circumstance. And yet no church is willing to confess its past folly and repeal the injurious or untrue. All, Catholic and Protestant, simply agree to remain silent. * Our church has suffered more than pen can record from

"IAGHT, MORE LAGHT."

Deep Thought on a Very Deep Subject.

In your issue of Mar. 28, there appears an article by L. Aldrin, asking for "Light, More Light." For the last thirty years I have investigated all the phenomena of nature and their relation to each other and upon life, their causes and effects, and I find the following to be the relation of things as testified to by nature in all her de

partments: This is a progressive universe. We know by experience that humanity on this earth is progressive, we know that all life-forms are progressive, and as bad. part we cannot progress without the whole, the earth, the solar system and the whole universe must be likewise progressive. This one fact, which I consider incontrovertible, settles at once and for all time all questions and peculations and arguments in regard to any "eternal" condition or entity. criticism. There can be absolutely no "eternal" being or entity or condition in connection with a progressive universe

For progression is accomplished by slow and gradual stens of advance. ment, and if we deduct mentally, or retrace all the steps of progression which an entity, a human being, a human soul, a planet, a sun, or a universe, has gone through, then we shall ultimately arrive at a time and place just previous to the first step, the first experience as such an entity, as a human being, as a human soul, as a planet, as a sun, or as a universe, and that was the beginning of that entity as an entity, of the human being as a human being, of the human soul as a human soul, of the planet as a planet, of the sun as a sun, of the universe as a universe; and previous to this first step of advancement on any plane, the entity in question did not exist as such, but as parts, developed in and collected by and evolved out of the plane just one step below.

If we, therefore, retrace the progressive history of the Godhead of this universe, we shall inevitably arrive at a time when that Godhead was merely a human soul; if we retrace the his tory of the human soul, we shall arrive at a time when it was not one soul, but a large number of animal souls, collected together by slow degrees, soul for soul and faculty after faculty being added, and are still be-

ing added for its advancement. If we retrace all the histories of the animal souls, we shall arrive at a time when each animal soul was merely a collection of a large number of vegetable souls or life centers. And if we retrace the history of each vegetable soul we shall arrive at a time when it was merely a collection of soul or life centers derived from the mineral or crystalline kingdom. And ultimately we shall find that we shall have to admit that all soul or life centers are composed of atoms, soul atoms, of course, but atoms neverthe-less, atoms so highly refined and with such intensity of axial rotation that they far outshine in brilliance the noon-day sun, but atoms just the same.

These atoms were evolved by slow and laborious processes from the laboratory of nature, including the whole physical and spiritual universes, step by step and process after process Every atom must go through all the various experiences of the different states of matter-the flery, the solid, the powdery, the crystalline, the liquid, the vapory, and the gaseous, first on a sun, then on a planet, and then on a satellite. First on the physical, and afterwards on all the sniritual planes, one after another. Finer,

With Considerable "Spice" Permeat ing the Same

To the Editor: Noting a communi cation in your issue of Mar. 14 from G. Major Taber, I am led to say that while I have about the same feeling toward the word "religion" that he

SOMETHING ABOUT CREEDS

has expressed, yet I am sometimes in doubt as to whether his position is the proper one. The fact that religions of the past have been engines of oppression and persecution does, not, argue that the religions of the future must be equally

A creed is simply a statement of belief; it may be a good belief or a bad belief. Unfortunately the creeds of the past have been more or less of

the latter class, or if not bad, at best false. A statement of a Spiritualist's belief need not be open to the same Of course of we try to embody all the personal ideas of each individual, or try to meet the expectations of all classes of religionists, and declare our selves on subjects on which neither they or ourselves know anything, then we will make a mess of it, and have creed that only represents us "in

spots." For instance, many Spiritualists believe in a personal God; I do not, and I do not see any reasons why we should go on record on the God question, because our orthodox friends onsider it necessary. We are not making our creed for them, but for our selves. Many Spiritualists do belive in a God; that is their own personal husiness. Many of them believe in a protective tariff, but that is no reason why we should embody that belief in our statement of beliefs. Some will say "the world (Mother Grundy) will expect us to declare our selves on the "God question." Well let them expect; they are not paying

our hall rent, and we need not form our creed to meet their approval. All Spiritualists believe in a coninuity of life. All believe in com munication between the seen and the unseen worlds. All. I think believe in progress, growth, on the other side of life. All believe in honesty, decency, and the common sense morality, that works for the happiness and

elevation, morally and physically, of the human race. These few statements and such other unquestioned beliefs of the whole body of Spiritualists, make a good enough creed for anybody.

What is the use of dragging in the "Great Holy Smoke," the marriage and divorce questions, and such other subjects on which we either must differ or know nothing at all about.

I believe in a creed, a Spiritualist "statement of belief." I believe in a Spiritualist church, and in such methods of organization and propagation (compatible with our belief) as have been been found successful in other churches.

This does not mean we should blindly and slavishly follow their example in anything. I do not believe in prayer in public. It is largely insincere and of doubtful utility.

If we pray to God, we are addressing an alleged being of whom we know nothing. If we are praying to the spirits we are praying to human beings just like ourselves, and what's the use? Why preserve a ceremony that has no meaning?

Don't try to force our personal idiosyncrasies on every other man who believes in part only as we do, keeping in mind these two points, that we are forming a creed that embodies the essential beliefs of Spiritualists, and not trying to go on record on all finer, always finer grind the subjects that engross the public mind. mills of the universe, and the finer the atom the higher its velocity of I lately got a good friend of mine in a Western city to attend a Spirit-

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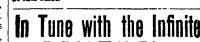
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By Ralph Waldo Trine.

April 11, 1908,

the wild utterances of some of its great names, and from these it has been my frequent duty to try to separate her fair and sweeter present. There were ages when mothrs wailed in awful agony over a dead infant because they had been taught that children 'not a span long' were suffering on the hot floor of hell, and that each new-born infant was only a 'lump of perdition;' and, under the awful lashing of these houghts, mothers used to baptize their dead-born little ones, piteously esceeching God to ante-date the sacred rite. 📌 🥵 - Not one of you, my brethren, has preached the dark theology of Jonathan Edwards n your whole life. Nothing could induce you to preach it, and yet it s written down in your creed in dreadful plainness. Confess, with ne, that our beloved church has slipped away, from the religion of lespair, and has come unto Mount Zion, into the atmosphere of Jesus s He was in life and death, full of love and forgiveness.

My own opinion is that more rapid and decided advance might be made if these advanced preachers would direct their efforts first toward improving and changing the literature of their churches; their Sunday-school books, their catechisms, tracts and periodicals-toward wiping out the "damned spots," expunging the old, effete, false and misleading doctrines, dogmas and ideas from their statute books. creeds, etc. An interpolation here, an interjection there, a suggestion, inference or commentary along progressive lines of theological thought in the literature of the church would very materially aid the oulpit in its effort to educate the pew upon the Higher Criticism, apon 'modernisms' and upon the changes in theological thought which have been wrought in the last quarter or half century. The printed matter of the church press should keep abreast with the spoken teachngs of the church pulpit.

H. V. SWERINGEN, A.M., M.D. Fort Wayne, Indiana.

TTWTALFF T FLA	"OASIS." nce, I walked a desert path— he scorching sun made blind my eyes o all the beauty of the world. When all hope fied I cried aloud o Him who sees each sparrow fall; nd lo! the cry was answered; if e was changed, was not the same, or, like a soothing wind 'rom distant seas, you came. Then, the world was more than pass- ing fair, 'or as you kissed my lips, aid caressing hand upon my hair, n oasis spread before my view. What was once a desert waste	 SAY ABE LINCOLN WALKED IN SLEEP; WOULD AID BURGLAR. Old Soldier Really to Testify for Prisoner That, Martyred President Was Epileptic. iton 2000 Volunteering to aid Ross Freeman, on trial for burglary in Judge Bren- tano's room in the Criminal court, Chicago, three old soldiers stood ready to day to stering that Abraham Lin- coin was a seminambulist. Attorney, Quinn O'Brien, who is de- fending Freeman, and contends that the prisoner, was walking in his sleep
B A F	became a garden lit by soft moon- beams, and filled with luscious fruits, Nowers of brilliant hues and per- fumes rare.	when he broke into the saloon of Fred Folger, 4001, Amour avenue, declared that Lincoin, Julius Caesar, and other illustrious men were sleep-walkers, and acted, strangely while in a som nambulistic, state. None of the three soldiers was
A T T N	Now, although you wander far in dis- tant lands, and I still walk the way of life alone, his glorious pearl of truth l've found; here are no desert paths, No days of gloom, or care, or strife, f Love abides within the heart.	placed on the stand, Attorney O'Brien

Love abides within the heart Rules every thought, all thy acts, For Love, and that alone, is Life, MARGUERITE L. MILLER. Rochester, Ind.

from the highest, spiritual plane as jualist meeting. He is interested the most highly refined atomic combination of that plane, it enters the universal soul-sphere as a soul or lifecenter, and is then sent out into the physical universe for embodiment in crystalline form, the lowest form of life in the universe.

This then is its beginning as a soul or life-center, and previous to which time it was not a soul-center but only dred of the weak-kneed jelly fish who a most highly refined spiritual mole are afraid some one will think they are "Infidels." cule. What is true of souls is also

Well, the greatest men of all the true of atoms. Each single ultimate ages were "Infidels," and I am mighty atom, being progressive in its nature, proud to say that I am, too. must also have had a beginning to its existence as such, and previous to its Jamestown, N. D. existence as an atom it must have ex-

isted as parts on a lower plane of being. And that lower plane is the Good Report from Jackson, Mich. plane of undifferentiated homo I hope the friends of the Jackson geneous and unparticled substance, which, for want of a better term, we may call "ether." The other factor or part which is required to produce toms from ether is force, or energy. these two when combined produce cen ters of motion, called atoms. Each such center stands alone and must gather up its own collection of experiences under all conditions and our society two Sundays. on all planes. And as all knowledge Mar. 1 and 8 rolled by with Mrs. is the the result of experience, all wis Elizabeth Schauss of Toledo at the dom and intelligence is the result of helm, dispensing both Spiritualism knowledge. There can be, therefore, no knowledge, wisdom or intelligence and humanitarianism in her usual aside from individual entities and inpleasing manner. Next, Mrs. Amanda Coffman of dividual experiences. And as all entities must have had a beginning to Grand Rapids, who gave us four mectings during her ten days' stay, closing existence and are therefore their finite, there can be no infinite intelli-Mar. 22. She is quite original, and bas

gence, infinite wisdom, or infinite a faculty of creating interest in a society by her lectures and messages all these qualities can only be which are of the very best quality. found in connection with individual On Mar. 29 Frank T. Ripley began a entities. I maintain that these conclusions five weeks' engagement with us. 'Our hall was filled Sunday evening, and it

are inevitable, logical and incontro vertible, and in harmony with all the facts and phenomena of nature. HERMANN FASCHER.

San Diego, Cal.

Ae Remarkable Case.

A remarkable case of a somnambu list who can work and write in the darkness is told by Dr. James Russell assistant physician to the Birmingham within our boundaries, which (England) general hospital. The case ame under his notice in July, 1907 when a girl, aged 21, was sent to the hospital complaining of sleep-walking. We have just one grievance, and that She was a typist, a teacher and a student of music. Both her parents lies with the State Board and Association to settle, and if they want to were dead. In her sleep-walking ignore us, on a just and legal ues periods she writes letters and post tion, the most it can injure us will cards in German, does crochet work, be our feelings, as we are regularly inreads a book and studies harmony. corporated in both state and county. She does all this in absolute darkness

If there is a faint glimmer from the gas she takes her work away to the darkest corner of the room. After a hours she goes back bed and beats her head against the bedstead or with her hands. Her eyes have been examher ined, but the doctors have been unable to find out why she can read and write in the darkness, while in her normal condition it is impossible for her to do so.

By Ralph Waldo Trine. Within yoursolf lies the cause of whatever enters into your life. To come into the full realisation of your own awakened interior powers, is to be able to condition your life in eract accord with what you would bare it. From Title-Page. CONTENTS.—I. Prelude; 11. The Supreme Fact of the Universe; 11. The Supreme Fact of Human Life; IV, Fulness of Life-Bodily Health and Vigor; V The Secret, Forwer and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Poace; VIII. Coming into failness of power; IX. Flow Nen Have Becoure Prophets, Secre, Saged, and Baviors; XI. The Basic Principle of All Religious -The Universal Religion XII. Entering Now Inde-the Realization of the Highest Riches. For sale 60.91 this offica, Price, postpuld, 41.25. telligent, aggressive, loyal, truthful, and everything that should make a good Spiritualist. The messages in-terested him. The elocutionary efforts of one of our Whitewater friends pleased him, but when the "medium" rolled up her eyes and addressed the "Great Storm Cloud." he quit. And he would be worth a dozen or a hun-

W. O. PURVIS.

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By R. H. France, Translated by A. M. Simons .--- Cloth, Illustrated. 50 Cents.

A cardinal point in the philosophi-cal systems favored .by the ruling is safe to predict that it will continue classes is that the mind of man is during the stay of our old veteran something unique in the universe, Spiritualist, as every one is pleased. governed by laws of its own that have Our prospects are brighter than no particular connection with physi-cal laws. Modern science has proved ever; our ladies (the Sunflower Club) have been working hard, getting up that not ooly animals, but also plants Saturday evening suppers, which were receive impressions from the outside a great success, and we are taking in world and use data thus obtained to new members right along. We are about to start a Temple fund, and if modify their movements for their own advantage, exactly as human beings do. These facts are told in this book we can locate that philanthropis W in so charming and entertaining a style that the reader is carried along know lives here (if we can only find him) to start us off with an hnudred does not realize until lator the or more, it will make it all the sooner revolutionary significance of the facta

> Cultivation of Personal Magaetism A treatise on Human Colture. Py Leroy Ben rier, anthropologist and author. A very su met're and instructive book. Price 21 00.

Why I Am a Vepetarian. An address delivered before the Chicago Vege-rian Society By J. How rd Moore. Price,

The Development of the Spirit

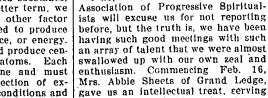
WOMAN: A Lecture deliver

Brady to Testify for Pris-at Martyred President Was Epileptic. nggto aid Ross Freeman, burgiary in Judge Bren-in₃the Criminal court, e old soldiers stood ready stify that Abraham Linomnambulist. Quinn O'Brien, who is de eman, and contends that was walking in his sleep

ake into the saloon of Free Annour avenue, declared Julius Caesar, and other nen were sleep-walkers. rangely while in a somstate. the three soldiers was

e stand, Attorney O'Brien hem that the testimony nd it would not be necesthem. One of them, John the attorney that they were wear that Lincoln was a epilepsy and that he suflered from frequent fits.

They also said that Lincoln was unconscious for days at a time after such Closing arguments by counsel on both sides occupied the day.



The Vanishing Maidens What Spiritualism of the Willow Isle. Has to Contend With.

A Highly Interesting Narrative, by Mrs. Ida A Vivid description of the Trickery That Has Lewis Bentley, of Garvanza, Cal. Afflicted Our Cause.

And the little Rena?" I queried, return. . No one ever found abiding striving to appear calm. "Juan held her before him on his

horse and Mom Vine said the poor There are two rules which, faithfully little girl held out, her hands and carried out, will bring one both peace cried to her piteously as she was borne helplessly away. The bare men-tion of this incident will cause Mom Whe a violent fit of weeping now, and practically they are the same. Do This is all we know about the child.' My aunt bade me good night and I at for hours questioning and wonder-Hyg, for during my aunt's recital the "other fellow" had suggested to me that the young woman who had twice appeared to me was the little Rena of the story, but what was the explanation of her present strange conduct? My imagination run rlot, but in vain I tried to unravel the mystery. The following day Hugh and Miss

Dubon kept their rooms until dinner, and Ralph Milborn and Isabel showed plainly enough they considered three would make a crowd, and Mrs. Hannan and my aunt seemed to find themgives all-sufficient, so I spent my time under an acorn tree where I could watch the old stone house, but the object of my adoration did not appear. At dinner we remarked upon the untimely heat and the strange unrest of the apimals. A series of howls from me and it seemed to me the world the dog kennels punctuated our remarks.

"Eidy," said Hugh to the waiting servant, "go and tell Cephy to bring the dogs into the house and we will see if human society will quiet them.' You better bring the horses in, too," said Ralph, laughingly, as a series of neighs greeted us.

As soon as dinner was over we all went to the drawing room where everything had been ready for our seance. The four negroes and the three dogs occupied one corner of the room, and the cabinet and Mrs. Hannan and Hugh the opposite corner, Aunt Lucy and Miss Dubon sat upon one sofa and Ralph and Isabel upon the other, while I sat by myself near he side window, and great was my joy when I saw the white robed figure of the night before take her place in the shrubbery. For some minutes we sat the slience, and then Hugh, who was looking pale and haggard, spoke: "My friends, I have this request to make of you: Send out for me into the spirit world strong thoughts-yes, let your cry be heard through all the realms of space, that my wife may return to me to-night, if only for an instant to tell me that she forgives me and now knows I love her."

'Hugh!" The cry was intense and | it startled us, and there stood Miss Dubon; with outstretched arms and he long, fair curls lay on the floor beside her. In another instant hus-band and wife were clasped in each other's arms, and explanations and congratulations followed in odd con-

fusion. Isabel, dark and scowling, forced my aunt. "Mrs. Hannan and Isabel hersoft to greet her brother's wife, went away early this morning. Isabel and then withdrew herself. After a came to my room before I awoke, and time silence was restored. In a short we had a long talk. She is fully contime an odd-looking, shadowy figure vinced that what the spirit told her out of the cabinet, but had not | last night is the truth-

peace and happiness who relied upon another person to help provide either. There are two rules which, faithfully you, sir, want your wife to think any ill of you? Then allow not one unpleasant thought regarding her to en-ter your mind. As you want her to be good, true, noble and happy, hold that image of her in your, mind and never for an instant allow any shadow doubt to cross it, and if either of you desire greater love to be given the rule is simple. Give more. Be as true and careful in your thoughts toward each other as you are in your actions, and not storm nor calm, friend nor foe, success nor disaster

can mar your conjugal happiness. There is no heaven for anyone anywhere until the individual has learned to make one for himself, and-The sentence was not finished. It seemed to me that the world in its

swift onward rush suddenly stood duces them. still, then writhed under my feet The accustomed sense of stability left might dissolve as easily as a lump of sugar, and yet I was not afraid, for within myself I sensed indestructibility. A small vase fell from its bracket to the floor.

"Out with the lights-everyone." exclaimed my aunt, and she hurried to the kitchen to execute her own orders for the negroes had thrown themselves upon the floor and were crying and groaning, and Mom Vine's voice rose hysterically, "O, Lawd save me-it's the judgment day for sho, and Marse Gabriel toot his trump-O, Lawd, O, Lawd!"---and so on for what reemed to me a long time, but it was no fear of a judgment day that caused my mental disturbance, but rather the fact I had lost sight of our angelic visitor who, at the moment of the shock. had slipped out of the room or vanished-which? That was the question that troubled me long after I retired and the earth had ceased to quiver

As 1 passed down the hall to go to my room 1 overheard Ralph Milborn say to Isabel, "I am not afraid to risk my happiness with you now, and I beg you not to be influenced to reject me by what was said to you to-night." "In the morning I shall know my mind, so do not press me for a reply,' was the quiet answer.

Toward morning I fell asleep and it was well into the forenoon before awoke. hurried down and found my aunt sitting alone on the vine-covered porch, and everything was wrapped in the stillness of solitude. "Where have they all gone?" I

asked, quickly. "Sit down and 1 will tell you," said

Spiritualists are gradually but will to make loud raps upon the floor surely dividing themselves into two immediately underneath her dress classes—the believers and the unbe- Many were converted by her to Spirlasses-the believers and the unbeitualism who never suspected anylievers in physical manifestations. thing wrong with her raps, She was endorsed by prominent Spiritualists, The believers in them generally ac-cept all revealed testimony as evidence, and endorse those that produce and her fame extended throughout this country to other lands. Another woman medium with

them as mediums; while the unbe-lievers in the phenomena rely almost wholly on their own observations and whom I became acquainted succeeded in making a small fortune by manipujudgment from present day observable lating ballots. She became by far the acts.

