

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

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largely on the subject, which moreover is an extensive one from whatever point of view it is considered, and its literature so rich that volumes would be required to exhaust it.

That my opponent, a slave to the preconceived ideas of an illiterate multitude, smiles, wonders, and dares to treat me as a fool, is perfectly excusable. To him all this is like an unknown language; he would show good sense if he admitted his ignorance, while he shows the opposite in denying what he does not understand.

As to the "mental morbidness" which my opponent so rudely ascribes to me; may he himself find the alienist who is to attend to me, but he had better take care not to knock against such men as Bianchi, Morselli or Lombroso, who believe in the reality of phe-nomena, but, of course, are in the wrong when they dard to differ from his opinion!

Histories and chronicles from all times have transmitted to us the most varied facts of spontaneous, mysterious manifestations-houses frequented by phantoms, all kinds of persecutions inflicted upon the inhabitants by invisible agents, damages done to persons and things, fires, knocks and poises, removal of furniture, objects hidden or produced, quite a whole series of phenomena that it would be impossible to classify.

Often during such conversations you are deeply impressed with some circumstance; to begin with, you hear the so-called strong and enlightened minds-the cheap skeptics-laugh at these legends; then, by and by, they themselves tell about some old tradition in their own family, some mysterious sign, some warning, some vision, some incom-prehensible occurrence.

From time immemorial up to the present, similar facts repeat them-

Read the widest circulated daily political pages, and in nearly every issue, you will come across spiritual facts repeating themselves incessantly,

Tradition of infested houses is so ancient, well known and adventurous, that in all languages words are found to designate those occa sions. In German it is "Spuk, Spuken;" in English, "haunt, haunted;" in French, maison hantee;" in Italian, "case spiritate or infestate," besides the expressions of local dialects.

On this subject there is a very extensive literature. One of the most important works is "L'Historie du Spiritisme," by C. de Yesme. Among the great number the following works may be mentioned: Glanvil, "Sadducismus Triumphatus," a complete demonstration of the existence of visions, phantoms, spirits and the magical," published towards the end of the seventeenth century; Stead, Real Chost Stories, London, 1897; Ennemoser, Geschichte der Magic, Leipzig, 1844; Goerres, Die Christliche Mystik, Munich, 1879; De Mirville, Les Esprits, Paris, 1863-68; Crowe, Night Side of Nature, Routledge, 1892; Lang, Cock Lane and Common Sense, London, 1895, Kjeswetter, Der Okkultismus, Leipzig, 1896; Hudson Tuttle, Arcana of Spiritualism. One must also remember the famous "Proceedings of the Society for Psychic Research," London, a work remarkable for its serious researches and its severe tests of facts.

It is not possible to speak of all the scientific reviews, I might, for instance, mention "l'Archivio di Psichiatria," by Lombroso, and "les Annales des Sciences Psychique," by Richet, where you often meet with accounts of spontaneous manifestations examined and discussed by the two savants.

Among the recent and most complete works I ought to point out Professor of Engineering Henri Passaro's "Sutte, Manifestazioni Spontance Misteriose," which preceded my book, "Gesta di uno Spirito nel Monastero dei P. P. Gerolomini in Napoli." History from the seventeenth century illustrated and published for the first time by Detken, Naples, 1904.

In M. Possaro's monograph the subject is treated for the first time in a methodical form, discussing laws, causes, and conditions for producing spontaneous manifestations; also the way how to discontinue the same. M. Passaro, in the work in question, enumerates by the

authority of works of the highest standing in n ragrap demonologists affirmed centuries ago* L. P. Candide Brognolo in his 'Manuale Exorcitarum'' Bergame, 1651), page 318, on the question : 'In what manner houses generally are disturbed by demons," groups with admirable composition the various cases of manifestations that happen usually and frequently in houses, saying:

"Houses can be haunted in different ways by evil spirits to such a degree that they often are made uninhabitable; sometimes they appear before the inhabitants in form of phantoms to terrorize them. Other times they overthrow and break crockery, disturb the inhabitants, preventing them sleeping, and many other serious offenses, such as throwing stones, swords and similar things, and very often inflict blows. Sometimes they appear in the form of goats, pigs or monsters. Other times they go in for smaller disturbances, such as waking up the sleepers, covering them with teguments, or pulling off the sheets and blankets and so on."

The real presence of the facts is thus admitted by the most different creeds, and the tales from ancient history, surrounded by the legend's mist, are strengthened by comparison with similar facts verified in our days.

"What impresses," says C. de Vesme, in his "l'Historie du Spir-"itismo," quoted above," is the enumeration of a great number of eases, all similar to one another; repeated in all times, testified by so many persons, who could not all, very well, be charged with hallucination or imposture; this is the co-ordination of all the traditions and creeds of all people, of all times, of all affirmations of those who have studied the subject, even in a superficial manner."

In conclusion of the present subject, what is most important to settle is, the objective reality of manifestations. The judge, convinced of the reality, is obliged to admit the possibility that they repeat themcelves, and because one of the two parties affirms that they have taken place, he shall not be able to refuse the claim. This discussion of their cause and explanation is avoided by the magistrate in his examination.

I am aiming to prove that discomfort and damages have been aused, pot to explain HOW, WHY and by WHAT they have happened; nevertheless as a mere idea, it might not be superfluous to say that the great debated question is the nature of the producing agent of the phenomena, which, among theologians-in spontaneous manifestations-is most often the devil; while among Spiritualists it is always the spirit of a defunct, and among the Positivists the fact is the result of the human attitude and power; nevertheless the three hypotheses agree in admitting, without conditions, the reality of the facts.

But the unknown or inexplicable origin of the fact does not prevent its existence; and we are "slaves to the facts," as Lombroso so happily expresses himself, who from being an adversary becomes, by

If one denies the unaccountable, nothing remains; we admit that the grass grows, though we do not know how it goes to work, only we-see oftener grass than phantoms of the dead. And if they are not

Many people occupy themselves with botany, but very few with Spiritualism. At the most if it shall be true that they cannot be explained by known causes-so much the better; they will aid us to liscover unknown ones.

THE GOLEN HARP AND THE NUMBER 12.

NO. 960

Inspirational poem by W. J. Colville, given in Parrot hall, Alameda, Cal., March 31, 1908. Subject suggested by audience.

The symbol of the golden harp, Shines out upon you from above, symbol of eternal truth, A token of abiding love, An emblem of united hearts Where many strings in union blend, And many notes in harmony. Their pure, united music send,

Life is a golden harp, indeed, Each native power is on

string, And when they all in union sound, Oh, then, what harmonies bring!

Such harmonies as may delight Angelic ears in realms on high, While blest immortals through the

world Which roll in space, majestic fly

The golden harp suggests to us Strong, holy thought, one blessed

way Whereby we may evolve a light

That on the earth may always stay;

For gold doth signify in truth The transmutation of all things Into one perfect usefulness, When every power its tribute

brings, And lends its influence to the whole As in a garden filled with flowers,

Each one is beautiful and fair. While all adorn the fragrant bowers.

The Rosicrucians of old times Did seek long years to find that stone

Which should resolve all baser things Into one metal, gold alone. Is there a way? Can we resolve All powers of life in one great

whole?