Against the physical manifestations most successful fake medium I ever knew, as she was never caught cheat hat have sporadically occurred in the past, or that may occur at the presing and never exposed, though newsent, I have nothing to say; they may paper reporters often interviewed her be all that Spiritualists claim they for that purpose. She charged a regare, But against the manifestations ular fee for her sittings and satisfied that take place by the regulars of the all by mystifying all. Now she has retired from business without a stain profession, advertised and delivered on time, every Spiritualist ought to on her character, adored allke by the foolish and by the wise who knew her. balk.

Her parlors were always crowded Now what are these physical maniwith investigators, each of whom was festations of the present day in practice? Why simply to produce all instructed before-hand to write his questions on ballots and then be sure manner of things in a way to confuse to sign his name and address at the bottom. This done, they were placed the five senses of the enquirer; the more mystery involved the greater the in an envelope furnished by the mephenomena and the medium that prodium for that purpose. At the com-

THE PROGRESSIVE THINKER

A clever trick performed upon the mencement of the seance, she would place the envelope containing the stage or in the seance, when not detected, is attributed to the agency of questions on her forehead, read them correctly and give appropriate an-swers to each question. At other spirits, and considered by many Spiritualists positive evidence of immortimes she would read them while ly-ing on the table without even touchtality; hence we have set a thousand akers scheming, conjuring up new ing them. "How did she do it?" was evidence for test seances; and they the question propounded by all, "if not through the agency of spirits or are supplying our every demand But some of their phenomena are becoming stale, wornout, and conseclairvoyance?"

At the time this medium was at her quently going out of use. zenith of fame I visited her in order to Years ago, materialization was the find out for myself whether she were most prominent of all the manifestations. It was then a regular profesa medium or a trickster. I remained outside the parlors for one whole day. sion for men and women to hire out questioning everybody that 1 could as spirits for materializing and other readily approach about her methods of reading the ballots. One method phenomenal seances. The spirits were bold in those days. They walked was, if the sitter had written his balfearlessly among the sitters in their shining robes, kissed and fondled lot at home the medium would place them upon her forehead and read their relatives or friends without retheir contents in that way, but when serve. Girl spirits would generally be the sitter wrote his ballots in front of about the cabinet, and, if opportune, the medium at her own table, she play soul-mates to the lonely old men present for the fun and the money could tell what was written on them there were in it. These spirits gave without placing them to her forehead. This became a great puzzle to messages galore to everybody and many inquirers, as well as to myself until I entered her parlor." Then I could remain materialized for hours without melting away.

But, alas, these "good old days' saw at a glance how it was done When I visited her the next morning are gone to return no more. Unless the wheels of progress and knowledge I saw that she had the back of the parlor fenced off by burlap., Behind it, her husband was concealed. Alturn backward, the materializing profession is ruined forever, and The though he remained very quiet behind Progressive Thinker and the spirit grabbers have done it. There are inthere he must have been the busiest man in town. He read all the ballots dignities which even a materialized the sitters brought and conveyed their spirit must resent. To be grabbed, disrobed in full view of the sitters contents to the medium. When the investigator had written his'questions and then perhaps marched to the police station as well to pay a heavy fine just for playing a harmless joke at home, they were placed in an envelope in order that the medium could more readily paim them. She on a few guilible people, have become nauseating to spirits of the profession. would take the envelope containing They frequently show their resent the questions and drop her hand for ment of the discourteous treatment to a moment beneath the edge of the table, behind which she was sitting, which they have been repeatedly subjected in the past. When they materbut long enough to exchange them for ialize at the present day they never venture any more among the sitters, head. The questions were taken by

Notes from G. H. Brooks. Sunday, March 29, I closed my

engagement with the First Spiritualist Church of Columbus, Ohio. The 29th we observed as the anniversary time, not with a great celebration, as the society felt it was not best to, so in a quiet way the anniversary was celebrated. I gave the address in the evening, and the spirit of the occasion was enjayed by all. The social life of the society has been one of the features. We have held monthly socials, which have been most enjoyable and have brought the friends closer in relationship with each other, and

has extended the influence of the church. I have never worked before in Columbus, and hence many of the people whom I have met have strangers to me, yet our relationships have been most pleasant, and I leave with many friends behind me, who fully realize I have done all I can to further the interest of Spiritualism,

and build up the church. I am to be followed by Mrs. Morrill. of Grand Rapids, Mich., who comes for April and May. At the close of her engagement that will close the season. I have long wanted to write of my impressions of the work here in Columbus, but have failed to do so thus far. I may find time while I am in Pittsburg. I start for Pittsburg on 'Saturday and am to be with the First Spiritualist Church, of which Brother Stevens is president, where I am to remain for three Sundays.

On the 19th I go to Portage, Wis. where I attend the W. S. S. A. convention. I most earnestly hope and pray my trial will come up next week, or while I am in Pittsburg, as I want this matter settled. It is far from pleasant to feel you are under the dominion of the law, that you cannot go only so far without a thought you may be needed and must get a hustle on you to attend the court. While I am anxious, I also know my many

friends are more than interested in the case, and are waiting anxiously for the outcome of this trial. All one can do is to wait and let matters shape themselves. Ere I close, let me call the attention of the Wisconsin Spiritualists to

the coming convention, and urge upon you the necessity for attending the convention to be held in Portage, April 21, 22 and 23, and trust to see the largest delegation present that

ever attended the state meeting. While I am in Pittsburg my place to stop will be the same as before, where all telegrams and letters for two weeks can be sent, 205 Boquet street, Pittsburg, Pa. After April 24 my address will be 856 Holton street Milwaukee, Wis. During May I speak for the Unity Spiritualist Soclety of Milwaukee, and strange to relate can then be home with my amily. G. H. BROOKS. 205 Bouquet, Street, family

Pittsburg, Pa.

The Sixtieth Anniversary at Anderson, Indiana.

The sixtieth anniversary of the advent of modern Spiritualism was celebrated at the Spiritual Temple on Madison avenue both Sunday afternoon and evening with very appropriate exercises.

The large attendance and manifest interest shown by the audience in both the lectures and phenomena would seem to be a sure indication that the people are taking a renewed interest in the Spiritualistic cause.

Rev. T. W. Smith, who was assigned to lecture in the afternoon, having been to Elwood to conduct funeral services there, B. F. Hayden of Indianapolis filled his place on the rostrum nd delivered a very able on

AN URGENT APPEAL.

Immediate Help is Needed for the Aged Widow and Invalid Daughter of the Departed Gerald Massey,

He was a philathropist in the true sense of the word. His perfect poetry was overflowing with the most tender sympathy for the struggling humanity

I feel impressed that it is not necessary to write for Spiritualists any thing in praise of the self-sacrificing labors of this gifted and loyal soul. It is enough for the benevolent and magnanimous readers of this paper to be informed that the beloved Gerald Massey did not, because he could not, leave his aged widow and daughters anything to support them. They are now, therefore, in sore need and this appeal must not go unheeded. Mr. James Robertson, No. 5, Granby Ter-

race, Hillhead, Glasgow, Scotland, has undertaken to raise a fund sufficient for the support of Gerald Massey's family. He has issued a printed call to Spiritualists, and to everybody on both sides of the Atlantic, who the poetic and prose works of this great writer, to forward either by cheque or registered letter their contributions to this needed fund. Mr. Robertson will render an account to every sender. Cheques should be made payable to the Royal Bank of Scotland, Hope Street Branch, Glas-

gow, Scotland. ANDREW JACKSON DAVIS. Boston, Mass.

FAREWELL RECEPTION.

To Prof. W. F. Peck, of St Louis, Mo.

On Monday evening, March 30, a By J. K. Funk, D.D., LL.D., Editor-In-Chief of "The Standard Dictionary"; very befitting farewell reception was given Prof. W. F. Peck, by the members and friends of the Golden Rule Society, at the home of Mrs. Avery, and the loyalty to Brother Peck and the Cause was shown by the goodly number of friends present, despite the unceasing down-pour of rain.

The evening was spent with music and recitations, of which Brother Peck is always full. But the sur-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 prise of the evening came in the reading of a "Poem of Adleu," which foljudgment on the same book pronounced by the Cleveland Record: "There has lows, and which came to the author but an hour previous to his going to the reception. The reading was a book put forth on this subject as this one." Price, \$1.00. signal for the appearance of handkerchiefs, because all who had become intimately acquainted with the brother had learned to love him for the good there is in him. Always ready and willing to entertain, and A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 300," etc. Price, paper. 25 cents. with his singing, his violin playing and his numerous recitations, brings a beautiful harmony wherever he goes, and wears with the people. The longer he stays the more valuable he becomes to a society. He should be kept busy all along the line, and the Golden Rule Society contemplates another series or two of lectures by him in the future.

Here is the poem: Lines of Adieu.

Tis a trial to be placid and as docile as a dove, When about to pull asunder from a

brother that we love; There is sadness in the partings and

pronouncing the good-byes, when a love or holy friendship has constructed blessed ties,

But all things and beings earthly, though enchained as one sublime Must succumb to laws and changes

in the measure of old Time. We have learned to love our brother,

RADIANT ENERGY and Its Analy-sis, Its Relation to Modern Actrophysics, by Edgar L. Larkin, Director Lowe Observatory. Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and to the student or even an admirer of the modern ar-trological literature will surely come with great interest. Price, cloth. \$1.72 A MASTERLY WORK. Continuity of Life a Cosmic Truth By Prof. W. M. Lockwood.

A masterly presentation of an important sub-fect. A powerful argument along new and scien-tific lines, establishing on a cclentific basis the fact of the continuity of personal individual con-scious selfhood after laying saids the physical body. A boek of mare value. With several fine illustrations. Cloth, \$1.00.

LIFE'S PROGRESSION.

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



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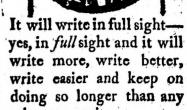
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THE NEW LIFE, By Leroy Berrier. An eminently suggestive work, of excellent tendencies, treating of the mind's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, \$1.

projceeded far when Lidy Celestine screamed, "O, it's the devil! O Lawd O, don't let him touch me on: save me! and I'll never tell no more lies for

-I broke the pitcher and not the cat-O Lawdy! Lawdy!"

Aunt Lucy took the frightened negress) by the arm and said sternly, "Lidy Celestine, there is no devil here, and you be quiet this minute or you leave the room." This dire threat restored quiet and my aunt said as she resumed her seat, "It has been thus ever since history began, the greater a person's ignorance and the more guilty his conscience the more devils he has seen and the greater has been his fear of them."

Again we sat silent and expectant, but not long for the white-robed figure in the shrubbery stepped lightly through the open window and walked into the room where we were waiting. Her strong, pure face was very pale and her eyes, although open, seemed fixed, and her whole manner indicated a mortal under the control of unseen forces . She made an imperative ges ture, and in a voice that was clear, earnest; and to me thrilling, spoke:

"My friends, I perceive that you are earnestly seeking after truth, and they who seek find. I am a messenger sent to instruct you. I would say to the young lady with the fair hair meaning Isabel-my dear yonug lady, you are so organized that spirit forces sometimes use you for a medikim through which to express themselves. If you learn to understand this power and to use it rightly, you will be a blessing to yourself and countless others, but you must turn overia new leaf without an hour's delay. I can see that you want your brother to love you and you only among women, and you are so afraid that he will find some other woman' society more agreeable than your own that like every jealous person, you your own undoing, and defeat the very end you seek to attain. If you could see yourself when you are in a fit of jealous rage, as a psychic sees you, you would not know yourself. To give way to jealousy, hatred or envy is to put yourself in great danfor like draws like, and when ger, such feelings hold possession of you. spirits out of the flesh who have not outgrown such passions find you an open avenue through which to express themselves to your injury, for evil nassion is a destructive force. I perceive, young lady, that you and the man beside you are lovers. If you are jealous of your brother's esteen, how much more so will you be of your hus-

band's. If you marry now, your life will be filled with discord and wretchedness, and I beg of you to put all thoughts of marriage away from yourself until you have learned perfect this self self-control, and remember that evil ner can be overcome only with good, and your future welfare lies entirely in your own keeping.

"To the husband and wife who have peen this night reunited. I would say: is like the sun in the heavens it gives freely and asks nothing in moved a bulging stone and the wall

"Spirit"--my heart gave a bound that nearly choked me. My aunt went in nods and whispers. "And she is going away and work Much of the independent slate-writand train both mind and body until

she is absolute ruler in her own domain. She left a note for Ralph and he seemed all broken up, but he will recover, and if he is worthy of her he will love and prize her all the more for the step she has taken. Hugh and his wife went away with Ralph and they will be away a few days.'

Just then Mom Vine came out on the porch and began fanning her heated face with the corner of her starched gingham apron. The mo-ment I saw her I broke out, "Look here, Mom Vine, I thought you were a Spiritualist, but you did not act much like one last night.

"No, Marse Audley, I was a Baptist last night." was the sober reply "Well, if I had a religion that made

me as afraid as you were last night I would be rid of it at once " I said "Hush, chile, you dunno what you

ay. My old mammy sung and prayed and hollered that judgment day with the trumpet, and fire and dead folks hopping up, and the poor sinners takng on, right into me when I was a ee'tle bit gal, and what gets in yo' lead first stays there last for sho." and she went back to the kitchen.

"Now remember that," said my unt, earnestly, "and if you ever have family, as I trust you will, be careful what the little ones hear, for if vill take years of suffering to unlearn what is then taught them."

I was glad to find the place so deerted, and I soon made my way, unobserved to the stone house, and went at once to that part of the room where I first saw the noble being who had taken possession of my heart.

I at once noticed that a large, flat stone in the wall had been displaced -the earthquake was on my side. When I had succeeded in removing he stone which proved to be on rude inges, I found a narrow passage, which I entered after lighting the way candie i had brought with me. A few steps brought me to a flight of rude stairs, which I descended and found myself in a small cellar, which plainly showed it had been recently occupied I examined the room carefully and concluded it had been made for a place to conceal treasure, and one's self if necessary. As I was making my way out I noticed a torn envelope upon the floor, and, O, joy of joys! I found plainly written

upon it "Miss Rena S. Oglivle." and then followed street, number and city. I leaned back against the mouldy wall and thought over the strange sit nation which seemed like a chapter from romance. Why this young woman should have come back to place and conducted herin so mysterious a manwas beyond my comprehension, but I did not doubt the purity of her intentions nor question the wis dom of her conduct. As I left the the passage way I noticed the opposite wall was beginning to crumble, and

out of use. Noted manipulators of this phase were much in evidence before the public caught onto their method. In times past, they used to travel through the country like a regular showman, and give public de-monstrations of slate-writing. Their

managers would generally precede hire confederates to sit in the audience with prepared slates, when the me hide the surface of prepared slates)

was then an entirely new thing. Slates were prepared beforehand for every occasion and covered with the silicate flap and at an opportune time the flap dropped and the slate palmed off on the intended victim. One well known slate writer worked this for all there was in it. He is now a rich

man, a famous medium, and the darling of a sickly, phenomenal Spiritualism. But the deceptions that can be worked with slates without the silicate flap are practically unlimited, if the medium gets a free hand. But public demonstrations of slate-writing cannot any more be given success fully. It would be fatal to the reputation of any medium. Wide-awake

Spiritualists and the newspapers are against him and would expose his methods the very next morning. It is really marvelous how certain mediums become famous without me diumship and with little or no knowledge of Spiritualism. I became well acquainted with one medium whose sole stock in trade was her ability to manipulate ballots with great dexterity, and get their contents; she could

also answer all kinds of questions by raps. The correctness of her answers lepended wholly on the information she possessed at the time. The ranpings were produced by an instru nent the medium carried underneath her dress, which she could work at

crumbled and fell, completely filling the passageway. Three weeks have passed since the above transpired, and to-morrow I start in search of my soul's desire, and feel the strong assurance my search

will not be in vain? indeed the "other fellow" has told me so, and I have learned that the "other fellow" is the voice of my own spirit speaking to me, and if I cannot trust my own spirit there is nothing I can trust If I find the object of my search. what then? Am I worthy of her? If know myself the greatest desire of my heart is to be good and do good, and I am hourly doing the best I know how, and with all my soul trying to know how-can gods or angels do more? O ves. I shall find her whom I seek, and I trust it will be in

but peep shyly out between the folds her husband through an opening in of the cabinet and give their messages the curtain, copied and immediately

handed back to the medium out of sight of the sitter. This done, the ing is also gradually but surely going medium would inadvertantly drop her hand again to regain the sitter's questions in place of the dummy and return them apparently unopened, to the sitter. When the sitter wrote his questions at the medium's table, he sat with his left side against the burlap curtain on which hung a trick licture through which the ghost bethem to gather information and to hind read all the ballots the sitter wrote, copied them and placed the copies through the opening in the curdium's control gave demonstrations of tain on the medium's side of the tahis writing power, or to answer any ble for her to read. Hence she could test of the medium. The silicate flap tell their contents without touching (a thin slate-colored covering used to them. The name and address of the sitter had to be signed in order that the ghost could look them up in the city directory. She often made start-ling tests in that manner.

Why at times certain bright minds are converted to the most unreasonable things, becomes sometimes quite conundrum. Many persons with the keenest penetration in worldly matters will, when contemplating the supernomal, entertain the most unrea sonable propositions. When the spiritual faculties of an individual are active, his intellect may be asleep, or made to sanction every fleeting marvel of the hour. We have an example of this in Christians, who teach at the same time modern science and Christianity and fail to detect the fallacy of their argument. And in Spiritualists who strenuously endeavor to prove that clever demonstrators of magic, like Herrman, Kellar and Houdini, are mediums, when they palm a clever trick off on the public. This position

has become the open door of invitation to all the fakery that can be conjured up by idle, good-for-nothing, individ-uals who: will not work honestly for a living when there is a show to get it without work by cheating. The fakers are using our terms to denote what kind of mediums they are. The inquiring public often knows nothing about spiritual manifestations as frac tised to-day but only know "them through books and newspapers. Hence

hey are often victimized because all the phenomena in use by the taker are endorsed by Spiritualists; our literature is full of them. "It should therefore, be our duty nto declare openly to the world that the physical phenomena of the present day, as pre sented to the public by mediums, are in no sense a part of Spiritufalism. We owe this duty to the infuiring public. They have rights which mus respected. Every Spiritualistic throughout the? country Society should declare it fearlessly, every true Spiritualist should declare it openly instead of passively endorsing the phenomena by remaining silent.

P. A. JENSEN, Los Angeles, Cal.

"The Orthodox Hell, Church Creed and Infant Damnation," by Dr. J. M. Dedicated to Preachers Peebles. Missionaries and Church ... Members -ai Price, 20 cabis

esting addresss, which was highly appreciated by all present.

His discourse was then followed by spirit messages from Mrs. Mattie Hayden, all of which were duly recognized and appreciated.

In the evening meeting the invocation delivered by Dr. J. A. Marvin was especially appropriate to the occasion and seemed to lift the audience to a higher spiritual plane and brought them in closer rapport to the higher and more spiritual forces.

Rev. T. .W. Smith being present in the evening, not only presided at the meeting, but gave a short and interesting talk at the opening exercises, claiming that Spiritualism, instead of dying out, is gradually permeating every church and organization throughout the land. The next address was delivered by our worthy friend, B. F. Hayden, on "Modern Spiritualism," speaking especially of its origin. its opposition and its rapid growth until it has secured a strong following in every country in the world.

The next lecture was by Dr. J. A. Marvin on the subject of "Spirit Manifestations an Established Fact," and showed that they had been recognized by leading and controlling minds as far back as we have any history of mankind. The Bible account of King Saul's visit to the woman of Endor, in dire distress that he might be brought into communication with the prophet Samuel, who had passed to spirit life, with his recognition of such communication, is a positive proof of its being an accepted fact at that time. That Moses' edict against those who brought up familiar spirits and his command to the children of Israel not to hold such communications while given with the view of preventing any spirit influence to come between him and his people, was positive evidence that Moses recognized spirit communications and manifestations. The release of Paul and Silas and Peter, the early Christian teachers, from prison by spirit forces. is universally accepted by members of the Christian church as a full recognition of the fact of spirit manifestations. The lectures were interspersed with

appropriate music by both the quartette and the congregation, with appropriate solos by Mrs. Audrey Post Miss Ruby Smith and Miss Hattie Rob bins, and also two very beautiful violin solos by Urith Mosher, which were highly appreciated by the large audience.