The law of use we all may find Revealed in nature through the soul

All things are precious and when gold Is spoken of in realms of mind, s John on Patmos did behold

The floor of heaven of gold refined, Truly the golden floor doth mean Surest foundation, perfect truth, Which signifies the USE of all,

The ABUSE of nothing; so that youth.

Manhood, and age alike may meet, And all may blend their forces here,

Until the chosen instrument, The golden harp, must needs ap-

pear Firm and compact, while every string Doth symbolize some human life That bringeth melody its own To conquer fear, to vanquish strife.

The golden harp! oh, will ye not Be living strings, with sweet accord

Responding to the angelic touch And answering to the heavenly word!

Oh, will ye not in love's embrace Unite vourselves in one great whole. Where stronger, weaker ones are lost In oneness of the perfect soul?

(Translated especially for The Progressive Thinker by A. Monthan Tattersfield from "Annales des Sciences Psychiques," edited by Dr. X. Dariex. Prof. Ch. Richet C. de Vesme, editor-ip-chief.) In our May issue we gave a resume of an article by Andrew Lang,

House Haunted by Spirits.

Right of Tenants to Annul Contract.

Memorandum in Defense of the Duchess de

Castelpoto Against the Baroness Laura

Englen, Laid Before the Court of

Justice in the Eleventh Dis-

trict of Naples.

in which the eminent anthropologist, when speaking of a recent trial concerning a haunted house in Eghan, England, observed, that the legal questions connected with haunted houses constitute a suitable theme for a student of law in search of subjects to treat.

Now, the above subject has not been treated by a young candidate for the toga, but by one of the most distinguished lawyers of Naples, M. Francois Zingaropoli, who is not only a convinced Spiritualist, but author of several learned works on mediumship. The novelty of the case, the interest attached to this question from a scientific point of view, as well as from the historical and legal documents collected by M. Zingaropoli in his memorandum have decided us to produce the THE EDITORS. same.

Quod Agitur.

......

Quite recently in the second story of the house in Largo S. Carlo alle Martelle, No. 7, belonging to the Baroness Laura Englen and rented by the Duchess de Castelpoto and family, some mysterious sponaneous manifestations were revealed, which became so troublesome, disturbing the peace and tranquillity of the inhabitants, that they were obliged to sleep somewhere else; and on their return, seized by a justifiable nanic, they were compelled to sleep in small, uncomfortable rooms where the phenomena were less frequent and not so violent ..

The manifestations, as it often happens, took place periodically, describing, so to say, a parabola, first ascensional, then tending to d'iminish.

In the beginning there were raps and strange sounds in a long corridor, which became louder at the fall of the evening, and still more pronounced in the hours of the night. Later the removal of furniture was noticed, sometimes in such a noisy manner that it claimed the attention of the tenants below. Once, steps were heard and a specter of human form was seen on the threshold to the rooom occupied by Mgr. Michel Canaciolo and the two sons of the Duchess, throwing a key at the far wall of the corridor. Later on it was discovered that there was an old door, now made up, and covered by plaster and walpaper, it seemed as if the specter would make a symbolic allusion that there was something hidden on the other side; at the very same time a large stone fell from above and a little later, while the family was assembled in the drawing room, there were further disturbances in the adjoining rooms. That very evening, seized by terror, the tenants left the house.

They returned the following day, and after dinner decided to spend the evening somewhere else: leaving everything in perfect order, putting out the electric lights, they locked the house, the servants leaving as well.

explained-it is because they are not studied.

Therefore, I do not advance any hypothesis to explain the phenomena that took place in the house, S. Carlo alle Mortelle.

That there shall have been devils, elementary spirits, souls of the lefunct, unknown forces or badly defined tricks, illusions, hallucinations, suggestions, would, as my evidence clearly shows, be useless to discuss. What is certain, that is, that the phenomena have deprived the tenant of the peaceful enjoyment of her house, and under such conditions the right of the Roman law, the jurisprudence of intermediate as well as modern times have approved of the annulling of the contract and reparation of the damage in favor of the tenant. F. ZINGAROPOLI.

Naples, Italy.

trying and trying again, a fervent partisan of our doctrine.

On their return about eleven o'clock in the evening, they were dis agreeably surprised to, find the hall door barricaded from the inside with heavy furniture, which they found great difficulty in removing. A second surprise awaited them; the very moment they put the foot inside the room they were struck by a ray; and all the candles in the chapel, adjoining the drawing room were suddenly lit.

The following day the Duchess and her husband came to consult me. I proposed to have these spontaneous manifestations tested by an experimentary seance with a view, if possible, to determine the phenomena. But my advice was put aside on account of the family's Catholic ideas, and, moreover, his lordship bid the curate of Saint Charles to do exorcisms; but it seems that neither the holy water nor the invectives towards Satan were effective! *

A friendly proposition to break the contract was then made to the owner. Mme. Laura Englen, which it was said, the Duchess de Castelpoto was very reluctant to do, because, during the two years she had been living in the house, she had spent large sums of money in rearranging and decorating it according to her taste.

The proposition was bluntly repulsed as being a dodge, prepared beforehand, to bring the house into disrepute.

Now an unfair and underhand contest began. The commissariat as well as the archiepiscopal ward were applied to, as if the Hirros could conduct the rebellious spirits to prison! *

Then the Duchess saw herself compelled to apply to the magistrate, and by an order, dated Oct. 4, 1907, the owner was called before the judge to hear the annulling of the contract declared; because the penceful enjoyment of the house had been destroyed by acts that were attributed to occult forces or entities, in such a manner as to arouse a justifiable and serious terror in the tenants, and causing consequential harm.

In case of opposition it was asked to be allowed testimonial eviidence.

The chief point with the owner was to contest the reality of the phenomena; and, in the second place, to advance that they were caused by the presence of a medium among the members of the family, and, therefore, would sue the tenant for damages for the annulling of the contract.

Objective Reality of Spontaneous Manifestations.

The opinion of a Catholic :-- "It is surprising, more than surprising, to find still in our time, persons of great talent, who ignore true spiritual facts of which the world is full; not only simple-minded women within the precincts of home, but men of the world. -Father G. G. Franco in "Lo Spiritismo," fourth edition, Rome, 1907.

The opinion of a Positivist :- "I am thoroughly ashamed of myself and very much regret having fought with such obstinacy, the possi-bility of facts, called spirits • • • facts exist, and I boast of being a slave to facts."-Cesar Lombroso in a letter to M. Ciolfi, dated Turin, June 25, 1891, the "Tribuna, July, 1891

• • These are the opinions of two such different thinkers; one, Father of the "Society of Jesus," who speaks in the name of dogma, and the other, master of the "School of Positivists," speaking. in the name of science!

the name of science! Both, however different their ideas may be, meet on the same ground, that of the real presence, verifying the same thing. And it which had no communication whatever with the cultured classe is, therefore, the judge, from the very beginning, ought to take into consideration that every dispute, whether of a doctrinal or religious believing in them, did not pay any attention to them, nature, is irrelevant to the present question. We shall not be able to attribute the phenomena to the same cause, but as to their existence we cannot but agree.

The points in question are: If these spontaneous mysterious manifestations are real?

Have these things actually taken place in my client's house? If so, are they a sufficient cause of annoyance and disturbance to prevent the tenants enjoying the rented house in peace?

hundred and fifty guaranteed, and most interesting cases, whi taken place in modern times.

I am not able to give an account of them for fear of exe the limits of a model defensive memorandum, but I may speak facts which were recently brought about in Italy, the one, bec took place at a trial identical with the present one; the other it was observed, proved and discussed by a savant above sus the universally renowned Cesar Lombroso.

In Florence, year 1868, Rue Ghibellina No. 14, were spont manifestations similar to those in many other cases.

The tenant abandoned the house, sueing the owner for con tial damages. The court of justice granted the petition beca accountable facts were lucidly proved in the debates." The were set forth in the legal chronicle, "L'Opinion," July 18, 1 a journalist who declared himself anti-Spiritualist. I extra the reference a few passages bearing upon the most promine nomena.

"Towards the end of last December (1867) the phenomen menced to manifest themselves by noises like rumblings ander and sudden knocks on the table, round which the family was One of the sons, an ex-soldier who ordinarily lived outside proposed to stay awake alone one night, relying upon his ske in spiritual things as well as upon the strength of his arms, he come in contact with anybody. After midnight he descend the kitchen, and when approaching the threshold he heard the in the cupboard rattle and crack. As he goes forward a lond noise in his ears makes him dizzy; then he seems to see a sli stones and a heap of debris near the wall. Suddenly he feels firmly grasped, at the same time as he gets a violent earb seems to be hurled against the wall. After these noises and com he picks up his lantern from the floor and seems to shadow. * * *

These circumstance were again confirmed by a great nun vitnesses, whose depositions were repeated in the "Aphalle."

One and all confirmed the apparition of a phantom dressed i with a large hat like the "Brothers of Mercy" wear, as well as underground noises and the turning upside down of furnitu hoousehold goods.

(In the apartment of the palace of S. Carlo alle Montelle similar facts have been experienced, as our witnesses will be clearly testify.).

In his "Archivio di Psichiatria" for November (XXH.) 190 101, Cesar Lombroso occupies himself with facta in question Turin, rue Bava, saying:

In an inn kept by a certain Tumero some very strange ohe displayed themselves; imagine! The bottle and barrels in the below were the objects for mysterious stone throwing, and about from place to place under noises like the whole house wa to be overthrown. Lombroso concludes on page 105: 17.7 1.1

It is curious to see how numerous these facts have become the last years, and so easily furnished with proof, while for nea centuries nothing was known, except in the lower strata df. was not because the facts did not exist, but the cultured class

Nowadays when these facts take place, they are noticed and though they are easily forgotten, as in this case, and find of in not being believed; and would easily be turned into ridic not men of science receive and examine them with the greates

Lombroso's opinion, which agrees with that of so many illustrious savants, is like a seal of confirmation on the objective of mysterious spontaneous manifestations already proved.

The master of the Italian school of Positivista, author of "I The nature of a counselor's pleading prevents me expounding Criminel" and "Genie & Felie," receptived the reality of t

3-14 one	Trapics, Train,	
ich have)	
	LETTER FROM AN	took pains to explain to the president
rceeding	EARNEST INVESTIGATOR.	of the camp of my experience with
k of two		him, and he seemed to dislike to be annoyed with my tale, and left me.
ecause it	His Investigation Not Attended With	Last summer I again visited Lily
because	Success.—Believes Norman's Spirit	Dale and had a reading with Mrs. Mc-
aspicion,	Photography to be Wholly of Mun-	Coy, and also attended the material-
	dane Origin.	izing seance of Mrs. Moss, where I
ntancous	To the Editor: I read with much	had about the same experience as re- lated by Mr. Carrington.
· · · · · · · · · · · · · · · · · · ·	interest in this week's issue of The	Spiritualism has attracted my at-
nsequen-	Progressive Thinker the expose of the	tention more than any other subject
aușe un-	mediums, Norman, McCoy, Moss and Nichols by Hereward Carrington of	in later time, but I confess I hardly know what to think of it when some
e details	the American Society for Psychical	of its strongest advocates seem to up-
1868, by	Research.	hold the worst kind of deception. To
ict from	You will possibly remember having	me the deception practiced by those
ent phe-	received from me several letters in relation to my experience with this	so engaged in this cause is the worst possible, and I abhor it from the bot-
	man Norman.	tom of my heart.
na com-	I am glad finally one whom you con-	I have not given up hope that I may
rground,	sider capable has made investigation,	be able to find truth in this, but I
s seated.	and you have thought well enough of the same to publish his findings. For	confess I am very much discouraged, as I have been robbed right and left
Florens,	the purpose of again bringing this sub-	by those practicing their damnable
epticism	ject before you as seems proper, I	profession right under the care and
, should	will advise that for several years I have been an earnest and painstaking	protection of the camps where the best advocates of the cause are in charge.
ded into	investigator of the philosophy and	I believe the Society for Psychical
e things	phenomena of Spiritualism, and in	Research is doing a great work and
tinkling	line with this investigation I went to	will prove the truth of spirit return, if it is possible, but those practicing
iower of	Lily Dale two years ago last summer, where I visited various mediums of re-	legerdemain will work more injury in
his arm	nown, that were recommended by so-	a day than truth can accomplish in an
oox, and	called reputable Spiritualists in at-	age, and it's high time every one
mmotion	tendance at the camp. Among others,	honestly interested in the cause of Spiritualism should leave no stone un-
see a	a friend who accompanied me and I visited Norman, and sat for "spirit	turned to rid the ranks of the decep-
	photographs." We were told to call	tion practiced. I have been much in-
mber of	the next day when he would have the	terested in the course The Pro-
	proofs, which we did, and were then	gressive Thinker has taken in trying to aid in detection of fraud, but I did
in white	informed they were not yet developed, but that later we would receive our	think you gave but trifling heed to
s knocks	pictures by mail. Norman had our	my attempted expose of Norman.
ure and	money and we went our way, and in	H. H. HATHAWAY. Binghamton, N. Y.
	a week or two we each received our photographs. Each photograph of my	Dingnamion, III I
e several	friend and of myself had attached to	The Progressive Thinker should
able to	it the picture of some spirit or mortal	visit weekly the family of every Spir-
no	of the same person.	Itualist in the United States. Should
00, page	The photographs of each had at- tached three supposed spirit pictures,	YOU, not being a subscriber, happen
on from	as I explained one of the spirit pic-	to receive a SAMPLE COPY you
momono	tures on each of our photographs was	should look it over carefully, and see
enomena he cellar	the same, and they all were the same as sample spirit pictures Norman had	the vast amount of interesting matter
1 moved	tacked on his studio as an exhibit, so	it contains. By receiving its visits
as going	it is plain he keeps in stock spirit	weekly you will keep in touch with
tra Sound	pictures to use when he can make a	this great movement the world over,
	I and my friend went to Lily Dale	and at the same time realize that you
e during	for the purpose of investigation, and	are assisting in sustaining the largest
arly two	this experience with Norman was a	Spiritualist paper published on this
E society	corker to our simple faith, and from that time my friend has taken no	earth to-day, and thus you will aid
ses; this	stock in Spiritualism as he holds he	in disseminating the grand truths of
sses, not	was faked, and will have nothing	SPIRIT RETURN. Subscribe for
3603, 100	more to do with any of it. 1, on the	THE PROGRESSIVE THINKER
studied,	contrary, thought I would expose the trick, as I believed it would not be	now, and send for one of our remarka-
obstacles	permitted if exposed; and that is why	ble premium books. By becoming a
cule did	I wrote you at the time. I also wrote	reader of the paper you will learn
st care."	the secretary of the camp at Lake Helen, where I read of Norman	about the Spiritualist camps, and
modern	through the medium of The Progress-	know also what the Spiritualists are
e reality	ive Thinker. I received no acknowl-	doing and saying the world over.
	edgment of my letter, and one year	
Homme	ago last winter I was traveling in the South and visited Lake Helen, where	Who plays for more than he can lose with pleasure stakes his heartHer-
that the	I found Norman installed, and so I	With pleasure buakes his mean -Her-
		and a second
		CONTRACTOR OF A DECEMBER OF A