The spirit messages through Mrs. Havden in the evening were given without falter or doubt and fully accepted by those to whom they came, others regretting only that they were not recipients of like messages.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, Price 25 cents. etc.

"Human Personality and Its Sur-vival of Bodily Death." By Frederic vival of Bodily Death." By Frederic W. H. Myers, edited and abridged by his son. Leopold Hamilton Myers. is an invaluable work on the subject of Spiritualism. Price \$3.00,

That within our mortal weakness we

can find no words to tell, Just the feeling that comes over an

inflates the human heart, As the time draws near and nearer, when we know he must depart.

We must say "Good-bye," dear brother, we must say "adieu" to-night, But we know we walk with pleasure in the brilllance of your light.

Sweet adleu, beloved brother, and may every future hour

Be your strongest in the labor, and the loving angel power:

May your days be ever happy with the thoughts we send to you; May the Infinite be with you and forever keep you true;

And may all your days of splendor and of radiance of mind Bring brightness to your pathway

where'er it be inclined. DR. T. WILKINS.

HAS PRESENTIMENT; IS KILLED.

Strange Prescience Precedes S. M Henderson's Tragic Death.

A presentiment of danger, which hung over Samuel M. Henderson, a department manager of the Chicago Title- and Trust Company for nearly week, was seemingly justified lately when he met a tragic death from in juries received in falling in a"dummy" elevator shaft in the recorder's office on the first floor of the county build ing. He died shortly after reaching the emergency hospital.

Mr. Henderson's strange prescience began last Saturday, while he was reading a poem composed in honor of the eightieth birthday of John Van derpool, superintendent of the title examination department of the com Employes of the office sur-Dany. rounded Mr. Henderson as he read the lines. When the third stanza wa reached his voice broke, and he

stopped, with tears in his eyes. . . "I feel awfully queer," he said to James Kilcrane, who was standing "I think something is to near by. happen to me."

He could not continue reading the poem and Kilcrane finished it for him. The third stanza reads:

'As years roll on we tread the path Sometimes o'er smooth highway, And then by dark and winding path which shadows play: Besides

Ofttimes alone-no hand to guide us Safely through but He

Who-knows when life's last milestone Has been passed by you and me."

Mr. Henderson was sixty years old and had been in the employ of the Chicago Title and Trust Company since 1868. He was a veteran of the civil war and was known among his riends as "Captain." His home was in Wilmette .- Chicago Daily News.

PALMISTRY. By the Zanzigs. Well bound in cloth, gilt top with gilt side stamp; 212 pages; profusely illustrated. A most valuable, clear and complete work on the subject Reduced from \$1.00 to 50 cents.

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a place where the maidens vanish not. THE END

THE PROGRESSIVE THINKER

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Published Every Saturday at 40 Loomis Stree

J. R. FRANCIS. Editor and Proprietor "Entered as Second-Class Matter, De cember 11, 1889, at the Post Office at Cheago, III., under Act of March 8, 1870."

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SATURDAY, APRIL 11, 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 be lost or stolen. Secure a postal order for five cents, and then yon are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

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

Facts and an Inquiry.

The writer claims to be something of a historian, but in all his reading he finds but one character whose existence was established by royal edict and legal procedure. Search the records from the days of Herodotus, the reputed father of history, down to the present, and only the name of Jesus, posed by the orthodox churchmen as a God, occupies that position. Though his lineage is traced back to the alleged beginning through conflicting earthly parents, yet, because of the hocus pocus of a dream, he is represented to have been sired by a God. to believe which insures eternal reward; to deny which is to be punished with terrible penalties. frequently by death!

Until the revival of learning-indeed until the abrogation of the Inquisition-it was death, usually by burning, to deny the mortal existence, or virgin birth of such a God.

Arius, who only denied the Godship

induisitorial dungeons, torture cham-Truth and Error are Incompatible. bers, fagots in flames, and confiscation Colleges of the Interior were holdof estates, had declared De Foe's Robing their sixth annual session in Milinson Crusoe a junior God, how many waukee a few days ago. The organizgenerations would have passed, with ation seems almost entirely under conthe literature of the world destroyed, |trol of Congregationalism, the Coland its place filled with a multitude of leges being closely allied with that forgeries, heaping on their hero the church. It is proposed to enlist the many wise and some foolish sayings colleges of other denominations with of ancient philosophers, before he them, and enlarge the curriculum. would have been received as a God Discussion of the question: "Are colleges sacrificing education-

in fact and worshiped as such? al values and the scientific spirit to

Geological.

"The theory of evolution and kindred A gentleman from Alaska, visiting subjects in the sciences." says the re-Washington, D. C. made the state port, "entered largely into the discusment that the earth "tipped up" some sion, while one speaker suggested, the time, and what was then 'tropical 'bepossibility of linking the study of scicame a part of the frigid zone. There ence and religion in the regular eduis an abundance of facts to justify the cational course." opinion that the polarity of the earth But this will never do. There is an has changed, possibly many times. incompatibility between science and

The existence of anthracite coal beds religion, as taught by the churches, at various places places in the Arctic which will not blend. Science and circle is positive proof that the time knowledge are established facts, Rez has been when dense forests were ligion, as priest-taught, is the guess prostrated, covered by drift, and of barbarism. One is the revealment through an almost eternity of years of observation and experience, prowere transformed by chemical action tracted through all the centuries into mineral coal. On the Andes, unsince man had a being. The other is der the equator in South America. a system of belief of ancient ignorproof is also found that a glacial ance. It was imposed on the unculperiod held all that region bound in tured in the infancy of the race by ice. Even there, on the summit of forgery, force and fraud. mountain ranges a species of verdure

Should science and religion meet on is found not elsewhere met with save an equality in an educational course in the lower latitudes of the frigid the fittest and the truthful will surzone. How else, save by a change of vive. The other will go to the wall. polarity, could such conditions exist? The hope of the future rests on the There is a constant accumulation clash of Truth and Error. The of ice at the poles. The process is friends of the former will welcome an ever going on. Whenever the polar reenlarged curriculum in any college, gion shall increase in weight so as to as education will be in time the saover-balance the equatorial region, a vior of the race. Error will cling to catacivsm is sure to follow which may the past and insist on keeping true efface every vestige of human toil, and knowledge and sacred ignorance seppossibly convert the bed of oceans into arate a few years longer; but Time has wonderful changes in store for

Fictilious Scripture.

Believe or be damned, says the

creed?" This elicited much interest.

The tradition of a universal flood. progressive humanity, and they are which ignorance made a penalty for being rapidly developed. man's disobedience to God, probably had its origin in one of these great disasters, when all life was destroyed, save that which chanced to be on Christian, and quotes Mark 16:16, as mountain tops. The period was many divine authority for the threat. times more remote than that related

continents.

Bellef is a mental effort, produced by Biblical fiction writers. by evidence acting on the mind, and Similar natural convulsions again await the earth: but as its polar diamfrom without. A person may be eter is now thirty-four miles less than the equatorial there is no prospect of such an upheaval during the next judgment, and the torture chamber 'twenty-five" years, as some writers Prodict so readers need not be disclare Jesus a God, but lip service and tressed dreading the terrible calamity. belief are different subjects. We may It may be deferred for a million years, say through fear, "the sun shines," and then may not be universal in its when hidden by a cloud, but belief effect. Were it not for these changes gives the lie to the statement. the time would come when all the upland, and the vast mountain ranges would be worn down and disappear in after the eighth verse, is an ecclesiasthe ocean, which would engulf all, and

whose waves would roll on forever. with no obstruction in all its circuit, as a scare-crow. chanting an eternal dirge to all the countless billions of humanity it holds in her relentless grasn.

cles Repulsed and Annihil

THE FIELD OF THE SPIRIT.

Editorial Views of One of the Leading Dailies of the United States,

to wider range is being given to in-telligence in the thought of the day. There is no field so undefined as the field of spirit. The very name awakens hostility on the part of those who deny the existence of such a thing. But when these persons come to discuss?their differences with those who believe in spirit life they usually find that they accept the same things,

but are at variance as to the name under which they shall be generalized. Spirit to some merely means the sum of common effects in thought and life -the flavor rather than the force of action. Others mean by spirit an im-

material intelligence that dwells in the human frame and that is the seat of the morals and conscience. Yet this does not satisfy those who deny altogether the existence of materiality. For any classification by no means exhausts the variant views with respect to the spirit in man. Yet when comparison is made of the effects and the bearing of the diverse views upon conduct the differences dwindle. Vital as may be the question as one of faith, as one of fact it does not much signify. This is the conclusion to be drawn from similarity in the life codes of those who differ widely as to the nature of the spirit

in man. The vista opened up leads in two directions-back to man's derivation only spiritual fact in the universe, or is the entire UNIVERSE ITSELF A papers containing the same have been GREAT SPIRITUAL FACT? Those who say matter is a myth readily dispose of the question. Others who dwell upon the arguments of the case admit that it seems to be a break in the continuity of natural order for a terializations were wholly of mundant spirit to have come strangely into re- origin, having no connection whatever lation to the world in its contact with man. THEY SAY THAT SPIRITUAL has visited Los Angeles, Cal., Chicago, LIFE IS A FACT OF EVOLUTION AS MUCH AS NATURAL LIFE; THAT IT HAS COME TO ITS CROWNING IN MAN, THOUGH AL-WAYS EXISTING IN THE ENTIRE UNIVERSE.

cannot be produced at will, or by force Some of those who study the subject from the standpoint of destiny ARE LED INTO SPIRITUALISM. forced into submission by threats of They do not see why there should be violence, yet conviction is an act of a chasm placed between the communication of snirit with spirit. It is thus, cannot change it. The lips may dethey say, persons in the flesh confer, and why should the ABSENCE OF THE FLESH MAR THE INTER-COURSE? Under the leadership of such men as Professor Hyslop and Sir Oliver Lodge the field of psychical sci-To the credit of Jesus scholars know ence is being explored-at least, its search. The price is \$1.50. all that sixtgenth chapter of Mark, outer edges-with the result that tical forgery and interpolation. It some of those who make the investihas served the church a great while gations become convinced that AC TUAL INTERCOURSE WITH THE DEPARTED CAN BE HAD. An in-Eliminate the fraudulent interpolations in the New Testament, forgeries genious outgrowth of this belief is the theory advanced for the works of placed there long after the original Shakespeare's genius. This is nothwriting of the book, which all scholars

Camp Meetings and the Fraudulent

Element. The report of Hereward Carrington in last week's Progressive Thinker will create a vibration throughout the

entire ranks of Spiritualism; and when it is considered that the manifestations at Lily Dale are typical of those that occur at the other camps, it will set Spiritualists to thinking as never before.

> There is a certain well defined measare of truth in Spiritualism, and that notent force has been instrumental in doing a vast amount of good, percolating 'through all the churches, and making them far more liberal; far more progressive and tolerant in everything pertaining to the future life.

The probing of a putrid ulcer in connection with any cult,creed or code of belief, generally creates at first keen regrets that the same was not left alone and kept from the public; but gradually the sentiment changes, and a FEELING OF RELIEF is experienced that the act itself has been productive of healthier conditions. This has been the case in Spiritualism where it has been assumed that exposing the fraud in our ranks would result in injuring the Cause, but now the consensus of opinion seems to be that the probing process carried on by The Progressive Thinker has had an exceedingly beneficial effect. But The Progressive Thinker has not led in this one particular-the secular press has been an instrument of great good and on to man's destiny. Is man the | in exposing the bogus spirit manifestations, and millions upon millions of

> spread before the public. Probably 10,000,000,000 people read the exstory about yourself while you a ting here; can you tell me why posure of the notorious Hugh R. great big eyes are bright and Moore in New York City, showing by any number of witnesses that his mathere are thousnds, millions, yes the with the spirit world. Since then he and Cincinnati, and is now back in New York City where he will no doubt remain until some one causes his ar rest or exposes him again.

This year camp meetings will be watched as never before. Compel the materializing and trumpet mediums to sit under fraud-proof conditions, and the number who will attend the various camps will be reduced threefourths at least.

Camp meeting officials throughout the entire length and breadth of the land should send to Prof. James H. Hyslop, 519 West 149th street, New York, and secure a copy of Vol. 2. Part 1, of the Proceedings of the American Society for Psychical Re-

CALLS PALMISTRY ABSURDITY.

English Professor Says Humanity is Gulled by the Art .--- Hand Lines Meaningless.-Are Same on the Palm of the Bar-

bary Apc.



April 11, 1008,

Important Letter From Secretary Kates.

It is high time that all Spiritualists should be at work,

The cohorts are organizing against us. Even a Congressman labely aid he would offer a bill in that legislative body AGAINST SPIRIT. UALISM, in order to make it impossible to hold seances or do {mediumistic work. A hearer of this intent argued with him against the folly of his proposition.

Spiritualism is being called a "fad" because some scientists have." proclaimed that the phenomena of the spirit are being demonstrated

WHY SHOULD WE BE LETHARGIO? I feel impelled to say that you should ally yourself with some local effort to promulgate Spiritualism. If you have no society to ally yourself with, then hold some meetings in your homes and obtain the co-operation of friends who know that Spiritualism is demonstrating truth.

This office would like to have information of the status of the cause in your locality.- Send a small amount of postage and it will all be used to pay for the mailing of **SPIRITUAL ESSAYS** to you for distribution. Send me the names and addresses of your local society officers

Let us know your address, and what is needed.

Speakers and mediums should keep us informed of their address where at work. Societies having a capable working medium should nform us. Tell us what your opinions of work necessary is for our people who can possibly visit you. This office should be a bureau of information. We must not slumber, nor must our workers be permitted to labor against odds that the Spiritualists can avoid. Do not hesitate to write to me any desire you and our fellow Spiritualists may have. Let us co-operate as never before.

GEORGE W. KATES, Secretary, N. S. A. 600 Pennsylvania Avenue S. E., Washington, D. C.

D.	JIM AND THE UNIVERSE,				
me.	Yes, all men knew who talked with him.				
me a	The Universe was bothering Jim.				
re sit- those brown	For what the cosmos was designed				

and clear, and what they see in this And what 'twas good for when 'twas big, big world, will you talk it right done. in here? They are listening at the Through old black letter scrolls he other end and are ready to send it out, waded,

The schoolmen's folios he invaded.

He wished to be equipped to say What we are here for, anyway, Just what the cosmos is about,

And learn the things you can't find out.

And all men knew who talked with him.

The Universe was bothering Jim.

Weighed down with metaphysic doubt, Jim in his orchard wandered out: The blooms had drank the wine of May

And quaffed the freshness of the day; learned to accept false favors wrong The fragrance that the west wind blew Showed the old earth was good as new:

Beneath a tree down settled linr And let the spring soak into him.

There is a dust in library nooks Blown from the musty leaves of books. That blinds the lean scholastic's eves. And makes him learnedly unwise. Would you be wise, go out of doors, And just intuit through the pores; For these white blooms and the blue skies

Were sent to make dull bookmen wise.

So while he drank the vernal day, tion and strife? Or will you, like the And felt 'twas glorious to exist phone and its hidden force, be the The sun baked in through Jim's hard

world wants to know from whence you started and where you will gotell me, little girlie, while you are sitting here. Now I know your soul is pure and our words are undefiled-no selfish motive can warp the story that comes from a little child-nor will deceit step in with its cloven foot to tarnish one word you say, nor prejudice, nor false belief, nor even fear can sway,

will believe you, little girl, to-day. I will believe you before these little feet have trod the long, rough

THE REAL LITTLE CHILL

A Sublime Sketch of the Sa

Say, you little tot. tell

road, before those little hands have bestowed. I know you can tell me if you only will because you are near

to the throne from whence all life must come. Did destiny just happen to drop you

down, like a rose in a desert of sin, to punish and quarter and draw you out and then repeat it again on some other little girl whose soul is as pure as I know yours thus far has been? by your side, empowered by a hidden force to carry a message of love and truth or send on its wings a curse? Will it harm YOU more than it does that phone when in the storm of your

Are you like that device that stands coming life the agents of sin train Jim lost his cosmical dismay, your beautiful mind to carry decep- Forgot his metaphysic myst.

be marred in the strife, the soul re-

mains pure, undefiled; fear ...t the

end for no harm can porte-A. your

spirit is the real little child .-- F. M.

Killed by Train.

OF FINGERMAN'S DEATH

Wickizer in the Argos Reflector.

WIFE HAD PREMONITION

of Jesus, was assassinated. Porphyry, the Tyrean philosopher, died in the year 304, though a scholar of universal information, deeply learned in history, and the author of numerous books, yet all are "lost," say Christian writers, publicly burned, says history, by order of the Christian emperor, Theodosius, in the year 388, because they were the most formidable opponents of Christianity. Porphyry denied the divinity of Mary's 80n.

All along down the ages where we fall in with what seems authentic history, these terrible crimes against humanity were repeated. The names of Bruno, and of Servetus stand out in bold refief and will when their assassins are forgotten.

Bishop Joseph Butler, born in 1692, in the preface to his celebrated "Analogy of Religion." tells very pointedly there were persons in that early day, when learning was awakening from the sleep of ages, who rejected belief in the personality of Jesus. We quote:

"It has come, I know not how, to be taken for granted by many persons, that Christianity is not so much a subject of inquiry, but it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this was an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule as it were by way of reprisals. for its having so long interrupted the pleasures of the world."

If force had been withdrawn as a means for propagating Christianity. and the people had been allowed to act on their convictions, it is probable the whole system at that early period would have been treated as a fiction. Remove the ban of ostracism, excommunication from the church, exclusion from society, and all the methods churchmen know so well how to employ to make life unbearable to the heretic, then how long would the average Christian remain in fellowship? About as long as the Chinaman in America would wear his plg tail, if he never expected to meet one of his own countrymen, or return to his loved China. The fear of an imaginary flaming hell would not defer

the Christian from assuming his manhood if the other pressures were removed.

Suppose a power dominating civilization, as did the Roman empire when Catholicism gained control, had by decree of emperors, acts of legislation; sustained by powerful armies, | eling that way very r

of all schools of religious faiths, less Lang, in his very interesting and the Catholics, admit to be spurious instructive "Modern Zoroastrian" and the church would need reconstructing to bring it in harmony with well says:

"When environment changes with the Bible. a people, when knowledge is increased, and the domain of science everywhere extends its frontier religion must change with it. if it is to ramain in good working order, and not become unworkable and an unbeliev-The able hypothesis. author has lived more than the three score and ten years, and has one foot on the past and one on the present, and realizes how enormous is the

change a single generation has made in the whole spiritual surroundings of civilized man of the ninteenth century When a student at Cambridge, little more than fifty years ago, Astronomy was the only branch of natural scihumble material. ence which could be said to be defi-

nitely within the domain of natural * Geology was just beaw. ginning the series of conquests by which time and the order and succession of life on the earth have been annexed by science as, completely as space by astronomy; and theories of cataclysms, universal deluges, and special creations of animals and man, still held their ground, and were quoted as proofs of a universe mainof China. He is declared to be Most ained by constant supernatural inter-Holycone with Heaven and Earth, the ference Mentor and Guide of Ten Thousand 'Chemistry was, to a great extent,

an empirical science, and molecules Generations. His worship in the and atoms were at best guesses at Highest Degree is declared a Maniruth. festation of his Glory. "Science and miracle have been Confucius was the first to promulfighting their battles for fifty years gate the Golden Rule, and half a along the whole line, and science has been at every point victorious. Mirathousand years before Jesus was born. cle. in the sense our fathers believed. It became practical in the Celestial has been not only repulsed, but anniempire, hence the reason for so few hilated so completely, that little rebloody pages in her history.

mains but to bury the dead. The result of these discoveries has China is credited with a population been to make a greater change in the of 405,000,000, nearly or quite equal spiritual environment of a single gento the entire population of all Chriseration than would be made in their tian countries. Add to this the popuphysical environment if the glacial period suddenly returned and buried lation of Manchuria, Mongolia, Thibet Northern Europe under polar ice and Corea, and she considerably out-The change is certainly greater in the

numbers the Christians. last fifty years than it had been in the previous five hundred years, and in Accepting Christian history as au many respects greater than in the thority, it was the decree of Emperor previous five thousand." Constantine that converted Jesus into

These the statements of one of the God, and made him co-equal with ablest English scholars; and yet the Father, he declaring: Christianity clings with all the tenacity of a viper to the errors of the ops can only be considered as the last two thousand years, and there pleasure of God. especially as the Holy Spirit dwelling in the minds of so are Spiritualists, forgetful of our orimany and such worthy men, has gin, who wish to imitate their bad exclearly shown the divine will." ample.