The golden harps which sound in heaven

Are radiant forms grown strong through love;

And those who play on golden harps Are angel guardians from above, Who downward bend, that through their love

They may bring forth such strains divine

As souls in harmony give forth, When graces all in peace combine.

Oh, let this be your symbol, now, UNION IS STRENGTH; in glad accord

Blend all in perfect harmony, Until from you more strong than word

There shall go forth a living power, The music of the holy life. Which everywhere, where'er it flows Will be with holiest purpose rife.

are in charge. The number twelve is introduced As symbol of the perfect whole. The trinity is also here To signify the full control Of truth o'er nature's entire bound, Till soul and mind and body meet In harmony of perfect love me every one And wisdom, making life the cause of plete.

> So may we meet, so may we blend, And may each life become a string, Our whole humanity our harp, Whose every note doth music bring, Such music as in heavenly spheres Vibrates with health, with joy whose light

Shines strongly, kindly, everywhere Revealing truth's resistless might.

It Was a Voice from the Spirit World. "John Hipner returned from Buffalo, N. Y., last week where he was a guest of his sister. Friday he received word that his sister was

To the Editor: In connection with the above item. Mr. Hipner lives on a farm two and one-halt miles west of this village. A few days before her death, Mr. Hipner was lving upon a couch at home in a half-awake state, when something said to him, "If you want to see your sister alive, go to Buffalo." He at once made preparation and went, and upon arrival there found his sister lingering from a paralytic stroke. After returning home he got news of her death. The old gentleuan asks, "What was it that spoke to me? Would you call it telepath? I. T. DAMON.

Millington, Mich.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thoughttustics and joy .- Robort (). Ingercol

world over. than he can lose his heart.-Her-.....



Lake Helen Camp Has a Splendid Season and a Most Remarkable Visitor.

the law of compensation any discount sunset reflects its radiance in the glorshould be allowed because of good be-havior, or honest intentions, faithfully to-morrow, so She came. Two days carried into action-who shall say before the close of the camp a star ap that justice and equity have been peared, not from the East, but from overlooked.

2

ing to have the judgment meted out 13, and if angels brought the welcome to him, generously sprinkled with the sugar of lentency, and shall not the men," they surely sang that as she man who honestly tried and failed, entered our gates. then tried again, yea even an hundred | Mrs. Brown is president of the Estimes, making ninety-nine failuresbefore success came, have an extra which his greatness is measured, rath-dent of the Werld's er than he who reached the goal in Thought - Federation, editor easy strides without even one mis "Fulfilment," associate editor take or thought of failure? Even so is Lake Helen camp to-day the visible writer of books, as well as contribu-history of most heroic struggles, un tor to New Thought journals. She is swerving fidelity and sacrifices never to be understood, except by those who made them in their supreme desire to make this place an pasis in the

sought its welcome. Camps are not built in a day-they

are the culminations of heart-throbs, set to music and carried into action, in love, work and wisdom. It means many minds, with but one thought; good intentions, even though some-times expressed with poor judgment, one picks up the stitches dropped by another, in the fullness of time the woof and the warp spell "Success" in letters of gold across the surface, while sacrifices, wearingss and self-abnegation are pushed out into

the forgetfulness of the outer edges of the selvedge: When you think of the samp your the only one of those who to-day remain within its gates. She glows as a live coal, whose light never flickers, and by day, with unerring precision and ceaseless persistence. She carries renders the innumerable services,

which causes everybody stopping at her caravansery to feel all the comforts of home---and then some.

Mr. E. W. Bond, for years the honsmile on each side of their faces ored president, lent to the work the Among other helpful lessons she strength of fearless loyalty and spirit taught breathing — constructive ual devotion of a high order. He breathing—we breathed out all illdared to stand though alone, and by will we ever had to anybody, and in one long breath forgave the "honest" his consistent courage gave a stamina and elevation to the moral and spirit- | friend, who never missed an opportunual architectural grandeur of this ity to show up our weakness, the one spot, which enhanced from year to to whom we loaned money, which had year, as time revealed its real values. never been returned; the man who Comparisons are odious, so I shall not sat on our best hat, the boy who left try to measure the capabilities of Mr. our gate open, and the cow that came Bond with those of the present presiand ate up our greens and ruined our dent, Dr. G. N. Hilligoss. The thirtyorange-trees, the hypocrite and makefive acres, comprising the camp are enshrined in the Dortor's large heart. believers, the morally lame and blind -fall-all inharmonny, uncleanliness He gives his personal attention to the and shortcomings, were forgotten in care of the minutest details and the that one deep outbreathing of things comforts of everybody. It is largely which had hurt, and we inbreathed due to his husiness ability that the love, peace and all good for ourselves love, peace and all good for ourselves Association is free from debt, with a comfortable balance; toward an en-larged water system and improved thing big and real to everybody who took part. Mrs. Brown remained with us for ten days, teaching daily without lighting methods. The Doctor possesses the enviable ability of getting everybody to co-operate with him, fee or reward and yet her great rethus throwing responsibility upon ward was the blessings of the sick them; and making them sharers in whom she healed and the gratitude of He is ably sup

Many years ago, previous to leaving this society. I saw one day while lying upon my bed quietly resting (widd, awake) my own body. I was on the opposite side of the room, and looking back at the same. Then I turned and, looking through the open door, of our "meeting If in the ultimate reckoning with ever, yet to come. As a magnificent room," saw many beautiful carriages, white and daintily trimmed with green, large as the ordinary kind, but so light and tarry like, that with the touch of my hand they could easily be whirled about in any Who among us would not be will- from Denver, Col., arrived on Mar. message of "Peace, good will unto

> senes, the oldest Spiritual' order of which record. we have For vice-presi-New of Weltmer's Magazine, and a prolific also a dainty poet and a most unusual teacher

From the moment she came among us, we felt a new and a larger spirit sands of Florida, where no good thing within. Hasty arrrangements should be withheld from those who made to have her speak in were the auditorium on the evening after she arrived, and although the day had been crowded with a class; love-feast, dedication and reception, everybody was present, on the gui-vive for some thing, they knew no what.