Council of Nice, page 51. The Vanishing Maidens of Willow Isle. The above story by Mrs. Ida Lewis Bentley of Garvanza. Cal., has forever.-Wordsworth. proved most interesting and instruct-

ive. It is concluded this week.

Be kind to everybody, but especselves believe that they believe, not being able to penetrate into what it is fally to the aged, for we are all trav to believe .-- Montaigne

g more nor less than that the Bar of Avon was by nature, training and education entirely unfitted to write his great plays.

HE WAS, IN FACT, BUT A ME-Strike out 1 John 5:7, "For there SPIRIT BEYOND LIFE'S VALE. HE week. are three that bear record in heaven, the Father, the Word, and the Holy WAS THE PROPHET OF LITERA-TURE THE GREATEST OF MOD. Ghost, and these three are one," and MODERN SEERS. He simply wrote the doctrine of the Trinity loses its principal support, and yet the Revisdown that which was dictated to him ers give other matter in its place. by his spirit guide. One is reminded Who produced these forgeries and by this ingenious view of the claim of thousands of others? Was it Chris-Caedmon, who wrote at the very dawn tians or Infidels? If the former they of English literature his work upon are cheats, and unworthy of confithe creation-the forerunner of Milton's majestic masterpiece. It will dence. If Infidels, then they were laboring to create a God out of very be remembered that he was impelled to his task by A SPIRIT VISION. If it should be established that supernatural aids could thus be secured, it Another God. is readily seen that genius might be-Confucius, the Chinese sage, whose come a common commodity, the range fame has survived the ages, born June of human attainment making possible 19, 551 B.,C., has lately been raised to the rank of a god, and is to receive divine honors, by an edict of her royal highness, the Empress Dowager

vaster parnassian flights and olympian attainments than yet essayed. The relations of the subject of spirit in man to Deity are apparent. The one is conditional upon the other. So that every investigation into the realm of spirit tends to give reason for the denomination of the present practical times as an age of faith-the faith being not that of accepted theological dogma, but the advance of reason in the realm of spiritual investigation and the conviction of the existence of ken. Science is lending willing aid.

1.1 81:--The above is an editorial from the trates the trend of thought in one of the leading dailies of the United States., Notwithstanding the fraud that has afflicted our ranks for many years, Spirit Return and Psychic lying on the ground surrounded by a Laws me being studied as never before, and albicandid investigators admit there is an Important truth con- his mother's face was the first thing nected istherewith. Every .exposure of a fake medium has a tendency to purify the atmosphere of our Cause.

See Rev. Boyle's History of the A Thousand Times More Evidence.

ent

"What was approved by 300 Bish-

"Christians have zealously persecuted and ridiculed the Spiritualists who have for sixty years been offering Soft is the music that would charm a thousand times better evidence of a spirit world than they have from any Some impose upon the world that or all other sources; and Christians they beileve that which they do not; say 'Spiritualists are ignorant and suothers more in number, make themperstitious!""

Thus The Humanitarian Review, of Los Angeles, a non-religious monthly.] p' merce at last - Lavater

"Palmistry is an absolute absurdity; the whole thing is beneath con-

tempt," declared Prof. Stirling, dean You have answered already, my of the medical faculty and professor of physiology at Victoria University. Manchester, England, in the course of your pure, white soul, it is only a DIUM FOR SOME MASTERFUL lecture at the Royal institution this

> can transmit a curse and again send a 'Look at your palms," he continmessage of good, without being tarued, "and you will find certain classnished or dented or broke or without ical lines. These lines-the so-called losing its practical worth then you are lines of life, heart, and head, and the girdle of Venus, and the bracelets as sacred in body and form as all the of life around your wrists-what do will remain pure and your life undisyou suppose they really are? turbed-would any ask more marvel-

"They are nothing more nor less ous proof? than creases or folds produced by the The line of the I can see through the years beyond the flevere of babyhood's charms, to the twilight in action of the muscles. beart, for instance. is the flexure of the four fingers; the line of life is the result of action of the thumb. All these lines that have been given astronomical names by palmists are characteristic flexures to-night"-but the body is all that can

"You will find the same lines on the palm of the Barbary ape. "Humanity is daily gulled through

its extraordinary ignorance of the eleentary facts of psysiology Prof. Stirling placed finger prints

in a different category. The print of the thumb alone, he said, was sufficient to identify a person for all time.

DRIVEN BY DREAM TO

SIDE OF INJURED SON. Fainted Soon After Young Husband, First Victim of the Elevated, was Philadelphia Woman Reaches New New York Just as Boy is

Injured.

Alexander Fingerman, a young Rus-Separated from her son, William G. sian, lately arrived in this country, was instantly killed on the Market Cooper, by nearly 100 miles, Mrs. Ella Cooper of Philadelphia dreamed she street elevated tracks at the Thirtysecond street station yesterday afterhim killed by a Sixth avenue ele vated train. So vivid was the moth noon, when he was struck by a train much that has been beyond human | er's dream that she hurried to this as he tried to cross over from one side of the platform to the other. He was

Her route across town from the tossed a considerable distance and landed on his neck, fully fifty feet ennsylvania railroad ferry lay through West Twenty-third street. from the place where he was struck. Baltimore, Md., American, and it is By a remarkable coincidence, she exceptionally important, as it illus. reached Seventh avenue a few seconds to his assistance. found that his neck after her son had been knocked had been broken. Death was instandown and seriously injured by an east taneous.

bound trolley car. From the window of the car in which she was seated she recognized the face of the man that eight minutes after the accident large crowd. She jumped from the car and rushed to his side. When he regained consciousness that met his gaze. Believing her to be in Philadelphia, he could not account for her presence. In his dazed condition, the doctors who responded with and render THE TRUTH more appar-) the ambulance from the New York hospital thought it best not to tell him ing husband. The police were unaof the psychic phenomenon which had brought her to his side. Mrs. Cooper bore up bravely during received of his fate was a message dethe strange reunion, but when the ambulance drove away, she fainted. The young man is badly injured, but may recover.

The world is continually growing better to all who are honestly tryin to make R better.-Everett McNeil. Genius always gives its best first; heaven with Paley and Malthus .--

with a same sweet little girl. skull pure it will always endure and reflect eternal life?

A glad sense of the beautiful. He felt, while apple-blossoms fell, The universe was fairly well. dear little tot, with those eyes of And, though it couldn't be understood. wondrous hue, no, evil can come to Upon the whole 'twas mainly good, "I've found, beneath this apple tree, harm untrue. If that metal and force The cosmos is all right," said he. -Sam Walter Foss, in Truth Seeker.

What Constitutes a Popular Sermon

The preacher, like the editor, sees dross metals of earth and your soul i the wisdom of giving the people what they want. Sermons must please in order to be heard, and the preacher who can best please has the largest congregation.

I can see through the years beyond For this reason clergymen, as well some distant day. I can see you as laymen, will be interested in a consensus of opinions on the kind of reach out to visions long gone, even now I can hear what you say-"backsermon people like to hear, drawn ward, turn backward. O, time in thy from a great number of laymen by the flight, make me a child again just for London Sunday-school Times,

Opinions differed in minor respects, but all united in saying that the good sermon must be in the lauguage of the common life, and that it must be one who shows men their temptations and how to overcome them, which inspires men to trust God « in the midst of business anxieties. which sustains them in the dark hours of adversity, loss and bereavement, which increases their confidence in the triumph of righteousness over evil in this world, and which opens before them a vision of future blessednes with God in eternal joy and har nony with him.

In other words, what people wan to hear are words of encouragement and the most successful preacher /is he who can impart most cheer. This may explain the rapid growth of Christian Science, which does not iffi-tate other churches by saying that evil will be remedied hereafter, but teaches that evil does not exist now .---Chicago Daily Journal.

Next Day the Bridgetender Suddenly Lost His Sight.

New York, Mar. 14 .- Dreaming that he had been stricken blind while at work. Thomas Pendergast, aged twenty-five, of Hoboken, employed as a bridgetender at the Lackawanna ferry, awoke suddenly while in bed. over and went to sleen again.

In the morning he told his wife of his strange dream, and she told him not to worry. He also told his fellow-workmen, and they laughed at him. Shortly before time to quit work at 7 o'clock, and while he was winding ing him, and the first intelligence they the hawser about the drum at the ferry, he became blind suddenly as the crowds of commuters were rushing for their trains.

His comrades were quickly at his side in response to his terrified cry. He was taken into the waiting room and a doctor summoned. Pendergast cNell Plato and Lord Bacon than go to where several doctors worked over the all algorithm all algorithm and a value effort to restore his sight .- Chi and Dally News

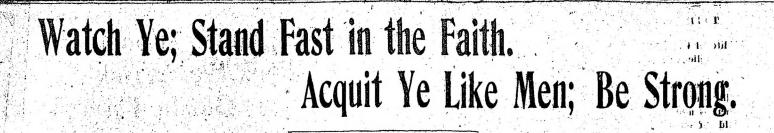
Station hands, who immediately ran DREAMED THAT HE WAS BLIND. A remarkable circumstance in con nection with the case was the fact Mrs. Annie Fingerman, the young

wife of the man, was seized with a fainting spell in her home, at No. 1821 South street, and on her recovery told her relatives that she had a and, finding it only a dream, turned premonition that some dire misfortune had overtaken her husband. All I attempts to pacify her proved fruitless, and up to 8 o'clock last night no word had been received of her missble to furnish any information regard-

livered by a negro employed by an undertaking establishment, who notified the family that Fingerman's body was was resting at his employer's place of

business .- Philadelphia Record.

THE PROGRESSING THINKER



Lecture Delivered by Mrs. H. L. P. Russegue, of Hartford, Conn., Before the First Spiritual Society of New York City, at Elks' Hall, New York City, Sunday Afternoon, Dec. 22, 1907.

April 11, 1008.

I shall read a part of the fifteenth chapter of 1st Corinthians, beginning at the thirty-fifth verse :-

But some man will say, How are the dead raised upf And with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die.

And that which thou sowest, thou sowest not that body that shall be, but bare grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the

glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from anothers star in glory.

So also is the resurrection of the dead. It is sown in corruption it is raised in incorruption:

It is sown in dishonor, it is raised in glory; it is sown in weak ness, it is raised in power:

It is sown a natural body, it is raised a spiritual body. There i natural body, and there is a spiritual body.

And so it is written, the first man Adam was made a living soul the last Adam was a quickening spirit.

Howbeit that was not first which is spiritual, but that which i natural; and afterward that which is spiritual.

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruption must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

I select for my subject that passage of scripture which many of ou, if not all, are familiar with:

Watch ye; stand fast in the faith. Acquit ye like men; be strong. Truth needs the peering vision of intelligence. It is to the thoughtful mind what all the mysteries of the universe are to the scientist. It means the more careful discrimination of intellectual vision, the measure of careful judgment, the uplifting of the inspiration which it always brings to the thinker. Truth is not always revealed to us a bright and shining light; it is as when we looked into the world of matter, the laws, the principles, the mysteries, are all there, they have been there for ages, since thought, since law, since spirit lived, but man's vision has not been opened, his understanding has not made plain to him all these wonders that are multiplying every hour and every day of our lives, because with the development of his reason, with the opening of his intellect, with the investigation of his thought, he is revealing to his understanding the mysteries of nature.

Thus we look about us, seeking truth, forgetful that there is always the fields planting seeds; he knows that he will never reap that hara corresponding light shining within the human soul that must acvest here; the trees will never bear fruit to satisfy his appetite; he ept, apply and appreciate its goodness and its uses; forgetful that knows there is nothing there for him, but he still tills the soil, plants state the truth of our sublime and in the world there is so much for every man, for every woman, to the seeds he knows that before the blossom come, before the fruit soul-uplifting philosophy. They are know. There is so much for every eye to see, for every ear to hear, is set, he will have been gathered to his fathers, that he will have for every soul to feel, for every mind to grasp, to reveal the wonders crossed the threshold into another manifestation of life, but it matthat inhere the laws that belong to the universe. ters not, he is laboring on the same. The scientist knows his investi-There is nothing in this life which does not belong to you. There gations will carry him to the gate-way of his passage from this life; is nothing in the universe that the human mind may not encompass, and he knows, too, that he has not discovered everything, that he has if it be large enough, broad enough, high enough, and deep enough to not found the great truth that belongs to the universe, but he seeks measure their usefulness. We have shut out from ourselves the wonwisdom with as much diligence and earnestness as if he could measders of the universe, because we have closed our eyes to their mysure the whole.? Why is it? It is because the human spirit catches terious appearances. To-day science has made such inroads into uniglimpses of that eternity which it inherits, and he is seeking for the versal law, and has brought from the depths of that law such wonders for the uses of mankind, that the world is coming to see that there is good of the world. Now as to the testimony that shall come to man. The present something more, something better, something sweeter, something forms of dogmatic faith proclaim a faith in the immortality of the soul, loftier, something nobler for mankind than has ever been known bebut they circumscribe or limit its uses. When a man has gone out of fore. We look into this world for earthly things; we look here for the body into the kingdom of heaven he becomes a songster, he is earthly laws, for material objects. We find here the objective life singing around the throne of God, he has not entered into any emfrom a present understanding, but can you conceive that BACK OF ployment for the betterment of the world, he has nothing to do but ALL THIS THERE IS A POTENCY THAT IS TO THE WORLD A to praise God. I will agree with him there. I believe in no praise **REVELATION.** This universe, this outer man, if you please, has that is not useful, I believe in no praise that is not redeeming, I bebeen the Adam of the olden time, but the force, the power, the God of lieve in no praise that is not uplifting, and if we believe in praising the universe, stands back of it all, and is the quickening spirit, the God by helping the world, then I am at one with praise. But the power that has revealed Himself more and more, and is writing Himidleness of heaven. Oh, me! It stultifies faith, it throttles hope, it self upon this objective life, until he who hears with open ears, and fetters growth, it buries desire, and leads man to a point where he sees with open eyes, hath read the laws that are written there, and neither comprehends himself nor his surroundings. Religion means come into closer communion with His spirit. activity, and the manifestations of that activity are everywhere pres-The world is full of spiritual truths, full of spiritual wisdom. We forget that the world is in itself a spiritual world here, because it Spiritualism has brought to the world a message. Religion, or dogis subject to the divisibility to your observation. You forget that it matic faith, says: I hope for immortality, but no one has ever come. is the expression of a mighty power of the spirit. There is not a back to tell the story. That is the common affirmation, no one has rock, nor a metal, nor a grain of sand, nor a bone, nerve or a sinew ever come back to tell the story. Oh! but the door of the kingdom of the human body that cannot be reduced to spirit. There is nothof heaven is open and the ladder that reaches from earth to heaven ing in the universe that cannot be reduced to that primal element still abides for man, and the angels are ascending and descending. that belongs to everything, and that inheres everything, therefore, if They are not coming empty-handed, they are not coming to man withspiritual life is the basis, it is also the summit; it is the beginning out blessings, they are coming laden with helpfulness, with encourthat we know not, and the end that we see not. Spiritual life does agement, with inspiration, ave with revelation, and are leading you not mean the simple vision of a ghost-like form, it does not imply out into a larger, better world. They are making this life the dwellthe simple object that may appear before our eyes and that we may ing-place of God, as much as the life that you are reaching toward, say we have seen something that is spiritual because it is more refined that you believe is beyond the sun. Here in your own souls is enthan that to which we are more accustomed. It is something that has throned the divinity that belongs to godliness, belongs to the unia force, a potency, that is active, that generates new resources, that versal spirit, and here you find that divinity unfolding itself day by opens new revelations, that points to better results, that reveals new day. The varied manifestations that have become manifest since laws, that knows no limitations, but is constantly unfolding new Modern Spiritualism came to the world are only in correspondence to processes, new powers, new wonders, day by day. Thus we do in the the law that has always existed. There has never been and age since scientific world. man was a thinking being, that there has not come in every generation If the astronomer had been satisfied with the discovery of the sun some evidence of the presence and communication of those who have and believed it was a planet, what would we have done had that been lived and walked and talked upon the earth. · mit's 20 . the limitation of his aspiration, but there was a faith within him, and You ask, then, why can we not all see, and I will askidagain, in he acquitted himself like a man, and peered into the heavens, the answer, why are we not all Raphaels? Why are we not wonderful truth was there, the planet was there, and it was shining on and on musicians? Why are we not all chemists? Nature, and the God of as it had done for ages, but he did not discover its environment; he nature, has endowed you with gifts to be developed sthrough your did not discover its potency, but at last the inspiration of the vision activities, and there are in your lives potencies that are reaching out led him to discover how near he was to it, until he has measured the to that divinity in the outer world. You are the stars in glory that distance, and the spectroscope has portrayed its component parts, one star differeth from another star; you are the children of God. and all are as necessary in your places as the spirit that quickens your and he has come into the measure of his aura, and he has known of its consistency, in fact he has been able to mark its size, he has lives. When you are learning these lessons, then you may ask, why, watched its march athwart the heavens, he has discovered its relawhy are we not all media? You are, for some phase of manifestation. tions to other systems, and by its erratic motion he has found a pro-Some may see, as in Corinthians you may read, some may speak in phecy, and what is it? That there is something beyond, something a divers tongues, some will heal the sick, some will do this thing, and little further on, and there he is peering on and on, making stronger some the other, all differing, but all needful, because all life is inhis telescopic vision, carrying on the faith that is in him, and finding volved in this law, all spirit inheres this divine principle, and all law the object for which he sought. belongs to mankind. Some organisms are adapted to the influence and Do we apply these laws to our spiritual understanding? Do we manipulations of spirits who have been your friends, they may mafind the same processes of mind going on concerning spiritual things? nipulate some part of the nervous organism, and be able to induce a Are we asking for the revelation of spiritual laws? Are we investight message; that organism becomes a battery that sends out the telegating them with as discriminating care as the astrologer, as the graphic message, and through those organisms comes the story not ef

geologist, as the mathematician is defining its scienced. Ane we discovering the wonders that are all the time revealing themselves to us, not because they are new, but because our brains are quickened, because our spirits are larger, because we are coming into a realm more spiritual, more Godlike, coming closer, if you please, to the great heart and soul of life. But in spiritual laws we are fan in the background. We are looking for something that shall move a ponderable object. We shall ask for something that shall excite our wonder, and we may gape at it and wonder at its mystery.

Ah me, what is more wonderful than the human organism? What is more wonderful than the hand that will obey the will of the soul within? What is more wonderful than the law, that speaks itself to every particle of matter, to every drop of blood, to every nerve, o every atom of these bodies that belong to the earth, and that obey their behests-what is more wonderful than all these things? There is a better view of things than we have been given to observe, that is, that this life here upon this planet shall became more spiritualized, shall become purer and better, and what does this mean? Does it mean that we shall listen for a knock, or that we shall read the handwriting on the wall, or that the clairvoyant vision shall observe something grander than has been discerned before? Does it mean that a voice shall speak from the wilderness of ignorance and tell us some story that we cannot comprehend? Does it mean that we are to look beyond the skies to find the divinity of men, the divinity of God? But it does mean that we shall look within and find the divinity of humanity, the human soul, that God has enthroned within; and has made man and woman living quickened spirits, to appreciate His laws.