Mrs. Brown is graceful speaker, at perfect ease on the platform, and had not talked five minutes before she had captured her audience. The secret of her success is her great knowledge of humanity and love for them. and the keynote for all her teachings is "Construction." Some express their love in words, some in smiles or good works; Mrs. Brown radiates it. She

When you think of the camp you. mind naturally centers around the in-trepid personality of Mrs. Emma J. catching, and everybody else tries to radiate with her. She not only and her the original thirteen incorporators of this Association and teaches, but she IS harmony unity and therefore harmonizes, then unites everybody else, in that universal love which is the fulfillment of nor grows dim, but shines by night all law. This rare teacher brings to you the realizations of the tremend ousness and bigness of the power of her theories into daily practice and Love when expressed constructively for the universal good.

It was a new revelation which up set the campers and brought them back, right side up with care and a

direction. I asked, "What does this mean?" Are our people all going on journeys?". But no answer came to me, for I was alone. Then I found myself back on the bed, but without knowing how I got there. In a year from that time there were twenty less in our family of nearly fifty. Many of the aged class left for the shores immortal, and others of more youthful years for experience in the "outside" lifethe writer included.

Another time while lying upon my bed in a restful attitude, but fully awake, I saw my body as though it had belonged to some one else, yet knew it to be my own. The face was turned downward, and from the head streamed forth luminous rays in every direction, and at quite a distance. Whether of local origin, or issuing from some unseen source to the head, I know not. It was no dream, but a reality, and on resuming my normal condition I related to my comrades the singular scene.

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THE PROGRESSIVE THINKER

Here follows some incidents of dream life: A departed friend (but whom in my sleep I thought to be still in the earth form) came into my room with a book in his hand, and, opening it, asked if I had ever read it? I replied not, so he left it with me and went his way without a word. On the front page was the picture of a stately tree, at the base of which was printed, "Man, the Tree of Life." The right side of the trunk was white, the left of a dark color. The branches were every one marked with some psychic faculty, such as truth, love, justice, mercy, charity, sympathy, patience, henevolence, and so on through the whole array of Spiritual graces. Not long after I was with a friend, and looking at some nice books of her's, she opened one and said, "Did you ever see this?" I told her I never had, only in a dream-I knew it in an instant. There was the tree with every word and feature about it, just as had been shown me in my sleep.

One of my old-time Shaker comrades (now living in Michigan) had, while here, quite a peculiar experience as a result of a dream three times repeated. An aged brother, who had but recently passed on, appeared to her in her dream-life, and told her fif she would go to the room he used to occupy and sit quietly he would come and show himself to her." So she went there one afternoon, sat down and waited for him, hoping, yet not much expecting, to see him; however, in a few moments he appeared to her, but did not say anything-just looked at her, and immediately vanished from sight. She said he looked as natural to her as he had in this life, good natured and smiling." Not long after this, a young brother who had taken care of a large lot of boys, and been their school teacher, passed on to the immortal side.

One Sunday while attending our morning service, this same sister saw him in the exercises, marching in rear of his boys, and in appearance as natural as when on this side of life, After the close of our meeeting she told me of her vision and said, she would have "whispered to me of the same while seeing him, but being hard of hearing, thought I would not understand." She seemed quite astonished that I, too, had not the same view of him.

A clairvoyant of the West Pittsfield Shaker Society (now on the other side of life) once told me of a view she had previous to the civil war. She saw marching through the upper air an army of soldiers in battle array, all keeping perfect time in step, and seemed to be going from the West to some easterly point. She said it was a most wonderful, as well as beautiful sight, but she could not imagine at the time for what purpose it was shown to her, but on the opening of hostili ties she readily recognized its significance.

A cousin of mine in Rochester, N. Y., told me, of a similar view which had been shown her previous to the civil over. She saw pictured on one of her parlor window panes an army of marching soldiers in battle array, which was just as clear to her vision as any other view she had ever witnessed.

I could rely upon the statement of both of these friends as surely as though the sights had been presented to me personally.

JULIA H. JOHNSON.



conscious of their surroundings;

awake; whilst another spirit

will

MANO.

I noticed dn "Light of Jan. 25 a and friends remain on special friendly series of question from A. V., covering terms? Are things in spirit life a wide field of spiritual experiences, and having for many years past had early experience of each individual differs from every other, just as one living soul differs from another. Some the advantage of direct communication with friends on the other side, by both automatic writing and direct come over quite unprepared for the hearing or inspiration, I put the questions before those ever-ready helpers, great change, and remain for some and give their replies as under, just time, it may be hours, weeks, months as received. I may say that these anor years as you count time, almost unswers were written on the leaves of my man who has lived a mentally torpid or almost an animal life, cannot real-ize that he is still alive and awake, he tablet, in pencil, without the slightest hesitation, and in less than half the time it took me to copy them out. Question 1. Do spirits wear clothcontinues in a sort of what you call "dozing" state, neither asleep not

ing, and if so what are their garments made of, and what with? Answer 1. We are clothed with the

awake instantly, and understand the change; those who have been in close garments we have woven for ourselves during earth-life; these garments are spiritual communion during their like clouds of vapor through which the earth-life find us waiting for them, bodily form is outlined. These gar-ments are the index of the earth-life and, at once realize the change; but all who come over find friends and relatives waiting for them on this side. of the spirit; and show clearly the type and moral character of each person; those who have lived good, useful Relatives and friends, if they are in spiritual harmony with each other, lives are beautiful, but the most of keep up a close companionship or earth's children are those spirits who died young and have been here a long communion, but two brothers or other relatives may not be in spiritual harime; they have attained the perfecmony-one may have a low spiritual tion of earthly stature, but have the spiritual beauty of those spirits who have never been on earth. On the other hand, those who have lived wickdevelopment, the other a very high one; the lower one would not seek the higher, but the higher would seek the lower and try to raise him to his ed, selfish and cruel lives, or com-

own spiritual level. We have given our replies to the mitted some great evil, are clothed in different questions of A. V. in the simrepulsive garments resembling slime -it is part of our reward or punishplest language possible, as A. V. appears to have very little knowledge of ment that we cannot help seeing ourspiritual matters, but we would counselves, whether we are beautiful or sel him, and others who may read Question 2. Do spirits feel heat these replies, not to take our words

and cold? Do they look upon a sun, altogether literally, as it is impossible to describe spiritual realities in lanstars, etc.? guage which can be quite understood Answer 2. Heat and cold are at-

mospheric conditions of matter. by those on your side; it is impossible to do more than give a general in-dication of appearances and condi-We have no such conditions here. We have no material body to feel either heat or cold. We have tions which prevail here, it is much neither eyes to see material things nor ears to hear earth's noises, but we easier to say what they are not than what they are. have one power or faculty which takes

the place of your five senses, the pow-Spiritualists Celebrate an Anniversary er of comprehending or knowing. If The sixtieth anniversary of Modern we wish to see the sun or the stars Spiritualism was celebrated last even as you see them; we must look through ing in the G. A. R. hall by a large the eyes of such an one as yourself, number of Spiritualists who filled the but we can see the spiritual image of hall to the doors. Rev. John W. Ring all material objects, whether they are delivered the lecture announced, "Spiritualism unlocks the Long suns or the smallest living object or dead atom, which are only made visilocked Gates." ble to you by the aid of a powerful

Rev. Mr. Ring opened by the broad Question 3. Do they tread on soil assertion that Spiritualism had always existed and always would exist; that and grass, and study geological formaall religious doctrine is based on the tion beneath, if such there be? spiritual teachings of the Bible; that

Answer 3. We are spirits, we do not "tread;" we move ourselves by Spiritualism is the confirming proof of a life beyond the change called death. simply willing to be with other spirits, Twenty years ago the church teachbut as neither time nor distance exists ngs Rev. Mr. Ring said were matehere as you understand these terms, we cannot be said to move from place rially different from what they are to place. You can best understand now. by believing were to be damned by this by recalling your power to think their belief. It was an easy seat with yourself one moment sitting in your a harp at the right hand of God on home and in an instant transfer yourdodging cinders with a pitchfork. The self to some distant place you have change in the application of the docvisited. You can do this in the twinktrines, if not in the creeds, have been ung of an eye. Question 5. Is the astral body sub-

on a constant improvement. Then ject to injury or disease? Has it a circulation, and do spirits breathe, eat, heaven was like a small place afar off with only a straight and narrow path leading to it and few there be that find it. Now there are many paths and drink, and sleep?

Answer 5. No, the astral or spiritual body is not subject to material heaven is closer, more like a suburb injury or disease, but it is subject to of our present life. In fact a heaven change in appearance; an evil spirit, could be and was established on earth that is to say the spirit of an evil and now, and that by our own actions

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription, This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. made from materials? Answer 7. The awakening and Keep watch of the number on the tag of your wrapper.

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ported by Mrs. Hilligoss, whom every-	
	a
ple to her, in her quiet, motherly way,	
and is very proud of her husband's	١,
achievements, so viewing him through	1
her magic glasses it is no wonder he	1
looms up the biggest man in the camp,	lt
and the best, re-elected unanimously	1
to lead the hosts for another year.	1

The Ladies' Auxiliary deserve unstinted praise for their share in the work of the camp. All the sociable events and entertainments are supervised by them, and they toll harder and collect more spare coin than anybody dreams of

Mrs. Carrie E. S. Twing, their president, preaches a sermon with the camp and and satisfaction with which she bakes the gingerbread. Her lemonade is fearfully and wonderfully made, she never slops over, nor scorches anything nor anybody-and receives a dollar and a stranger with an equally hearty smile, making them feel they are welcome. She visits the sick, bestows praise on the discouraged, and shines for all. Mrs. Twing a veritable godsend to Lake Helen, and grows handsomer inside and out thoughts in their daily lives. each year.

Mrs. Mary Elizabeth Clark, the real thoughts of healing and harmony at watchdog of the treasury as well as of the rose garden, is her able conoon each day, wherever they may happen to be. They will meet each worker. I cannot do Mrs. Clark jus-Tuesday evening while here, and tice, and only when you have labored when they return to their homes, start in season and out of season, in spite similar centres there. And so-all hall to the great soul who came of sleepless nights and racking pains. will you know something of the flavor among us, and toppling over our narof the Forget-me-nots she has planted row, unselfish, critical air-castles, placed strong, helpful, constructive in our grateful memory.

Mme. Mary McGarvey, A. M. Spenforces in their stead. She surely has laid a good foundation for us to build cer and Carrie Whittaker, the other officers, have each rendered of their upon time, talents and love, even to the uttermost farthing-their names are and lends a hand. All hail! to him recorded in the hall of Fame, beneath who, when the structure of our highoffr pompadour. The weary steps taken and willing services given, are est conception has been completed, shall holst the flag over its proud inscribed among the bright pages of dome; but while you cheer him, for the big book, up there in the someget not the toiler who cleared the unwhere, that Day Book where the good derbrush, and with unwearying hand deeds of some of us occupy but a tiny lug out the soil and laid a foundation corner, nearly crowded into the marwhich would endure. Shout aloud and gin, by our many mistakes, spatterd like blots which we would fain wipe cheer the man at the top, but send your heart's deepest gratitude to the out with our tears. faithful constructionist who did the

The lectures this year have been of an unusual high standard of excellence, delivered by J. Clegg Wright, Mrs. Morrell, Carrie E. S. Twing and Mrs. Anna Throndsen, the latter a new worker here, who came with her husband, and the two made a warm. place in every heart. Mrs. Throndsen's platform messages are among the finest I have ever heard; she gives full names, relates incidents and 'de scribes rapidly, accurately and in a clear, well modulated voice. Her husband is a fine singer and magnetic

healer. They are an honor to any camp. Thus it seemed that we had been

especially favored this season. The ttendance had been greater. than ever, ... the intellectual and spiritual feasts lished, to which is author's most also a number of the author's most montar songs, including "Only a superior, to previous years, greatest harmony had prevailed and financial. prosperity had enriched us.

paalon Piece." i Boards,50 conts. The best part of the feast was, how-

net with a tai of lights shining in the eyes of men and women to whom she had come West Pittsfield, Mass, with a new gospel, touching their in ner lives with a vital force they had HOME BEYOND THE TIDE. ever known before.

Realizing the superior value of such eachings, it was decided to form an Essene Centre at the camp for the urpose of greater upliftment and that And onward the surging billows they its members might he the spiritual power and help which the Ladies Bearing us on to that home of the uxiliary is in a social and financial way. A large number at once gave heir names and on the evening after

Mrs. Brown had left an organization was effected with the following offi-Oh. that beautiful home beyond the cers: President, Laura G. Fixen; vice-presidents, Carrie E. S. Twing Mary E. Clark, A. M. Spencer, M. Oh, that beautiful home on the other Whittaker, L. A. Holt and Mr. S. B. Where radiant flowers eternally Barker: secretary, Mrs. Louise Murphy; treasurer, Mrs. Eliza Stumpf. Oh, that beautiful, beautiful home. The members of this Centre have promised "to think lovingly of every-There's a brilliant ray that comes o'er body, and not to repeat anything unvorable they may hear of anybody.' Like a beacon light from the other Contemplate for a moment the force any organization will bring to a so-

The members send

All hall! to every one who lifts up

hard, honest work in the bottom

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-By Thomas Inman, M.

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lished, to which is added part five,

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side. . And o'er the dark billows the soft rays ciety or a camp which expresses such come, Guarding and guiding our way to that out special

the tide,

side

glide.

roll.

soul.

side,

bloom,

tide,

home.

Chorus.

Our loved ones are waiting our footsteps to greet, When hand clasping hand we'll lovfngly meet ...

Where the trials of earth never will come To sadden the soul in that heav'nly home......

No sad, bitter tears from the fount of

regret. No flerce beating storms are there to be met, But love and its joys forever abide In that beautiful home beyond the

Oh. that beautiful home on the other

To

The shadows of earth they will all flee away, In the dawning light of that radiant day, When the bright angel throng 'round

me will come To bear my glad soul to that heav'nly home.a: hat has

So fair to the eyes and aglow with

love, I know I'll gain it and ever ablde

In that beautiful home beyond the tide. CORTLAND BALL.

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1º Theory

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ti. -.4 REINCARNATION There is a beautiful home on the other Reply to Jessie S. Pettit-Flint. And thither the current of life doth

It is considered by some people a mark of higher "spiritual and intel-lectual unfoldment" to "get religion," or in other words to accept the hell fire and infant 'damnation theory 'o the orthodox church.