Friends, it is time that Spiritualism means something to those who think with its realms. It is time that it should mean so much that he who reads its lessons and receives its message should quicken him to higher responsibilities. The slave to habit should throw aside his fetters; the man of ignorance should come into the realm of knowledge and there discover what applies to his needs. It is time that he begins to think of a spiritual life here. I do not care for a spiritual world that take us away from the exercises of our thoughts, our conduct, every day of our lives, whether here or hereafter. If you are Spiritualists you are better men and women, you are living holier ives, you are consecrating yourselves to higher responsibilities and nobler duties, you are coming closer to the spiritual life everywhere in this universe, and it shall mean to you that you are knowing no law that shall tell you the story of death. If religion comes to you that prepares you to die, that death is the end of all things, there is no such thing as death. The poet sings, "what seems so is transition." There is no such thing as death, not a particle of matter can be destroyed, not an element in all the chemical world can be destroyed, not a star can be destroyed, not a globule of air can be destroyed, no not a drop of water can be destroyed; all these may be changed in their expression, but the life that gave them shape, that gave them power, that gave them force, that may develop greater and greater possibilities, lives on forever and forever; but religion has proclaimed death for mankind, death to the human soul, death to the world of matter. Why, it cannot die. God is as much in it, and is its creator, as he is of that ideal world of which you"dream beyond the stars. He is here, and if omnipotence and omnipresence mean anything, it means, aye, they mean omniscience, and if omniscience is the dominating power of the universe and universes." then 'the world cannot die. There is nothing that can die, nothing that can be destroyed, and above all these wonderful souls that think," and feel, and grow, and are reaching out into the universe for greater wisdom, aspiring to higher thoughts and to higher works, that are seeking the betterment of mankind, that are striving to establish heaven here amongst men, to make mankind better, to bring heaven down here and enthrone God within the human soul, that potency is eternal, and man is co-eternal with it.

Men believe this, whether they acknowledge it or not, they believe it whether they deem it wise to proclaim it or not. The aged

man whose head is whitened by the frosts of many winters, is out in

death, but of immortal and conscious continuous progressive life be- Regain Your Eyesight youd the grave; it comes to some in one way, and to some in anyond the grave; it comes to some in one way, and to some in another.

Nearly sixty years ago there came the tiny rap in its modern form of manifestation. Scientists have striven to put it down, to do away with it, it has been heaped with abuses, its application has been abused, it has been misinterpreted, it has been - surrounded with clouds of ignorance and doubt, but it has rapped on and on, until it. has sounded in every land, and to every people, and with it came the electric telegraph that sends messages across the seas, that has scaled mountains and valleys. With it has come clairvoyance, that has seen not only what was beyond the skies, but has seen into the depths of human nature and discerned there the spiritual atmosphere that has communion louder and clearer than that you have known before, and the voices of the angels have been listened to and the rhythm of heaven has been heard, and the harmonies of nature have come closer to the comprehension of mankind. Oh me! when you are spiritually unfolded more and more these spiritual manifestations will come more directly to your understanding. Modern Spiritualism has not only taught you of the conscious continuation of life beyond the grave, but it has taught you more of life here, it has revealed scientific truths, it has unfolded scientific laws. The electrician it has led along the heights until his soul has been quickened to the spiritual laws, and he has been able to discern their kinship with human necessity, he has portrayed the wonders of this air that you are breathing, he has brought also to those who will hear, and to those who will see, a higher spiritual sanitation, that a higher motive may impel your conduct, that a higher aspiration shall lead you up the heights, and sweeter, larger charity shall clothe your souls.

Spiritualism in its aspects as it is, does not come as the fortune teller, it does not come as the leader to greater wealth, to point out the home of money that you may acquire only material good, but it leads you to a garden where the tree of wisdom grows, and to a higher knowledge of truth, it teaches you a diviner brotherhood, it eradicates disease, it helps you to point out a better way for those in ignorance, which is sin. It leads you to a greater helpfulness for humanity, which is charity; it leads you to loftier heights of loving kindness, which is Spiritualism.

Benediction.

May your eyes and your souls be opened to the dear angels, who are walking beside you, till the good there is in the world, till the truth that your souls can see and feel, till the blessings that may descend like dews from heaven upon you with the Christlike spirit of love, all humanity may be one, one in spirit, one in love, one in helpfulness, one in hope, one in life, for the sake of this world, and the world to come. Amen.

INDIANA STATE CONVENTION. The Attendance Was Large, and the but they will never be Spiritualists; that is an utter impossibility. Proceedings Impressive.

To the Editor:-The Indiana State Association of Spiritualists assembled in convention in Orpheum Hall, 135 North Delaware street, March 20 and the spiritual stomach was ,dispensed to the several audiences during the convention by two of our most eminent and logical expounders of the spiritual philosophy, Dr. George B. Warne, president of the N. S. A., and Will V. Nicum. of Dayton. Ohio. The lectures delivered by these well known

and co-worker, Sister Z. B. Kates, subjects in a masterly manner. Too much credit cannot be given to the officials of the State Association, for the zealous and earnest efforts they are and have been putting

A Remarkably Successful Home Treatment That Seldom Fails,

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First Class Specialist, Cold printéd words cannot desoribe the wonderful merits of the "Actina, treatment for all forms of eye troubles. You must see it, examine it, and use it for a time before you can form a just opinion of its true value. We can supply you with all the evi-dence the most skeptical person could exact that the "Actina" treatment has and does remove cataracts, granula-tions, and most all other causes of eye disfigurement and impaired eye sight. We can also show you plenty of evi-dence from former patients that the 'Actina" treatment has cured many slubborn eye diseases of ten to fifteen years standing, even after prominent specialists had pronounced them as be-



Besides all this evidence we will sladly send you our treatment, with full directions, which you can thor-oughly test for two weeks. If at the end of that time you do not feel that you have been benefited, or if for any other reason you do not wish to take the treatment longer, send it back and no charge will be made. The "Actina" treatment is so simple and so logical in construction and ap-plication that it at once appeals to the scientific. There is no cutting nor drugging—simply apply to the afflicted parts and the scientifically produced vapor currents will relieve the conges-tion, perfect the disease. Not only will the one "Actha" appliance re-move the cause of trouble, but it will strengthen the eyes so that spectacles may be entirely abandoned in many by the entire family and will last for The germ-destroying and health-pro-

by the entire family and will last for years. The germ-destroying and health-pro-ducing vanors generated in the "Ac-tina" will penetrate the innermost or-gans of the head; therefore, as a rellet for catarrh, hay fever, bronchilis, 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, car, nose, throat and head. It will interest you and is fully worth the postal card that will bring it. Address Actina Appliance Co., Dept. 342P, 811 Walnut St., Kansas City, Mo.



BOOKS BY LILIAN WHITING.

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

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

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cling Spirit world; rue rung of Am-ethyst; Paradisa Gloria. "After Her Death, a Story of a Summer." This book contains a por-trait of Kate Fleld and a sketch of how she made herself known in Europe after her death in Hondulu Europe after her death in Honolulu. "The Spiritual Significance." Contains the following interesting chap-ters: The Spiritual Significance; Vision and Achievement; Between the Mrs. Loane and Mrs. Alten very kind-ly contributed their mediumistic gifts in the demonstration of the continui-ty of life. The dear children of the As the title implies, it carries one As the title implies, it carries one Seen and the Unseen; Psychic Com-

have little or no capacity for thinking undoubtedly make good Christians,

Indianapolis, Ind.

and terminated Sunday, the 22nd. I believe that convention was the advent of Modern Spiritualism in the most harmonious and successful one afternoon and evening of March 28, that has ever been held since the orat the Florist's Exchange Hall, corganization of the State Association. ner St. Paul and Franklin Sts. was a grand and glorious success was a great feast of rejoicing, and financially, and in every other relargely attended by Spiritualists and spect. Especially so was the closing investigators. The hall was handmeeting. Orpheum Hall was wholly somely decorated with the Stars and insufficient to seat the vast number Stripes, cut flowers and palms, and of neople who seemed very anxious the dazzling brightness of numerous to be present; in fact, there was not electric lights helped to make the eneven standing room to accommodate all. Very palatable food for thought enhanced the harmony of the occa-

and eloquent speakers were profoundly interesting; both handled their

who always holds her own when aroused by the foes of Spiritualism. Mrs. Loane and Mrs. Allen very kindrth to promulgate, throughout the

now making one grand supreme effort to make arrangements for the entertainment of the N. S. A convention to be held here in October. Every Spiritualist in the State of Indiana should feel it to be a duty as well as a pleasure to co-operate with the State Association in order to make the N. S. A convention a success, such as every Spiritualist will In order to bring about proud of. such a result financial assistance must be given in a liberal way to the State Windy support will not Association. accomplish desirable results. Wind propel will run a wind-mill, and ships across the Atlantic Ocean, but the National Spiritualists' Convention cannot be run successfully on a windy basis; so, brother Spiritualist, take due notice of that fact, and govern yourself accordingly.

If one-half of the Spiritualists of Indiana will send from twenty-five cents to one dollar to the segretarw Convention will be an assured sucaim of the Spiritualists of Indiana o entertain the officials of the N.S. . and the delegates while they are here, with such generous hospitality, that when they take their departure from the capital city of the Hoosier State, the impression will be indeli bly stamped upon the tablets of their memory that Indianapolis is no mean city in which to hold even a spiritual

convention.

is confined in the hospital, has had It was very strongly in evidence during the State Convention, that two young daughters here working many who were at the front when the in the dining room, and one day about first Spiritual Church Society was at two weeks since, I happened to be its zenith, were very conspicuous by working in the kitchen, assisting There are so many Mrs. Banfield, when Beulah, the their absence. who seem to lose all interest in the youngest of the two daughters, came Cause of Spiritualism just as soon as in after dinner, on some errand with they are not the bell-wethers in a her mother, and I stood only a few society, but as long as they can feet from her, and immediately a he IT. and dictate what shall be done shadow came over the young lady, they are very enthusiastic Spiritual- and seemed to grow more dense as I stood watching her, when I cried out, ists. I have often heard many who are now absenting themselves from all "Beulah, I have a message or warning Spiritualist meetings, and affiliating for you. with the Christian Science I then described the shadow hang-(?)

Church. (Eddyism), or some Oring over her, and advised her to be thodox church, make this statement: careful telling her that otherwise "Spiritualism is my religion; it's good some dreadful accident would befall enough for me!" I am fully per- her.

suaded in my own mind that such peo-Well, the next day and about the same hour, she in company with an-other young girl, borrowed a small le never have any definite idea what Spiritualism stands for. In my humle opinion they were never anything boat, and went down the river, and but bogus Spiritualists-only that just round the bend thereof the boat and nothing more. I do not believe tipped and she fell into the water and that anyone who has intelligence was drowned. Now the mother, as enough to be a Spiritualist can or well as others, are anxious to know will ever be anything but a Spiritualwhat cast the shadow so plainly to ist, after having been thoroughly satme iwenty-four hours before the acisfied and convinced that it is an ab-DAVID J. MARTIN, cident. solute fact that we do positively sur-Iowa Soldier's Home. rive the change called death,

that we retain our personal individu-"The Spiritual Significance ality and characteristics, and can reality and characteristics, and can re-turn, under favorable conditions and ian Whiting. One of Miss Whiting's communicate with our friends here most suggestive, intensely interesting, on the earth plane. on the earth plane. spiritual books. It is laden with rich

Idiots and pin-headed people who thoughtful spirituality. Price 1.00.

Lyceum gladly gave their mite to the general enjoyment, in recitations under the leadership of Miss A. Fink, who never tires in her loving attentions to her pupils.

CORTLAND BALL.

11

Anniversary at Baltimore, Md.

The First Spiritual Church cele-

brated the Sixtieth Anniversary of the

vironments a scene of beauty. Wal-

ter's band of able musicians greatly

The exercises in the afternoon con-

sisted of able addresses by the gen-

ial president of the First Spiritual

Church, Brother C. D. Pruden, and

our ever-popular pastor, Mr. G. W.

Kates, the efficient secretary of the

N. S. A., and his faithful companion

sion.

The evening exercises opened with the singing of "America," and the strains of music. The first speaker to address the very large audience was our former president, Mr. Chas. R. Schirm, whose appeal to reason and patriotism called out generous applause from his appreciative audience. Mrs. Kates was the next speaker, whose inspiration was far above the average, her telling points struck home, and she was sowing seeds. many of which will germinate and bring a bountiful harvest.

Mrs. C. D. Pruden, the presiding of ficer of the Ladles' Auxiliary, then followed with a trance address, fraught with encouragement and prophetic optimism for the coming years

of Spiritualistic work. The closing minutes were devoted to message work by Mrs. Kates, and of the State Association, Mrs. Carrie she set her audience a-thinking with Mong, Muncle, Indiana, the N. S. A. the accuracy of her descriptions and positive messages. Everybody agreed cess in October. It should be the that this was one of the most enjoyable anniversary celebrations they had ever experienced. May the good work go on and on until the whole world shall rejoice in its spiritual freedom

HENRY SCHAFFETTER, Sec.

Shadow Hanging Over a Young Girl Our cook in the main building of the Soldier's home, whose husband

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horst-Henry C. Horst-By 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 Builder's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2,

of the Steel Square, vois, 1 & a, \$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 tour for \$3.50.

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

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

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

from the mortal to the immortal life; "The Outlook Beautiful." Con-tents: The Delusion of Death; Real-

izing the Ideal; Friendship as vine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour.

"The Life Radiant." The motto of this book is "Follow It, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; Power of the Exalted Moment: The 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 Keligion 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. Lordan. Price 30c 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.

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.

THE PROGRESSIVE THINKER

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

THIS GENERAL SURVEY DE. BEAR IN MIND that the Editor of PARTMENT IS ONLY INTENDED TO The Progressive Thinker Is in no CHRONICLE THE ENGAGEMENTS wise responsible for the views ex-AND WORK OF SPEAKERS AND pressed by contributors. . He may or MEDIUMS. . A REPORT OF WHAT may not, agree with their respective THE VARIOUS SPEAKERS SAY views. WILL NOT BE PUBLISHED, AS WE

HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

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

The General Survey is intended merely to simply announce the engagements, movements and work of speakers and mediums, and not to report what they have to say.

Mr. Harrison D. Barrett is now located in Portland, Oregon, where he has an engagement to lecture. Address him there in care of general delivery, until further notice.

Elizabeth J. Jaquet writes: After May 5 I will be open for engagements, either as platform message bearer, a lady who has been prominent in the to organize local societies, or answer calls to officiate at funerals. My address will be Cedar Rapids, Iowa, troit, Mich., and we feel that Michigan care of Miss Irene Garsette, 708 Third avenue."

Loa N. Reck writes from Toledo, "Mr. Fred Dunakin, of Cecil, Ohio, has just closed a month's engagement with the Independent Association of Spiritualists of Toledo. Mr. Dunakin is the president of the Ohio State Association of Spiritualists, and is well known as an able and eloquent lecturer. In spite of the inclemency of the weather, his meetings here were well attended, the audience evincing great interest and enthusiasm. By his cheerful presence and kindly manner he has won his way to the hearts of the Toledo Spiritualists, who hope at some future time to welcome him again in their midst."

Ralph H. Wilson writes from Joliet, "Last week received premium" "Gems of Thought." Many 111.: book. thanks. I already have read several of the lectures and they are certainly fine; anticipate many more pleasing and instructive hours.'

The Daily Journal of Excelsion intelligent audience of Excelsior visitors greeted Mrs. Aila McHenry, the expounder of Spiritual philosophy (who done credit to her subject) at the Excelsior hall last evening, Mar. 29, in commemoration of the sixtieth anniversary of Modern Spiritualism in America. Mrs. McHenry will lecture again next Sunday evening, April 5, at the same place, giving tests will be continued through April. This makes Mrs. McHenry's eighteenth anmakes with interest of FIGURE OUT HOW YOU CAN FUR- one of the largest assemblages that Modern Spiritualism."

TAKE .NOTICE.-Correspondents

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

A.J.Patterson writes from Hoguain,

Wash .: "A contribution to your valuable paper from this remote quarter of the globe will no doubt surprise your readers. The neighboring towns of Aberdeen and Hoquain are located near the Pacific coast, Southwest Washington, and so we are overlooked by many of the workers, and The Progressive Thinker is not called upon to chronicle the events of this section. But an occurrence of great interest to the Spiritualists residing here has recently taken place, and much good has grown out of it (thanks to our State President, R. F. Little). We have been favored with the ministrations of spiritual work in the State for several months, Mrs. Mary A. Stein, of Deis more than favored by claiming such an able, earnest worker. For five days and evenings she was with us, and we are all of the opinion that her lectures and psychic demonstration were the best ever given in this vicinity. We truly wish that every town and hamlet in the State of Washington might be so fortunate as to have this grand worker with them and listen to her soul-inspiring utterances. Mrs. Stein filled us full of life and hope, as we now intend to work together to establish a society here, and so help to speed the "good tidings" throughout this broad land of ours. We hope this expression of good will may meet the attention of your many readers, and

deen and Hoquain may receive a portion of the attention bestowed so cheerfully on the older portions of our State."

cellus, Mich .: "Mr. Riley is in fairly good health this spring, and he is doing a little farm work. Our home is still open to seekers after truth: Springs, Mo., has the following: "An and we have many fine demonstrations of spirit power, and many hearts are Springs' leading business people and gladdened with messages from departed friends. Mr. John Benton often speaks to us from the cabinet, volc-ings words of cheer and comfort." THE HON, R. A. DAGUE WRITES: "AGAIN I CONGRATULATE YOU ON YOUR SPLENDID PAPER. YOU ARE A BORN NEWSPAPER MAN. 1 EDITED AND PUBLISHED NEWSafter the lecture, and the meetings PAPERS FOR THIRTY YEARS, AND in attendance after the services were 1 HAVE NEVER BEEN ABLE TO

TO THE SPIRITUALISTS OF

OREGON The State Board of Spiritualists earnestly desire to come into communication with every Spiritualist throughout the state of Oregon. Will all those who read this please write to the state secretary, Mrs. W. J. Youmans, 445 Columbia street, Port-953-3t land, Ore.

Scribe writes: "The Baltimore Church of Spiritualists held a splendid elebration on the 28th of the sixtleth anniversary of Modern Spiritualism. . D. Pruden, president, presided. Flowers and music were excellently a great feature. Addresses were made by Hon. Charles R, Schirm. Mr. and Mrs. G. W. Kates, pastors, Mrs. C. D. Pruden, and others. Messages were

given by Mrs. Loane, Mrs. Allen and Mrs. Kates. The children also gave ome interesting exercises." The Spiritual Messenger is the name of a monthly magazine pub-

lished by the First Spiritual Associa-tion of St. Louis, Mo., Mr. Grimshaw, pastor. Terms, 75 cents per year. It is gotten up in fipe style, and will no doubt be instrumental in doing a ood work.

Correspondent writes: "The Metro-politan Spiritual Society celebrated the sixtieth anniversary on Sunday, Mar. 29, at its hall, corner of Wentworth avenue and 31st street. Chicago, and the large hall was crowded. The rostrum and every available space was aken by the heautiful flowers hanked ip everywhere, sent by the devotees of the pastor, Mrs. Maggie Waite. Mrs. Emma Jenkins' sweet voice was again heard in the solo "Waiting," and she had to respond to several encores. Mrs. Alice Case delivered an inspirational poem, which was vefy much enjoyed. Madam Anna Cello and her pupil, Miss McKeown, sang a duet entitled, "I Heard a Voice. Mrs. Jenkins again sang "Rock Me to Sleep" in her beautiful soprano voice, which brought tears to many eyes. Mrs. Walte then concluded the evenng giving messages from the spirit side, proving to the many strangers and skeptics receiving them that socalled death does not bring annihilation, but a continuance of life, and so ended one of the most instructive

meetings that was ever held by this society in its six year's existence. Mrs. Henrietta L. Lichtig writes: 'I shall be in Sturgis, Mich., for two veeks. Societies or private parties wishing my services for hall or parlor meetings or private circles in that vicinity, can address me at Sturgis." Mrs. Estella Nicum, of Dayton, Ohio, writes that Will V. Nicum met

with quite a serious accident while attempting to catch a street car, in-juring his right arm. After doctoring t for four weeks with no seeming improvement, he consulted one of the eading surgeons of Dayton, and with the aid of a skiagraph cast or X-ray, the arm was found to be badly frac-tured. The fracture is now replaced and healing. Mr. Nicum desires to inform his friends and correspondents through The Progressive Thinker that

all letters will be answered soon.' C. C. Thompson writes from Newark, N. J.: "On the afternoon and evening of Mar. 29 anniversary services were held at the meeting place of the First Church of Spiritual Progression. Pastor H. C. Dorn, who is a great lover of flowers, had arranged on the platform a handsome floral display, which was divided among those over. The audience in the afternoon was of fair size and in the evening NISH YOUR PATRONS SO LARGE A has gathered in the house for some

Miss Sarah, Woodrun, Const. York.

requested to attend the convention. H. W. RICHARDSON, Stae President.