With a large majority, however, it is an indication of greater intelligence to discard that idea.

tress

This old orthodox theory and reincarnation are twin sisters and should be buried together in the dead past. A friend writes me that soon after the passing over of his wife a promi-nent theosophist lady said she thought his wife had reincarnated and was again on earth-a great comfort and consolation.

The wife of the brother of this theosophical lady at the birth of her son, said she saw her husband's spirit mother at the side of her bed, and the grandmother; was reincarnated in the boy, making the boy his own grand-

mother. A beautiful picture to contemplate. "Personal opinions, or wishes, or visions have no effect-in unalterable majesty Divine Law still rules," our

friend says. That is just the point I have endeavored to impress on her mind and have repeatedly asked for evidence to prove that reincarnation is possible

under any law. As I stated in a previous article-"high-flown theories, couched in flowery language cannot change the laws

of nature." I challenge out friend and all mankind to show me one instance where life of any kind has "expressed" itself in matter and passed on, and has returned and taken on a second similar form. L. P. WHEELOCK.

Madison¹¹Wis .31g . 30 .

An Agnostic's Idea.

"Asked off. I. balleve there is such God as the ancient Jewish Jehovah, I should answer, 'Yes and no.' Jehovah, as a maractical personification of the forcesigf nature, whose symbol is the sun, Kes; the same as I believe there washa Jupiter, a Zeus, an Iris, and a Jesus. Jehovah as a material, manlike being who literally 'walked in Oh, that beautiful home awaiting above. man-like being above nature and whose 'will' is superior to the laws of nature, No., God, as a mere ideal of goodness, justice, power, etc., Yes, as a poetic conception.

universe itself, as a whole, being intelligent, heneficent, etc.? I do not KNOW, and do not believe anybody else KNOWS."-Editor Humanitarian Review."

-

person, may become more hideous by toward our brother man. Let no man call God father who does not treat his continuation of its evil dispositions fellow man as brother. and by contact with spirits more depraved than itself, and this change in

In speaking of mediumship as com monly understood he said that most appearance will increase its self-inpeople got what they went for. If flicted nain. But it- must be rememthey went to the commercial mediums bered that even the very worst men on affairs of business they usually had and women, on your side or this, have husiness matters explained to them. some good in them, and that there are but if they went to receive messages always many good spirits ready to from loved ones who had gone help them to improve their spiritual health and so improve their appearfore, they would draw through the medium the best there was in spiritual ance and lessen their pain and dis-

nature. He held his hearers as if spellbound On the other hand, the people who for over an hour. Then after announchave avoided evil as far as their coning a meeting Wednesday evening, April 1, in the same hall, he gave an ditions and opportunities would allow, those who have led and are leading the everyday life of the ordinary impromptu poem on a beautiful sublect from the audience. type of parent or child as you know Wednesday evening his subject will

them-and they form a very large be selected from what the audience part of the inhabitants of both your may present and he will rely upon the world and ours-such as these imunseen forces for a logical ellucida prove in spiritual health and beauty tion .--- Pueblo (Col.) Chieftain. very quickly. We have neither bodily pains nor

Anniversary in St. Louis, Mo.

pleasures, both are spiritual. You know how a family bereavement or No doubt the dear old Thinker is worldly loss can give you mental pain; overloaded with reports of anniversa and the reverse, the birth, or restorries, but please do not forget St. Louis ation to health, of a child, or dear relin making up the list. ative, or some addition to your world-The lectures were beyond criticism,

ly means, or the acquisition of the meetings all well attended, the some wished-for object, can give meals excellent, and the mediums, ah! you more lasting pleasure than the fulfillment of mere bodily the mediums after all are the vertebrae in the backbone of Spiritualism desires. Spirits neither breathe, eat, Brother Sprague thanked the chair drink, nor sleep. The three first op-erations obviously apply only to acts man for introducing him as an honest one. Admitting the fraud, he denecessary to keep alive the physical body; we neither hunger nor thirst; clared there was fraud in everything but politics.

we are total abstainers of the most Among the mediums we missed Mrs. severe type; but the question of sleep Padman, who as leader of the "Willing requires more consideration and ex-Workers," has advanced the standard planation. Your own spirit requires of mediumship in this city. She was You fall asleep and awake refreshed unavoidably absent. But sisters Laura your body and brain, may be tired. Jones, K. T. Hary, Mrs. Donalson no sleep or rest, it is never tired; Mrs. Tarlothing, and last, but not although you may have been dreaming least, Brother Sprague, amply fulfilled all the night through. Our occupa the requirement of giving genuine tions on this side are so varied, and spirit messages, many of them in the the entire absence of any approach to character of tests. the tired feeling which is so common

Though perhaps not interesting to on earth makes it quite unnecessary the general public the acknowledgfor us to sleep for the purpose of rest ments of those receiving them often with smiles or tears would satisfy any reasonable spectator that the tele-Question 6. I suppose a man, when he has passed over, exists as a man phonic connection between this little forever? Is the case the same with world and the greater one surround-ing it is at last established. Brother - Answer 6. Neither men nor women lose their individuality on this side. Grimshaw made a splendid chairman, and his inspirational address was in

itself proof of the presence of an inman a woman, forever, so far as we visible orator know the mind of the Eternal Spirit The inimitable Elizabeth Harlow in this matter, but they are capable held her audience spell-bound with the power of her oratory. The tempof great spiritual changes. There is no difference in the spiritual standing tation to quote from her address or relative positions of the sexes on growing upon me, and knowing the pressure just now upon your columns

I refrain, but to do so must, close with an all hail the sixtleth anniversary of Modern Spiritualism. MATTIE MCCASLIN.

11.

and we and a server

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WOMAN A Locute Delivered to Lates be present status of woman physically, med-billy. Borolity and spiritually. The divine isw bi true bermoulal marriage, etc. Price, 108.

this side, all have equal opportunities and equal powers in their own spheres, but the spirit of a man takes naturally to manly work; women excel in the exercise of those qualities most material to them, affection and love. All the children who leave their mothers on earth immediately become the cherished objects of loving mothers on this side, to the joy of both.

Question 7. When the newly dead how is life commenced? Do relatives addid. In the station of

2174 124

10 THURSDAY FILSTON

ing or refreshing ourselves.

animals and plants? The man'remains a man, and the wo-

"Is there a God in the sense of the

Indianapolis, Ind.

popular songs, including "Only a Thin Vell Between Us," and its "Con-Clota, 75 canta.

side-How lonely I toss with the surging side tide, Drifting along through the mist of earth's gloom, catch but a glimpse of that heavinly home.

THE PROGRESSIVE THINKER

Evolution of Life Forms. A Masterful and Learned Contribution to the Scientific Study of a Deep Subject.