Anniversary at Detroit, Mich,

Sunday, Mar. 29, the First Church f the Soul, 46 Grand River avenue, held two meetings, afternoon and evening. The hall was crowded to its utmost capacity. It was decorated with the national colors. The altar was a mass of palms, ferns and flow-ers, in honor of our arisen one. A chair was beautifully draped with smilax flowers, and a box of white rib-bon gave the finishing touch.

The pastor, Laura I., Crawford, gave the address of the day; also the christening of little Walter J. A. Parant Thomas. His life was consecrated to the good of humanity. Our yceum children favored us with selections of Longley songs. Rev. Amanda Coffman, from Grand Rapids, responded in a beautiful manner. Mrs. Crowell gave a rendition of the Story of the Cross. Then came a surprise to Sister Crowell, who is about to eave our city to make her home in leattle, Wash. Mrs. Sharlow, in behalf of our society, presented her with sunflower badge pin, and a bouquet of flowers as a token of love. Mrs. Crowell responded in like manner Then came the messages, given brough those untiring workers, Mrs. McDonald, Mrs. Dr. McCain, Mrs. Watertan and pastor. L. L. C.

The Sixtieth Anniversary at Seattle. To the Editor: On Mar. 29, in the Knights of Pythias hall of this city, the Seattle Spiritual Association celebrated the sixtleth anniversary of Modern Sniritualism under the most favorable conditions.

The contributions of potted plants, ferns, flowers and bunting were beau-tiful and profuse, and the artistic ability of the many friends who gathered early to complete the decorations was manifest in the wall decorations. grouped bouquets and the rostrum, which was a bower of ferns and artistic bloom

The entertainment consisted of music-vocal and instrumental-recitations and speeches by local talent, as well as those who came from foreign parts. Among these were Brother Connett of Boston, Mass., also Sis-ter Irene Smith of Tacoma, who has been our lecturer since November last. Also Sister Hibner and Sister Dr. French, R. F. Little, state president of the Spiritual Socjety, and Walter F. Hall, ex-president, of the First Spiritual Association, and Brother Palemon C. Mills, our pioneer worker in Spiritualismy. · ;

Many tests, were given by our local nediums, Sisters Ross, Jennings, Hibner and Lapworth, while Mr. Wright, Miss Wright and others delighted the audience with vocal, violin and piano elections, all of which evidenced the beautiful vibrations and influence attracted to the gathering on this occasion which gave expression through the speakers and mediums in beautiful thoughts, recitations and tests. and continued into the banquet room

where wit and mirth indicated the beautiful harmony and spirit that prevailed throughout the entire occasion, which lasted from 1 p. m. to 11 p. m. with an intermission for refreshments. All expressed themselves as highly leased and gratified, giving evidence of the success and appreciation of the Society's efforts. We wish to extend our thanks to all who assisted in making this anniversary such a perfect success, which we feel assured will have a beneficial influence in the future success of the spiritual societies of this city. We wish to extend our heartfelt thanks and graitude to Sister Irene Smith, who on this occasion terminated her engagement with us, having served this society for the past four months, rendering long and faithful service as a lecturer and faithful, conscientious worker for the enlightenment of humanity along these advanced lines of thought, and we highly recommend her to other societies. feeling confident she will give them the same satisfaction as she has given us, knowing her ability to instruct, entertain and hold audjences, realiz

Spiritual philosophy as well as along all other progressive lines.

"The venerable traveler will lecture at G. A. R. hall Saturday and Sunday evenings at 7:30, His subject for Saturday evening will be on "Five Journeys Around the World." Sunday evening, "Spiritualism. Its Shadow and Sunny Side. The notable occasion was clos quartette of ladies singing "God Be With You Till We Meet Again," after which congratulations followed."

The Sixtleth Anniversary.

The rostrum of the Fraternal Order of Spiritualists was becomingly decorated with flowers, bunting, palms, etc., in recognition of the sixtleth anniversary of Modern Spiritual ism, which was fittingly celebrate Sunday, Mar. 29, both afternoon and evening. After listening to a brief but appropriate address by Mrs. J. Staner-Adams, our mediums voiced many glad tidings from the other side for which the recipients readily showed their appreciation. At 5:30 the supper march began, in which about fifty couples joined and enjoyed one of our old-time suppers. The violin solo by Master Earl English, ac companied on the piano by his sister, Miss Pearl English, was well done and well liked. It was a valuable addition to our popular concert at 7:30. The singing of our junior choir caused much favorable comment, and Brother Hadley, the "man of the hour," deserves praise as a singing master Our quartette also deserves honorable mention on this occasion. The even ing service consisted of short talks and messages, which were interesting. Over three hundred people attended and assisted in this glorious event, and and made it one to be long remembered. Prominent Spiritualists from every part of the city and many suburbs were with us and showed marked interest. On Sunday, Apr. 12, at 2:30 p. m., we will have another class of about twenty-five to initiate. This service is decidedly interesting and instructive, and is always productive of telling results, in gaining new members. The usual services will follow in the afternoon, and in the evening our lately a memorial service for arisen brother, John M. Weirs, will be held. Let there be a good attend ance. Special music will be rendered, and we will have a service worthy the. name. Admittedly and repeatedly has the F. O. O. S. demonstrated its ability to create and hold the interest of the Spiritualists of Chicago, gaining the confidence and patronage of thousands since our organization, Jan. 13, 1907. Here every Sunday you find a distinct. away-from-the-ordinary gathering, harmonious, social and refreshing, gathering. and better testimonial could be had than our ever increasing attendance. and deep interest shown by all. Our hall has become a popular rendezvous for Spiritualists and others seeking knowledge and progress through the aid of our corps of efficient mediums.

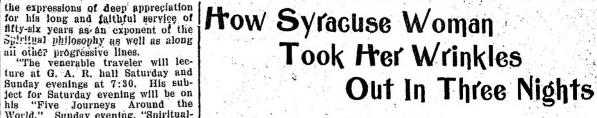
and form.

nuade a happy suggestion.

If you are a worker, join us in a meritorious work. Come and see us any-way, Hygeia hall, 406 Ogden avenue, corner Robey street, top floor. FERD C. SUHRER.

THE PILGRIM IN NORTHERN

OHIO. It was indeed a rare privilege to be an invited guest at the reception tendered the famous traveler and author, Dr. J. M. Peebles, on the occasion of his eighty-sixth birthday, by Mr. and Mrs. A. B. French, at Clyde, Ohio, last Monday, Mar. 23. It was well worth a many miles' journey to hear



April 11, 1908.

After Facial Massage and BeautySpecialist Had Failed

"Made Me Look 20 Years Younger"

Says Cincinnati Lady Who Tried It. "Now Past 40, but My Complexion Is Smoother and Better Than in Girlhood," Writes a Kentucky Woman, Who Used This Wonderful Process for Removing Wrinkles.

The Discoverer Offers to Give Particulars Free of Charge to All Who Write Her within Next 10 Days-Exacts Promise of Secrecy-Treatment Very

Simple and Absolutely Harmless-May Be Used Without the Knowledge of Your Most Intimate Friends.

Ever since woman's beauty held very skeptical about your treatment, way over man and brought her pow- but in one night my skepticism had er, influence and wealth, she has entirely vanished. When I looked at sought a way to stay the processes of my face on the following morning old age and banish deep lines and fur- and saw what a wonderful transforma

old age and banish deep meet the brow. rows from the brow. Chemists, beauty doctors and skin 1 had found the right thing." specialists have for centuries past in speaking of her discovery, Miss is the s crets of nature, and find a way to keep too good to be true, but really I do beauty of youth in a woman's face not think removing wrinkles is half so wonderful as the telephone. Before Harriett Meta was no exception to the telephone was invented it appeared

the general rule of women. Trouble ridiculous to think and worry left their unsightly lines York to Chicago. Trouble ridiculous to think of talking from New and marks upon her face . She saw "Those who have used cold creams, the beautyof youth giving away to the etc., cannot understand how my treat.

heavy imprints of coming age. ment can act quickly. Yei, after all, lier first resort was to the facial masit is very simple, and 1 wonder that sage, cold cream and steaming pots; some one did not discover the process hen next to beauty specialists; . but all in vain. The wrinkles seemed, if tell the whole story. Here is one from long ago. My letters from patients anything, to grow deeper and deeper. a lady who snys my treatment made Facial massage even appeared to her look twenty years younger: stretch the skin; more wrinkles came, letters from many others, I do not stretch the skin; more wrinking tank, letters from many doubt in the face She had spent all the money she could see how anyone can doubt in the face afford to spend, and was ready to give of such testimony as this. I tried up in despair, when one day a friend cold creams, facial massage, etc., myself, without results, and I can thor-This gave her a brilliant idea, She oughly sympathize with them who set to work on the thing herself, and after several months' hard labor and

have tried to get rid of wrinkles, and I am truly glad that I feel I can now ilmost endless experimenting she sucoffer womankind a surer and shorter ceeded in producing a wrinkle remover, way. entirely different from anything she had seen or heard of. She tried it on "I will give further particulars to all

also

those who write me within the next ten days. I must exact a promise of herself, and lo and behold! It worked wonderful transformationin a single secrecy from every one for my own night. She tried it a second night and her wrinkles were practically gone. protection before I give full information-you can use my treatment on yourself, or in your own family, but A third night-three treatments in all -and her wrinkles had entirely disyou must not tell what it is to out appeared and her skin was soft, clear, siders.

writes: "When I look into the glass I no way injure your skin. On the con-scarcely know myself, so great is the trary IC will give II a soft, velvety improvement, My wrinkles have en-tirely gone." Miss Gladys Desmond, plexion, as well as hanteb the actress of Pittsburg, Pa., says: "Your treatment made my wrinkles few minutes to use it.

"Address Harriett Meta, Suite 290B disappear in one night. It is certainly Godsend to womankind. 1_tried cold Syracuse, N. Y. 1 will send everything reams, skin foods and various adver- in plain scaled envelope, so that our ised wrinkle removers, but they all correspondence will be strictly prifailed absolutely and 1 confess 1 was vate."

PASSED TO SPIRIT LIFE. (Obituaries to the extent of ter ines only will be inserted free. All

FLORA F. THOMPSON.

in excess of ten lines will be charged And Destiny Fulfilled. By W. J. at the rate of fifteen cents per line Colville.

FATE MASTERED.

Its Practical Evolution. at as a Shield. The Human

About 7 words constitute a line.] A dainty book of 52 pages, bound in heavy white cover with cat-tail Mrs. Addie M. Stevens passed to decoration. Contents: Fate Mastered. Interior

Thought as a Shield.

Force.

Mrs. James Riley writes from Mar-

that our thriving new towns of Aber-

JOURNAL AND SO GOOD AN ONE time was on hand. After an earnest Mrs. S. A. Smith writes from Exprayer by Mrs. Dorn, a very interestcelsior Springs, Mo .: "We have had FOR \$1.00 PER YEAR AND KEEP ing address was given by Mr. R. F. Mrs. Alla A. McHenry again with us. OUT OF THE POOR-HOUSE YOUR-Adams, late president of the First As-She gave a charming address on the sociation of Philadelphia. Many mes-sages were given by Mr. Dorn, assisted SELF. sixtieth anniversary of Modern Spiritualism. Our daily papers have al-ways endorsed Mrs. McHenry in her "YOURS FOR THE BETTERMENT by Mr. E. H. Matlerk, a young but OF HUMANITY." work here. One pleasing feature of Virginiau Hinman writes from the occasion was an offering of about Blackwell, Okla.: "On Mar. 20, 21 and 22 a series of lectures for the one hundred copies of The Progressive Thinker, to be given out among the First Spiritual' Church of Blackwell audience, donated by Dr. Elizabeth were held in Eagle hall. The speak-B. Kenne of Michigan, who is now reers and mediums who did good work tired at 81 years of age, and a citizen for the cause were: Mrs. S. E. G. of Excelsior Springs. She is highly honored by all of the Spiritualists Thorp, pastor of the Spiritualist Church of Oklahoma City; also State here, and is now, as in the past, a Missionary, Mrs. Bessie Bellman, of great admirer of The Progressive Winfield, Kan., president of the Kan-Thinker." sas State Association; Mrs. Maud Eugene Hendricks of St. Louis Gates, of Winfield; Mrs. Diana Al-Mo., writes: "The Society of Spiritual drich, of Mendota, Ill., and Mrs. Edna Research celebrated the sixtleth anni-Bacon, of Blackwell, Okla. Mrs. Bellversary of Modern Spiritualism at its man seemed at her best, as she spoke hall 3001 S. Broadway, where it had at three sessions respectively on the had from seventy-five to one hundred subjects: 'He Shall Give His Angels people in attendance. Mrs. E. B. Charge Over Thee,' 'Bringing in the Sheaves,' and 'What I know of Spirit-ualism.' With her rare gift of inspira-Price under control, spoke to the children of the Lyceum about the Fox sisters and Spiritualism. The chil- tion, eloquence, and forceful reasondren, after giving the flag salute, were ing, she commands the undivided atdismissed, and then Mrs. E. B. Price tention of all who came into her preswas again taken under control and ence. On Saturday evening, the 21st, took for a subject Modern Spiritual- Mrs. Thorp conterred the honor of ism. The audience thought her lec- ordination on Mrs. Edna Bacon, prewas grand; the poem was most senting white carnations as the flower Mrs. Nelson Armstead for the ceremony. During the lecbeautiful. and Mrs. Mary North, of the colored ture series, Mrs. Thorp, who is a missociety, gave a few tests, and then Dr. sionary in the true sense of the word, Vierling was called upon for a few voiced some beautiful thoughts, as did words, and also Dr. Herman Faber Mrs. Gates also. All mediums present and then more tests by Mrs. Otto joined in giving messages of love and Vierling, of the New Chain of Light cheer from the friends passed to the All were well pleased and Society. great beyond. . The occasion is one to went to their respective homes satis- be remembered for the harmonious good time." fied. conditions, general enjoyment and Mrs. Mary Drake Jenne writes good attendance." "Dr. Edgar W. from Monson, Me .: C. H. Hinckly writes from Grand Emerson, of Manchester, N. H., has Rapids, Mich .: "The Spiritual Temjust closed a series of lectures here ple Society of Grand Rapids held anin our town. His discourses were niversary services Sunday afternoon most excellent, containing the sweetat Page's hall. Dr. J. C. Batdorf and est, most beautiful truths of our grand others assisted in the services. There philosophy, presented to the people in is no wild enthusiasm over the Temsuch a clear, concise manner they can- ple building, but it is hoped a steady, not fail to uplift and purify hu- persevering effort may at last accomplish the much desired object." manity.' Mrs. E. H. Bigelow, of Los Angeles, Maggie E. Dare writes from Sapulpa, Okla .: "When we came from Cal., writes: "Allow me to take this the Gulf Coast country of Texas, we opportunity to express to you my apstopped in Houston, Tex., and called preciation of your valuable paper and on Mrs. Jackson. They are holding my approval of the war you are wag-meetings at the Stephens Hotel, ing against fake mediums; also the 1615 1/2 Congress street. There was a danger arising from indiscriminate nice attendance at the meeting. We mediumship. I believe your work to came on to Oklahoma City; as two be of the noblest and highest. May years before. We had the pleasure of you live long and prosper." meeting Mrs. Thorp. We stayed there over Sunday and attended their regu-According to a dispatch from New York, a Chicago specialist has started lar Sunday evening meeting. It made in to beautify the women of Gotham a person feel as though at home to be and to teach them the get-cute-quick in such a gathering. The hall was game. When her pupils are exercis-filled to overflowing. After the speak- ing she doesn't give them Iúdian club ing Mrs. Thorp gave some tests. She stunts nor encourage them in pugilis a grand, good medium, and her ism. She gives thein beautiful phrases whole heart and soul is in this grand to say. Each phrase contains a beau-She is away from home a great tiful thought, and from this thought part of the time, organizing new so- she says the muscles will assume cleties. We expect to have her with graceful proportions. Thus may a us in the near future to help us orwife read exquisite thoughts to her ganize a society at this place, as we husband while he is sprawling around find by conversation that a great many with his coat off, and gradually win of our neighbors are anxious to in- back his shape without imposing work vestigate this matter.' around the house:

very promising medium of this city. General interest in the subject of Spir itualism appears to be on the increase in this locality, and the field is a most promising one.'

A Lyceum has been organized by the Golden Rule Society of Chicago with excellent prospects of success. Bring out the children next Sunday and join in the most excellent work of properly educating them for future usefulness.

J. W. Ring arrived in Chicago last Saturday, having finished his labors in California where his work was greatly appreciated. He is now at his home in Shelbyville, Ind., where he can be addressed.

Correspondent writes: "The Pro gressive Spiritual Church, 3329 Vernon avenue, under the management of Mrs. L. Lyons and the pastorate of Rev. Denby held the usual Sunday afternoon services last Sunday, with a full house to greet them, and the indications are that they will soon move into new quarters to accommodate the membership and visitors. They are to hold a flower service on Easter Sunday, and request everybody to bring flowers." Secretary writes: Don't forget the

mass-meeting of the Chicago Spiritualists' League, Saturday afternoon and evening at Handel hall, 40 E. Randolph street. Come early and bring your lunch, and have a grand,

Correspondent writes: "The Rose land Culture Club held impressive services Sunday, April 4, at Buck's hall, 11526 Michigan avenue, with Dr. r. Wilkins as speaker and Mrs. Nan nie Campbell, Mrs. Walker and their local medium, Mrs. Longstaff, as mes sage bearers, and all gave proof of a future life and spirit return. This club is always blessed with good music by the Richards Family Orchestra and on this occasion their music was sublime. Mr. Perry, the chairman, is hustler in keeping good talent." Dr. J. M. Temple, of Washington, D. C., platform test medium, is open

for camp engagement. Liberal terms. Address Lanham, Prince George Co. Marvland. TO THE SPIRITUALISTS OF NEW

YORK STATE.

The New York State Annual Con rention is called to be held in the city of Rochester at the Plymouth Spiritualist Church, June 5, 6 and 7. The day sessions of Friday and Saturday will be business meetings, closing with the election of officers Friday afternoon. All evening sessions and the day sessions of Sunday, the 7th, are for speaking, mediumship, music, etc.

The Convention will open Friday, June 5, at 10:00 o'clock a. m., and there will be three sessions daily. Auxiliary societies should elect delegates early and report to the secretary,

ing that other societies are in the same relative condition with ours in relying upon the receipts to defray their

expenses. Sister Smith's ability covers a larger scope than that of lecturer and orator, as she is also the author of several books, amog which are, "The Science of Palmistry and Its Relation to Astrology and Phrenology," and "Inspirational Lectures and Psychic Lessons." her latest publication, containing several lectures delivered during the past four months were published at the request of the Seattle audi-

ences, and have met with ready sale, thus proving the public's appreciation of her ability as a writer The Society was agreeably surprised when Brother Palemon C. Mills an-

nounced that his book, "Modern Miraeles," was fresh from the press, and met with ready sale.

This Society has engaged Brother Connett, formerly of Boston, to deliver a course of lectures during the h of April. P. K. MOHR, Pres. Seattle Spiritual Asso. nonth of April.

Reception to Dr. J. M. Peebles.

The following from a Clyde, Ohio, paper, gives an account of the recep-tion of the Pligrim at the home of Mr. and Mrs. A. B. French: "Dr. J. M. Peebles, the "world's

missionary at large" for Spiritualists, who has just returned from his fifth journey around the world and finished fifty-six years as a lecturer along all reformatory lines, "arrived at Clyde Monday on his eighty-sixth birthday.

He was given a public reception by Mr. and Mrs. A. B. French, as a sur-prise, at G. A. R. hall, which was beautifully decorated for the occasion with a profusion of flowers, etc. "The address of welcome was given

by Mr. French., He paid an eloquent tribute to the Pilgrim's long and useful life and the wonderful changes

that have taken place during his eighty-six years of an eventful career. When closing his, address his words to Mr. Peebles were sublime touching. Music-suitable for the occasion interspersed the program, followed by reading of letters and telegrams from throughout the United States and foreign lands, which were to be read on this occasion sent Greetings from the National Spiritual ists' Association and many State Associations and numerous signatures of officers and members were also read Mr. Peebles was called upon for a response, but was too deeply affected

the many letters of congratulation and the eloquent address by that other veteran, A. B. French. But no doubt abler pens than mine will give you a full report of that event. The following day Dr. Peebles made his first visit to Sandusky to deliver two lectures for the Psychic Research Society of that place, famous for its numerous and widely known summer resorts. The first lecture was description. tive of some of the marvelous sight he had witnessed in his five journeys near Fennville, Mich., Chester T. Peterson, aged 85 years, 3 months, around the world, and was thoroughly enjoyed by a large audience. second lecture, the Sandusky Register said:

"The chamber of commerce was again crowded to the doors last evening, many being compelled to stand, on the occasion of the second lecture delivered by the noted author and traveler, Dr. J. M. Peebles, of Battle Creek, Mich., who has just completed of sunshine. W. O. KNOWLES. his fifth tour of the world.

The doctor related some of the many experiences he has had during his long and busy life in the investigation of the proofs of immortality, which were interesting, as well as convincing, to all who heard him.

"The audience was loth to depart Price 35 cents. and lingered to grasp the hand of the lecturer, and extend their hearty

thanks and appreciation of his argument." Dr. Peebles' lectures were affirma-

tive, demonstrative and constructive, rather than destructive. During his last lecture, he said in a kindly spirit that the Bible had been changed, and changed and revised. At the close of the lecture, the Presbyterian pastor being present, he was introduced to Dr. Peebles, and he objected to the Doctor's remarks of the Bible changes. This led to'a brief but spicy controversy. Greek words. Greek versions and mis-translations were dashed off pro and con, the Doctor telling the pastor that in the Bible phrase "God is a spirit," the article "A" had no husiness there: it was in interpolation, and the passage, "There are three that bear record in heaven," etc. (St. John's Epistle), was another priestly interpolation.

This interview reminded us of the late Moses Hull. Shaking hands at parting, Dr. Peebles exhorted this preacher to investigate Spiritualism adding knowledge to faith, and so find that peace of soul that orthodox theology could not give. The Doctor, as all who have heard him know, is pretty plain-spoken. Our people were highly pleased with the short controversy. The Doctor showed his scholarship, and his masterly ability and in defense of Spiritualism. We hope to have the old (young) Doctor with us again soon, as it is indeed a great inspiration and assistance to a weak society to have such a powerful speaker. When he comes next time, we will secure a much larger hall, so that the preachers and others' will not be bliged to stand up. May he remain in the physical body to celebrate many more birthdays is the sincere wish of all who made his acquaintance while here. CORRESPONDENT. here.

by the flood of unexpected letters and Sandusky, Ohio.

Claremont, N. H., Mar. 26, 1908. For several years she was president of the New Hampshire Spiritualists' Association. She was firm in her convictions and had never a doubt of the fulness of life in the "Beautiful Beyond." She had a helpful, cheerful personality and was a strength and comfort to many, who will miss her tangible presence; but the spirit knows no separa-

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and 27 days, leaving a wife and one son of 21 years old, to till the farm MAECKEL'S LAST Great Work. Just Published 21/2 miles from Fennville. He was WORDSON an honest man and a worthy Spiritualist of 25 years. The writer officiated at the burial services to a large audience, proving that he was a worthy citizen and beloved by all who met to pay tribute to his passing to a land

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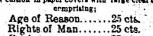
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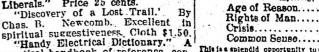
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This department is under the man agement of

HUDSON TUTTLE. vlaress him at Berlin Heights, Ohio.

PioTE—The Questions and Answers have called forth such a host of re-enfondents, that to give all equal hear-fing compels the answers to be made in the most condensed form, and often dearness is perhaps sacrificed to this forced brevity. Proofs have to be omli-ted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often wea-ry with walting for the appearance of their questions and write letters of inquiry. The supply of matter is al-ways several weeks ahead of space given, and hence there is unavidable delay. Everyone has to wait his time and place, and all are treated with equal favor. NOTICE—No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will not be read. If the request be made become excessively large, especially letters of inquiry requesting private answers, and while I freely give what-ever information I am able, the ordi-nary courtesy of correspondents is ex-pected. HUDSON TUTTLE. NOTE-The Questions and Answers

Q .- Has Flammarion renounced belief in Spiritualism?

A .- At the time this question received answer I could not quote the text of the letter of denial of this charge by the great French astronomer. A correspondent has kindly furnjished it, by sending a clipping from the New York Sun, Dec. 31, 1907. It is his follows:

ston, Dec. 31 .--- The report that e Flammarion, the French as-Cam trono der, is no longer a believer in the continuance of human personality after bodily death is emphatically denied by him in a letter just received by his American publisher, Herbert B. Turner & Co., of Boston.

There is not one word of truth in the story,' writes M. Flammarion. The work that you are about to issue will, on the contrary, prove indisputably the objective reality of psychical enomena. These phenomena are absolutely certain to every impartial observer who has been able to give sufficient time to the study. My work on 'Some Natural Unknown Forces, will contain the results of my experiments with the famous medium, Eusapia Paladino, and with the principal mediums since the time of Allan Kardec.'"

Wm. Van Waters, Judge Dunn, and others :--- Q .-- Will you give the readers of The Progressive Thinker an account of how you wrote the Arcana of Nature, whether automatically or by inspiration, and other matters of interest to psychical students regarding your mediumship?

Q .- It seemed to be in the air, and by a telepathic communion, almost at the same date several letters of the above import came, and with them an offer to publish an edition of the book for many years out of print, especially to supply the libraries of the world, as it is proposed to give a copy to each

of the most notable. The Arcana was published in two volumes, the second having the title, Philosophy of Spirit and the Spirit It is proposed to unite these two into one, with a lengthy introduc tion containing the information asked for by these correspondents. I have copies of, the London edition, but the desire is to make the new edition as

ts whom all questions must be referred. The Greek church carry this still further, for the creed formulated from the Bible is of least account. Protestants on the other hand, make the Bible the source of all authority, and its understanding became, therefore, of greatest consequence. As before stated, the Catholics com-

oiled the Bible, and when the Protestints by translation gave it to the public, at the time when printing made his possible, the books thought objectionable were bunched into the pocrypha, and are now left out. Revelation was objected to by the Cathoics themselves, but finally held its place, and other books, as several of the epistles were subject to dispute. The reason for dropping out the apocyphal books was that they stood be tween the inspired word and the vulgar, and shaded one into the other. The apocraphal New Testament is a

more emphatic example. It is so uncritically extravagant, it shows how the books from which the imaginary were pruned, came to exist. The least objectionable, because most probable, were selected from that seething sea added to, and the cast-off books were gathered. in the .apocrypha, except those that reached a yet lower range. The Catholics find nothing in the apocrypha especially substantiating their doctrines, and the Protestants find nothing condemning theirs. They are rejected because they are supposed to be too much like ordinary "pro-

fane" writings to claim inspirational authorship. Yet they compare favon-ably with Esther, Revelations, and the ribald "Songs of Solomon."

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	T	HE	GR	EAT	DEB	ATE.		
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Betw	een	Jo	hn.	₩.	Ring	and	J,	w.
		Ch	ism.	-21	85 Pag	es.		

It is not often you take up a book of dry debate and find anything so intensely funny as the brief autobiography of Rev. Chism, which concludes this book. And the funniest part of it is the utter unconsciousness that he is funny. He belonged to the way down whites of the South. His father was always on the move, and the son was a copy of his father. He met his "beloved brown eyes," and after a courtship of twenty days married her. For six years he was preaching, run-ning a photograph gallery, drumming for an insurance company, and a deadbeat at his wife's father's. That six years was a busy time for his wife, most of the time with "half loaf and ten cents." for regardless of luck or circumstances she had six children, at the end of six years. The Rev, Chism has a horror of race suicide. At the end of six years, discouraged because she was doing so little to increase the population, she had the bad manners to die! T he Reverend Evangelist says it was a "hard blow" to him.

purer woman never lived," and he in-tends to be buried by her side in Texas. But-ah, me! in less than a year

he found another "brown eyes" and married, and he hopes the last one will be buried his other side! Oh, how selfish to monopolize two such women 'always in place in the house of God!' Almost like a Mormon! Of course they both were "pure"-they did not have a chance to be otherwise, and the probably is that "brown eyes" No. 2 will be placed by the side of No. 1. long while before this Reverend gets through with the world or with wives.

The Reverend's autobiography-it should be called a confession-is a story of selfishness and lust, which ought to make a Comanche blush, and yet he tells it with a self-conscious suindescribably amusing. God may place many burdens on woman because she "swiped" an apple from his favorite tree, and led the ruben he gave her for a husband into difficulty; he may have commanded her to be the main factor in populating the earth, but he never command ed her to do this in such haste the children came sore-footed in their hot chase of each other, and sent her to the grave before the eldest of a dozen was old enough to follow the casket! We presume the raceipt of a reviva went for flowers, something "brown eyes" never had in the six years of her 'Christian devotion" to Jesus and his Evangelist. Chism! Now, I would not have introduced this personality had not Reverend Chism, on the pinnacle of his asserted purity, charged on Mr. Ring that Spiritualism "is the soul of one of the most corrupt religions God ever let live under the sun.---It is the soul of a religion of licentiousness. To come back to the debate, all who know John W. Ring, his earnest ness, truthfulness, devotedeness, will feel assured the defense of Spiritualism was in the best of hands. The only regret is that he had to place himself against a man who showed utter ignorance of the subject, is wholly devoid of common honesty and gentlemanly decency in discussion and descends to any and every means to break the force of his opponent's argument. He furnished a back ground for the display of the com prehensive and keen intellect of his antagonist. Mr. Ring is always suave, scholarly, unmoved by the irritation of his opponent. He had a far more

THE PROGRESSIVE THINKERIT

Delineation of Romanism.

Brief Outline of the Relationship Existing Between Roman Catholicism and Americanism, With Particular Reference to Catholic Monasticism, Education and Marriage, 19 1. 1

ni + n With the exception of the Roman hierarchy and theifews priests and laymen, who, through the exceptional courage of their own souls have begun to think for themselves, the following words are not addressed to Catholics at all, for the simple reason that their, creed orbids any rational investigation of the questions herein discussed.

In speaking of the purposes, methods and policies of the Catholic church, we do not take into consideration the laity, nor any of the riesthood below the episcopate, for the exclusive reason that they ave no part in the councils of the church.

It is admitted that there is much good in the larger portion of the Catholic membership, because there is always good in the human soul; but the church uses this good as small wheels to turn her larger one of operative subjugation. The face of this large wheel is draped in of superstitious fancy, trimmed, and (white, but its back is black; and thereon is engraved in letters of blood the whole catalogue of ecclesiastical selfishness, ""

The limitations of this short paper preclude an historical review of the subject. All that is attempted is to briefly outline the relation which the essentials of Catholicism-particularly the triple phase of it above mentioned-bears or sustains to natural principles and law, and to the present evolutionary status of man,

Philosophy based upon exact science recognizes that the chief purpose of nature is individualization; that from the elementary upward through the mineral, vegetable and animal kingdoms of life and being, her noblest possibility seems to be the production of not only a self-conscious, but a self-powerful individual, capable, of absorbing and reflecting the divine principle of love, and of achieving immortal beauty and balance in the cosmic harp of life.

The power to think and act for himself is the principle of divinity

in man. It is at once the mainspring of his essential humanity. The abuse of this power through "man's inhumanity to man" has retarded the progressive realization of the possibilities of the human soul.

The Roman hierarchy assume the authoritative and nexclusive jurisdiction over the souls, spirits and bodies of every human being pon this planet. They administer this jurisdiction only dver "The faithful;" but woulld do so with others if they had the power.

The purpose of nature is to free, expand and individualize the soul The purpose of Rome is to enslave, divert, and level the soul.

The purpose of nature is to youchsafe to man the privilege and ower to possess, develope, and beautify his own soul.

The purpose of the Roman hierarchy is to so possess, and mould the souls of men that through their spiritual and physical activities they may obtain from them support for their selfishness,' greed, lust and arrogance.

To elucidate this subject, especially from a Spiritualistic standpoint, is almost impossible without explaining the conditions grouped around the fact that the Catholic church is as well organized in the lower realms of spiritual life and activity as it is in the physical world. Such an explanation would show that many things we call causes are results, and would make necessary a revision of many expressions used in discussing the subject. "A

However, to enter the field of this larger phase of Catholicism is utside the scope of this brief outline, and must be reserved for a future time.

For present purposes the term Monasticism is used, to include toman Catholic -Monasticism only.

Particular reference here is to the Catholic sisterhoods operating n the United States controlled and used by the church to undermine our free public school system.

Let it be understood that the writer bears no ill-will noward any Catholic citizen, nor toward any member of any Catholic Sisterhood

Only words of praise may be given for the noble Sisters of Charty, who, in times of war, sickness and disaster, have sacrificed life, health and ease for the welfare of others. But the laborious, obedient sacrifice of these women used for the preservation of the Union. by saving the soldiers' lives, is a far different thing than when used by Rome to undermine that same Union, by suppressing and distortperiority and godliness which makes it ing knowledge, destroying our freedom, and paganizing our free insti-

would be only too glad to leave them in the undisputed possession of their beads, pictures, and paganistic dramas.

But the Roman hierarchy do not propose and never have proposed. to mind their own business.

They already have the public press muzzled so tightly that not a word unearthing their corrupt schemes can reach the public through the great city dailies.

The church controls many of our large municipalities. Most of the olice and fire department employes as well as their chiefs are Catheic. The management and employes of the street railway systems re largely Catholic.

Tact, shrewdness, brute strength, and subserviency are all that is required to fill the ranks of our great commercial systems, and these great armies support the enterprises depending on public favor, such as the press.

great armies support the enterprises depending on public favor, such as the press. The still shrewder heads of the great corporations are content to rake in the profits, donating to the churches to even up things; and the destruction of our freedom goes on so smoothly that all the impetus needed is an occasional hierarchial push on the electric but-for. To be sure outside of the episcopate no devotees of the church possess sufficient intelligence and statesmanship to fill high executive and judicial offices. Thanks to the still unsuppressed genius of Amer-icanism our high officials are yet men who believe in the divinity and brotherhood of man; yet many of our legislators are corrupted by mammon ecclesiastically entrenched. Of course it is admitted that many nominal Catholics are qualified to hold, and some do hold high offices, but these are not devotees of the church. They have begun to think for themselves; but do not antagonize the church because of their domestic and business rela-tions, also because there lurks within them remnants of the old super-stitution which was bred in their bones. Someone may offar the activity that this many normang to the diverse of stitution which was bred in their bones. stitution which was bred in their bones.

Someone may offer the criticism that this paper seems to convey the impression that the Catholic clergy actually teach their flocks to do evil.

From an orthodox or any other creed-bound standpoint such a criticism would carry weight.

But to settle this question it is only necessary to note two facts, namely:

Nature is progressive and evolutionary; Romanism needs only to e unprogressive to be devolutionary.

Many inmates of monasteries are afflicted with an hereditary psychological disease. These were born of mothers who, because of mismating under the rigid 'ecclesiastical marriage laws, were driven during pregnancy to seek in an intemperance of superstitious devo-tion a substitute for that natural sympathy resulting from the har-monic union of man and woman in the spiritual and psychical realms of being. No more than a hint of this can be given here. It is a deep subject. The Catholic marriage system is simply a balance wheel in a great system operating in two worlds of material activity. To change it, the whole system would have to be changed. sychological disease. These were born of mothers who, because of

the whole system would have to be changed.

Be it remembered here that there is one fault of which Rome cannot be accused, and that is, inconsistency. Her organization is as per-

fect as the ingenuity of incarnate and excarnate spirits can make it. All destructive systems naturally draw the soul down to focus onsciously in the lower realms of being.

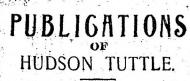
True marriage is the most important relation in all realms of earthly planetary being; but the true harmonic union of man and woman is primarily in the realm of the soul, secondarily in the realm of the spirit, and temporarily in the realm of the flesh.

The Roman church dominates the souls and spirits of her subjects, and determines conditions in these realms of being.

All left the Catholic devotee in solving the marriage question is hysical relationship, and animal instinct modified by human intuition, with the mind thrown in, not as a master, but twice a servant, first to their lust, and second to the custodian of their conscience.

A large share of Catholic marriages are apparently agreeable because the lower the consciousness is focussed the less particular it is. The "thus saith the church" expressed in the sacraments and multiform ceremonies keep these people whipped into line. Fear and innoeence instead of an intelligent morality caused them to be as good as they are in the sexual relation; for it is a well known fact that those who thave drifted away from "confession and communion" from other than high and worthy motives are the first ones to commit all manner of excesses.

We hear the priests say this is because they drift away from God and are tempted by the devil. Nonsense! They drift away from superstition and find the framework of their character not nailed together by moral principles, but glued together by ecclesiastical rot! That sort of "God's grace" which must be frequently pumped into people, by means of undressing the inner man before a priest, and taking wafers into the stomach, is a mighty poor tool to build human character with! It is a well known fact that a large portion of the inmates of the Story of the earth life, and the subse-



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imprint of the original as possible. I have no copy of the second volume, and will regard it as the greatest favor, if any of my friends having a copy of this second volume will inform me.

The first volume of Arcana was in lhe\main automatically written, writing by impression, coming slowly with no education by the automatic process. At that time my mind was too untrained and immature to receive by impression the profound revelations of science crowded into the Arcana. I was only sixteen when I began writing, and in my seventeenth this book was written. It was not published until 1859, and was among the first distinctively spiritual books published. The first volume passed through six editions, and was republished in England and translated into German: The second volume I think reached the third. Its sale not being so large it is more difficult to obtain.

E. Purinton: Q.-Are the H. twelve apostles of Jesus historical characters? Are they mentioned in any authentic history? Where can I procure the book?

A .--- You will have to search a long time to find any book on this subject, and your search will be in vain.

Outside the evangelists there is not a scrap of AUTHENTIC information. 'Early Church History," written perhaps no earlier than the invention of rinting, has death scenes of them all. According to some prophetic utterance of Jesus, they all were to receive the slory of martyrdom, and in the mythe concocted, all DID meet that desired end, by some means. The twelve npostles are historical characters, just as the disciples of Krishna, the Hindu Sawfor, are historical. If no Greek or Roman historian of the time knew of the existence of the Master, and his wonderful works, of the coming of God into the arms of a virgin in Syria they would not probably hear of the twelve who went forth to convert the nations of the whole earth.

Two thousand years have nearly passed since these apostles went forth without scrip or wallet. Their followers have constantly wrought at the task of converting the heathen, and there is probably ten times as many on the earth to-day who never heard of Christ as in the days the twelve went Krishna sent forth twelve also, and they succeeded no better. - There are 400,000,000 Asiatics and 200,000,-000 Africans to-dayswho never heard of Christ!

O. E. Ra:-Q.-What are the books belonging to the Bible that the Cath-olics say the Protestants have rejected? Why do the Protestants not re-cognize them? What is the best work on the Inquisition?

A.-It must be remembered that the compilation of the Bible, Old and New Testament .-- was made by Catholics, and the main distinction between Catholics and Protestants is that the former do not believe that authority exists in the book, but in the head of the church-the Pope. Hence it is the Pope and his vicegerents, the priests,

difficult task than he would have had with a stronger antagonist. "Beating against the wind" is a proverbia wearisome task. To make an impres sion on fog is almost impossible. As sertions of brazen ignorance are difficult to meet. We are proud of our champion.

The debate was held last August in Headrick; Oklahoma, and attracted great deal of local attention. Snirit. ualists and their belief were treated with fairness and the attendance was large.

The question discussed was: "Re solved, that the fundamental principles of Modern Spiritualism are identical with the spiritual basis of the religion of Jesus Christ." Mr. Ring af firms.

The book is a stenographic report and will allow every one interested to enjoy the pleasure of perusal.

HUDSON TUTTLE.

"A Discussion on Reincarnation of the Successive Embodiments of the

W. J. Colville. Price 30 cents. "Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, cloth, \$1.00.

Monasticism is out of harmony with nature's sex-principle, which s the basis for the generation of life, the refinement of matter, and the regeneration of man.

Physical propagation is merely a thread in the warp of cosmic art, a modulation in nature's universal symphony.

Sex-separation as regards physical intercourse, is only a small part of the abnormality of monasticism; because sexual correspondence n the larger spheres of spiritual and psychical development is the main channel for the inflowing of happiness.

Monasticism claims to possess altruism, but man must first be over true and pure before he can be an altruist.

Catholicism is the antithesis of Americanism. The founders of this nation were an entirely different type of men than Romanism proluces.

The grand souls who felt, thought, lived, wrote and "signed the Declaration of Independence, who fought and died in its defense, and died to make possible its realization, or lived to establish its principles, were bound by entirely different bonds of brotherhood, than those forged by monarchical or autocratic ecclesiasticism.

Our forefathers who achieved the independence, and established the constitutional rights of the American people, were rich in a realization of the rights, privileges, duties, and responsibilities of a free and independent manhood; they purposed that these natural prerogatives should be the permanent possession of their posterity, and to that end they established our free nonsectarian school system; that the succeeding generations might know "The Way, The Truth, and The Life" of a progressive democracy.

The Italian "Fathers" who control and guide the power and activity of the Catholic church are rich in a knowledge of human nature and of the political and economic conditions of the world. They use this knowledge to prevent humanity from realizing their inalienable rights, enjoying their natural privileges, discharging their individual duties, and living according to their personal responsibilities.

These conscienceless pastmasters of papal intrigue purpose that these natural prerogatives shall be stolen from the free-born sons of America, and the hell-hatched perversion of an effete ecclesiasticism subsituted in their place; and to that end they have with the aid of donations from "the faithful," and of an unsalaried momentaticism officered by monks residing in Rome, established untaxable parochial or sisters' schools throughout the United States.

They have eliminated from the text-books of these schools tall refrence to the facts revealed in nature's evolutionary processes.

The mosaic cosmogony is liberally taught in these schools, Imitation and not originality is encouraged. dg: · alc

Pupils are given a splendid training in mathematics and the languages, but after acquiring these working tools, the beauties of astronomy, geology, chemistry, biology, and kindred sciences are so netamorphosed by ecclesiastical sorcery that the student appropriates falsehood without investigating truth! In fact the natural spirit of inquiry is as far as possible suppressed in the Catholic equivational system.

Yet after all said and done, these conditions might not be a legitimate subject for public discussion if they did not come info conflict with, and threaten the very life of our free institutions." If Rome would confine her activities to the legitimate promulgation of her-Human Spirit." Reincarnation, or creed; if she would limit the influence of her subjugative system to the doctrine of the Soul's successive the lives of her own subjects, and those who wish to become such, embodiments. Examined and Dis- very few if any papers or books against Romanism would be written mles versus Dr. Helen Densmore and or published by humanitarians. No war is made upon the church, but against the policy of Rome.

. In other words if the Italian pope and cardinals would simply mind their own business, and keep their unholy hands off our demoon a deeply important subject. Price. cratic institutions which have made us what we are as a nation, we

·.....

ell-holes of our large cities were born and reared Catholics.

Nearly all of the useful denizens of the "tenderloin" districts were reared in homes where the natural impulses were crucified on the cross of ecclesiasticism in some form. The above qualifying word 'useful" is used to denote negatively that the second and third geuerations of debauchery do not survive long enough to be "useful" n this world to the powers of darkness.

Rome conserves the sexual strength of her subjects, not that through true evolutionary transmutation, individual regeneration and completion may result, but as an agent to incarnate recruits to her and Return Again? By Dr. J. M. vast army in the physical world. However, as intimated before, these conditions are largely results instead of causes. Until the spiritual conditions of Catholic subjects are changed, this physical incarnation must needs go on.

But Rome will never change. She will die as she was born, pagan, orrupt and destructive, and she will live as long as one root from the ld trunk can find nourishment in a fertile soil.

This country is rapidly filling up with papal subjects, both by production and immigration.

By the aid of ignorance, money and monasticism Rome is poisoning American democracy, and making here her last desperate clutch upon the wheels of evolutionary progress.

So far as our individual liberty is concerned, the problem must soon be stated in the words of the poet: "To be or not to be, that is the question."

By the permission of human snobbery, the dragon of Destruction is walking over this country on the two legs of ecclesiastical lust of power, and corporate greed of gold. The ecclesiastical leg is somevhat lame, but the other helps it along.

tongue, all due to too much food and

too little elimination, by lectures and

prayers, when a good dose of castor

oil will give dumb, struggling nature

the simple assistance she would gladly

obtain, could she but speak! Or what

shall we say of swallowing acetanilid

headache checks in similar conditions,

which only smother nature's cry for.

genuine relief? The world's remedy stage is crowded with a mob, each

member watching hawkeyed for a

passing monopoly of the lime-light

unit on earth, and that the applica-

tion of remedles is and must be a

great art founded in wise adjustment

of widely varying, yet intimately in-

Will the country be destroyed?

It is barely possible that our visible freedom may for a time be lestroyed; but true individualization and democracy shall flourish after the dragon of selfishness has been dematerialized by the Powers which rock the stars. HARVEY W. JACOX.

Caledonia, Mich.

Hygienic Fads of a Day.

rived who treats melancholia, headache, with loss of appetite and furred Most of the exploited cures that hold the public eye for a time have elements of truth, and while applied with the enthusiasm and fidelity innate with new fads, prove helpful, but only for a while. Did the Keeley cure ever cure? No doubt many men did stop drinking liquor who took the cure; but the chloride of gold had nothing to do with it. No chloride of gold, nor any other remedy, can reverse the destructive 'change in structure found in cirrhosis of the liver due to prolonged alcoholic saturation, any more than a harness maker can "doctor" a rotten trace back to sound leather. The blue-glass craze had a scientific basis of fact which was elucidated through the Finsen light ravs.

terdependent, scientific facts? The influence of mental attitude Medical science is the most_exactover physical and mental hygiene is ing of all, yet what a host of "halfvery great, but its degree is wildly baked" enthusiasts, or promoters, exaggerated when set up as a cureall, or even a remedy that is inde- rush forward, ready to juggle with the pendent of many purely physical aids, mechanism of life!-Edward A. At what insanity one must have ar-Ayers, M.D., in Harper's Weekly,

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Where the Responsibility?

What Abnormal Conditions Induced the Acts, Or Were Spirits in Control.

The following account from the Chicago Tribune is most remarkable, and affords a subjects for scientists, Spiritualists Theosophists and Occultists to consider. The question is, can a young man while asleep smash a heavy plate glass door and through the opening enter a saloon at 4:30 o'clock on a cold winter morning without waking?

Can the same young fellow, by walking into a bedroom and beating a man almost 200 pounds heavier than himself, also beating the man's wife until his victim flees shouting "murder"-can he do that without being held either insane or . responsible?'

"'He can," said Dr. Oscar King, a specialist in mental and nervous diseases, who was called by the defense in the case against Ross Freeman, accused of robbing the saloon of Fred Folger, 4001 Armour avenue, early on New Year's morning of 1907.

Attorneys Quin O'Brien and Lawrence Potter, who represent the young man, are also certain that, though the defendant did all that he is accused of, he did it while in a somnambulistic state.

Assistant State's Attorney Hobart Young on the other hand, insists that such a thing is impossible and that the acts of the defendant clearly show that he was sane and conscious at the time.

Sleep Walkers Barred from Jury.

The jury, from which sleep walkers were excluded by the peremptory challenges of the state, was completed in the morning, and within two hours the state had made its case and rested.

Attorney O'Brien moved to take the case from the jury on the ground that no criminal intent, an essential part of the crime, had been shown. This motion was overruled.

Fred Folger, the victim, was the first witness. He said he was awakened by the breaking of glass, and his wife went out into the kitchen, which is between the saloon and the bedroom they were in, to see what was the matter.

Before she returned Freeman walked into the room and stood looking into an open trunk in which Folger kept his valuables. Folger asked him what he was doing. At the sound of Folger's voice the stranger turned and began to beat him. The saloonkeeper, who weighs 300 pounds, sprang from his bed and grappled with him, but after a tussle broke away and ran into the hall,

Brayery Medals Puzzle Anglum. There Cornelius Anglum, the next witness, said he found Folger yelling "Murder" and shouting that his wife was being beaten by, a. > thief:

Folger is a veteran of the Franco-Prussian war, in which he won the coveted Iron Cross, the Chancellor's Cross, Prince William's Cross, and, as he said, a cigar box full of other medals for conspicuous bravery

"What are you doing here if your wife is being beaten?" cried



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above.

est.

Lee, Maine.

WHEN.

over me.

and slow,

away,

faintly,

dear.

Fort Worth, Texas.

'After HersDeath."

The Story of

stir,

When the darkness of death steals

When my heart throbs are feeble

When all of earth life is slipping

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to goal." It is largely responsible An Eighty-six-Year Old Poet. for joy and somow, success, and fall-To the Editor: It has been a long ure, crimenand its opposite, health time since I have have had my say and disease. ... There -are those who and sent you a thought or word for have come into recognition of certain your waste basket, but I am growing truths, and who by harmonious thinkold-eighty-six years, and still have ing are immune to contagion. "As a never seen a spook. man thinketh, so is he."

You must excuse me when I say I when freedem was in sight could not want to be convinced that Spiritual- abuse the confidence of the Shelbys. ists are a better set of cranks than Note the present attitude and its

Anniversary at Clinton, Iowa.

The Clinton Society of Spiritualists celebrated the 80th. anniversary of Spiritualism on Sunday evening, March 29, at their hall, by a special

program, consisting of vocal and in-strumental selections by local talent, and a recitation by Mrs. E. M. Abbott, vice-president Mississippi Val-ley Spiritualists' Association, which ing to-day, after their long oblivion, was highly appreciated.

Our excellent resident pastor, Mrs. Alice C. Barry, ably discoursed from the subject: "The Spiritualist's View of Death," to a large and appreciative audience," every seat being taken and

everal standing up." several standing up. ' Mrs. Barry's address was one of those soul-lifting messages given in it and its marvels." This book is enterms which could be grasped by the hungry soul seeking for spiritual truth and knowledge. There were many strangers among us, some of whom expressed themselves as being well-pleased with the meeting, and It was pronounced by our members the most successful meeting held since the society has been in existence, and our meetings for the present year

have been very successful. Mrs. Barry has succeeded, by hard work, zeal and perseverance, and by her own exemplary life, in building up a nice little working society here, and gaining for the society prestige from the people of Clinton. The two daily papers of Clinton gave a nice write-up of the meeting, giving a synopsis of her remarks.

After the lecture a little child was beautifully consecrated to the truths of Spiritualism, after which Mrs. Barry gave a message service, read-ing from flowers of which the speaker's stand was filled with a beautiful variety. CHAS. E. POTTER. variety. CH Clinton, Iowa.

NEW-FOUND PEACE.

Written inspirationally, upon the udden going home of sweet little Norman Spollett, by drowning, Xmas morning, 1907.

planted a flower seed on the strand With mingled hopes and fear, Close to the bordering Summerland

And watered it with my tear. A thing of beauty it grew to be And I loved it in my pride,

As it bloomed beside the mystic sea And drank of its living tide.

watched its growth with loving car And thought it all my own, 'Till all of its tendrils, twining fair, Into my heart had grown.

The'swift-winged seasons hurried

along, And rippled in their glee, While I hummed the tune of an old

14-Interwoyen, Spirit Messages from a Sen to a Mother. love song, For life was sweet to me.

If you want ONLY ONE Premium loved my friends and blessed my

foes, Without a thought of guile; The halcyon days were free from

And life a living smile.

one or more Premium Books must be accompanied with a yearly sub-And I fancied my royal voyage of life

Would be on a stormless sea; That azure skies, with sunlight-rife Would waft their sweets to me.

O! wonderful! wonderful voyage of life!

How could we understand That joy and sorrow, peace and strife All guide to the "Summerland"?

Or a time would come when the storm swept sea

Would be rent with a billowy foam, My dearest lov be torn from me Uncle Tom . And desolate my home?

> But I stood on the deck of my rudder less bark

> > dark.

A DWELLER ON TWO PLANETS By Phylos, the Thibetan.

Quotation: "I have said that the Atlans recognized Nature in its en-tirety to be Deity externalized * * * * * From this knowledge came all the wondrous triumphs of that old

till to-morrow, they shall awake in crowds, and press to re-discovery by threes and fours, and then by platoons and companies and legions, till all the treasures of Poseid shall be again

on earth, in air, and sea. O! bright dorsed by the great astronomer and scientist, Professor Edgar L, Lar-

kin, author of Radiant Energy who regards it as one of the greatest books of the age. His book, named above, should be read at once after "A Dweller on Two Planets." Prof Larkin had never heard of this wonderful book when he wrote his, but it

fulfills the prophecies of the great author, Phylos. Address MRS. M. E. M. OLIVER. 415 No. Fremont Ave., Los Angeles, Cal. Price, \$2.00. Postage, 14cts.



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The Religion of Spiritualism,

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L. V. GRAND.

Anglum, who has no medals, but used to be a Chicago policeman.

Pushing Folger aside he entered the kitchen, followed by his wife. There he found Freeman struggling with Mrs. Folger, whose face he had beaten till it was bloody. He grappled with him and threw

him to the floor and Mrs. Anglum seized his feet and later sat on them. After Freeman was arrested Folger tried to strike him and Freeman appealed to the officer for protection. On this, as well as on another short conversation, the prosecution bases its contention that Freeman was conscious.

Looks Like a Man on a Spree.

Lieut. Oscar W. Peterson of the fire department, who arrested him Policeman Small, who took him to the station; Desk Sergeant Matthew Golden, who booked him; and Anglum, all testified that he looked normal "for that kind of a case," meaning a case where the prisoner had been out on a vigorous and protracted spree. They said he had all the earmarks of having been on a big drunk, but had no odor of liquor on his breath.

A conversation, which promises to be of considerable importance in the case, was as follows, according to Witness Anglum:

Freeman (to Anglum when he was turned over to the police)-You've got me fourflushed now, but I'll get you some other time.

Anglum-What did I do to you? Did I hurt you? Didn't I keep these people from striking you?

Freeman-1'll get vou yet.

Anglum-What did you break in here and hurt this man and his wife for?

Freeman-At the proper place and the proper time I will answer you; when we have an equal show.

Anglum-We have an equal show here.

.....

Who knows ?-

Freeman-O, no! You are three to one.

Strange Feats of Epileptics.

When Dr. King was cross examined on the possibility of a person in an epileptic stupor carrying on such a conversation as this he said he doubted the correctness of the recollection of the witnesses. Everything else he said was consistent with such a condition.

Outside of this sentence there is nothing invisterious in the matter," said the alienist. "One can pass into this state of mental epilepsy without convulsions, without stopping what one is doing ... Men working at a trade have been known to pass into such a stupor and continue to do their work for hours and then try to walk through a solid wall. There is no reason to suppose he did not believe the place to be his own home when he entered, it and the subsequent occurrences were the result of the actions of other people toward him. Such rough handling would tend to prolong the seizure rather than shorten it.

Men Fight While Asleep.

"Furthermore, it is a fact that is commonly observed in hospitals that while a person is still fresh from an epileptic seizure, his fighting propensities are greatly aroused."

In his opening address to the jury Attorney O'Brien said that Freeman had had seizures almost as extraordinary in his own home of which testimony would be given. His father, who was a millionaire oil magnate in Petrolea, Canada, until ruined by the Standard Oil Company, he said, had similar attacks, of which he eventually died. His sisters also have been sleep walkers.

Freeman has been employed by the Crane Company ever since coming to Chicago several years ago after his father's death. The conipany has expressed its confidence in him by going his bond. . Indeed, may not somnambulism be another phase of spirit control?

INQUIRER.

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the orthodox outfit, but I doubt it! The dominant element are determined to call it a religion, establish a priesthood, pander to the superstitious element in human nature-and ride at half fare. Their game is as plain as the nose on your face.

Still, I will say it is interesting and progressive. It is a unique kind of literature, and gives such men as Lockwood and Dawbarn a hearing on a liberal and world-wide rostrum.

I will send a few thoughts in rhyme. Characteristic and in my

The devil and his imps do help The orthodox divine

In his great work of saving souls, They keep the sheep in line.

Perhaps the time will come when man Will love his brother man.

And help him up when he is down Not skin him if he can.

But while the woman plays her game Like Mother Eve of old, would not dare to say the man

Does not get beat and sold. Let woman have the right to vote,

Hold office if she will; Then let old Satan run the boat And Adam pay the bill.

It has been many days since I Have tried to save the race; They scatter so, then up and die Ere I get them in place.

The wise man will control himself, And run his own machine, Lay something by upon the shelf . And keep his record clean.

Faith in a God of truth and love Opens a door of hope, And makes the life that we now live Immortal in its scope.

don't believe that law or creed Can win a heart from sin, But I do think undying love

Progression is the proper word; Progressive thinkers think. We sometimes say things quite absurd And waste paper and ink.

Can make a black heart clean.

hear a robin in the tree: The buds are swelling fast; As usual I'm H. E. P.

And shall be to the last. H. E. POMEROY. Mazon, Ill.

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hypnotic consequence; some have wept And clung to its broken spars, while they murdered. A Massachusetts divine has had the And mutely gazed o'er the billows courage to disclose to his flock and Catching the gleam of the stars. the world in general, that auto-suggestion is a fact, and has come to Softly they twinkled at first o'er the stay, and he who wilfully stifles his ·** 8ea. reason and benevolence, ignoring authentic proof in the face of such an Then shone with a radiance fair,

And bursting in splendor, enveloping array of evidence by noble souls who have devoted their lives to the re-With the halo pervading the air. search of truths, tending toward the And I broke the spell of my fettered uplift of humapity, is the greatest of losers thereby. The crucifying spirit is not dead yet, but those who can will.

When I heard a sweet voice say: bear the strain are first martyred and then canonized. Jesus said, "greater The darkness is passing; peace, be still! . Thy strength shall equal thy day! things would follow him."

Proven facts are what earth's chil-And I sang again that old love song. dren demand, and need. In a graver, gladder way, As the birds warble theirs, when flit-The faithful as well' as others will

be glad to know that an account of ting along, Christ's crucifixion written by a And they sing to the new-born day. friend, an eye-witness, has been found in the deserted house of amonk. This

RUEL W. PORTER. will be read with wide-spread inter-An aged man of Detroit, Maine. MRS. MARY E. MALLETT. New York Anniversary.

> The First Association of Spiritualists of New York celebrated the sixtleth anniversary of the advent of

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and 2:00 p. m. May A. Newton, Pres. Harry S. Ford, vice-president; F. E. Canniff, secretary; A. T. Ried-

inger, treasurer, Although the weather was incle

When lingering shadows are fall-ing low, ment, there was a much larger at-When the orchestra of life plays tendance than for years, and I have attended them all since Jan. 4, 1863. My friend, W. H. Ware, of Brooklyn, The beautiful strains I loved so reported the morning session, which I When my brave, lone soul is passing enclose. Mrs. Helen L. P. Russegue is a forceful speaker. You have the When no more my pulses throb or benefit of her discourses published in

When theys call me dead-and you bly and well. What change drawingar The shrauded thing you once years has made! Mar. 31, 1848, Dr. Franklin and associate spirit workers thought me. Oh; heed it not-but look with soul did succeed in influencing Katle Fox, 11 years of age, to ask this question: Upon allethat was-or ever could

"Whatever you are, whoever you are, rap as many times as I do," she clapped her hands three times, the Of the being you loved while in earth unknown something rapped the same.

form, .r. A soul, free from censure, speeding Then the older sister, Margaret, 14 years, followed up the suggestion, and speeding away To the great eternal Home of song, said. "Rap four times." Again the unknown complied, rapping four Where perfect love and peace hold and said, "Why, Ma, it understands the question." Then the mother, Mrs. Margaret Fox, said "rap ten times." SWRY. MRS. J. H. DALLAS. It was done. - The questioning con-tinued until it was ascertained that

a peddler had been murdered, his remains buried in the cellar, his spirit assisted by Dr. Franklin, gave the pleasing results which was telephoned throughout the spheres.

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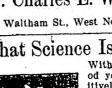
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