To the Editor: I have just read the able and interesting address of Col. R. T. Van Horn, on the "Evolution of Life-Forms," published In a recent number of The Progressive Thinker. I can heartily agree with many of his important statements, but I am not in harmony with some of his spiritless conclusions. That the germs of life do exist in nature, and are only waiting for proper conditions to bring them forth into manifestation, only needs, as proof, a careful observation of natural phenomena. After an original pine forest has been cleared away, it is not uncommon to see the poplar, the cottonwood, the ash, or even the oak tree springing from the same soil. From whence came the germs producing these new species of plant life? Again, if the fires are kept from destroying the young plants, in a short time we shall see belts of growing timber of various kinds along the margin of our prairies, streams, or, if you should go out into what is called our American Desert," a hundred miles from other farm land, and should irrigate and cultivate a tract of land, it would be but a short time before you would have many varieties of weeds growing on land that never produced anything but soapweed and sage brush,

It is evident that these life germs are existent in nature, and are only waiting the proper conditions to bring them forth. What was their origin and the manner of their evolution? Sir Oliver Lodge has said: "The basis of physical life still cludes

us, and I am of the opinion that until we are willing to look beyond the material plane it will remain unrecognized." I think this is certainly the truth, and it is quite important that we turn our attention in the direction of a higher source of life. While I am free to admit that the potency of life is apparently inherent in nature, I an not get away from the conviction that there is an antecedent of mature, prior to, above and beyond, nature; that from which nature has derived her possibilities.

Herbert Spencer, who has been called the greatest interpreter of physical science, has said: "We are compelled to recognize an Inscrutable Presence, of which we can discover no beginning and no ending," and "among the mysteries that grow more mysterious the more they are thought about, there remains this absolute certainty: We are in the presence of an Infinite and Eternal Energy, from which all things proceed. This is almost consonant with the language of Paul, the great interpreter of religious science: "God is not far from any of us, for in him we live, move and have our being. We are also his offspring." The same writer also said: "The things that may be known of God are revealed unto men; for the invisible things of God, since the creation, are clearly seen, being made manifest in the things that are made, even his Eternal Power and Divinity." Nature, then, is only a revealer of its author. God is immanent and also transcendent, above and beyond nature. The Mind that devised the "Plan of the Ages;" the Life that inspires, the Power that executes and the Law that governs. -

The evolution of individual spirits is the basis of material evolutions and the origin of species both in vegetable and animal life, But before there can be any evolution of spirit there must be an involution of spirit.

How and when was spirit involved in matter? A few years ago it would have been a presumption almost bordering on plasphemy, to have mooted such a question, but in the light of recent investigation and discovery, nature has revealed her secrets, so that he who wills may read.

Prof. R. A. Millican, of Chicago University, said: "The value of radium does not consist in the fact that it is worth many thousand times its weight in gold, but by its revelations we have made long. strides toward the solution of the mose important question in science, namely, what is the constitution of matter!'

Sir Oliver Lodge has expressed the opinion that in the emanations of radium and radio-active substances we have reached the ultimate analysis of matter, and that they reveal the important fact that matter is composed of electricity and of that alone. These rays or radiant emanations are of three distinct qualities: First, the alpha ray, which is positive or magnetic. It is possessed of a great attractive force and immense velocity of radiant energy. Second, the beta ray is negative, electric or repulsive, and has a still greater radiant velocity. The third or gamma ray is so exceedingly subtle, that it has almost escaped the ken of the scientist. It has an intensely penetrating power, and a radiant velocity that is coual to that of light. This is the Roentgen or X-ray, so-called because it is an unknown quantity. It has the power of creating radio activity in other substances at a distance from the radiant body. It is the life-giving and health-restoring potency of radium, electricity and the sun's rays. Mr. Lodge says: "We have not yet experimentally demonstrated that matter is composed of electricity. We have only been able to separate matter into its constituent electrons-but it seems to me that the converse of this must be true and I am looking for some laboratoryworker who shall, ere long, exhibit matter newly made from stuff that is not matter.' In this new analysis of matter the alpha ray is the positive electron and the beta ray is the negative electron. They are the moieties of cosmic electricity, but we have not yet been able to account for the gamma ray. Prof. Millican says: "It is so subtle that it is of but little importance." Not so, for upon it depends all of the possibilities of matter. Man has by "searching found out God." It is the Life and Wisdom and Power and Law of nature-IMMANENT SPIRIT. If we admit that matter has been separated into its constituent electrons, we have certainly reached a very important event in the progress of science, but we have found only two forms of electrons. and there is evidently the third element which in our effort at the construction of matter we have not been able to control, and we shall probably not be able to control it until we have learned its true character and fully realize our relation to it. It is that Infinite and Eternal Energy from which all potencies proceed, for it is Power itself, Life itself, Mind itself, Beauty itself, Form itself and Law itself. Without it there can be no matter or objective existence. We have learned that the positive electron is charged with magnetic force. The negative electron is charged with electric energy. These opposite varieties of power are the source of all cosmic life and activities.

These opposite forces impart to the ion a rotary and orbital motion which are never lost till this union is dissolved in that curjous phenomena known as radio-activity or combustion. It is the perpetual motion of vital activity, the primary cause of all cosmic motion, and evolutionary potency. It is that vibratory impulse of Infinite Energy that throbs in all the universe of matter, making possible its phenomena and its final attainments? Electrons are composed of molecules of primordial substance, impregnated with spirit. They are the positive and negative elements of cosmic electricity. Ions are composed of a positive and a negative electron constituting a primary spark of mechanical electricity. The magneto-electric dynamo is an ingenious arrangement of horse-shoe magnets, by which their positive and negative poles are rapidly brought into juxtaposition, the electrons of cosmic electricity are polarized by the magnetic poles and every time one passes the other these male and female electrons enter into ionic union, forming sparks of mechanical electricity which are conducted by insulated wires as a current electricity, to some apparatus adapted to a mechanical application.

Atoms are aggregates of ions together with a quantity of inert molecular substance composing the body of the atom and the grosser part of matter. The character of an atom depends upon its ionic value. As already stated an atom of oxygen contains 37,000 ions, an atom of gold 175,000, an atom of radium, the heaviest of all known substances, composed of 200,000 ions with just enough molecular alloy to hold t in solid form. Here is the difficulty in obtaining radium in large quantities. If you can separate it from its molecular body it is ionized and can not be controlled as a solid, but it is dissipated in the form of electricity. Other substances or metals than these mentioned above are composed of other ionic values. Life germs existent in nature only waiting for elimatic and cosmic conditions to call them forth on the plane of evolutionary unfoldment are organized on the same plane of ionic values, overruled by that Omnipotent, Omniscient and Omnipresent, Infinite and Eternal Energy from which all things proceed REV. MATT WING.

Linton, North Dakota.

BALBEC, IND. The Cause Flourishing in That Sec

tion of State,-Interesting Particulars.

allow me space in your valuable paper I will attempt to give a brief report of our Association, which is located in Eastern Indiana (Jay County), being a country association and known as

West Grove Spiritualist Association, and I suppose is among the oldest associations within the state, having been organized Dec. 19, 1868, in an old log church, having at that time time fifty members, but the faithful work of the members with the assistance of the veteran workers, Henry C. Wright, Ed. Lockwood, James Hudson, Dr. Cooper, Joseph Mendenhall, Hiram Gregg, Thomas Gray and William Allen, all noted lecturers of that day. The association grew in reaching one hundred numbers, members, when in 1873 it was necessary to build a large frame church, with seating capacity of three hundred, and at this time we were visited by Mr. Eli Brown and wife, of Michigan, I think, who organized a large and enthusiastic lyceum under

At this time our church was the only country church any where near. Brother A. B. French as lecturer were procured. After his time ex-

horses. night, Mrs. Crossfield left our home for her home at 723 S. Elm street, meeting, etc. . Muncie, Ind., where she may be found or addressed by any one desiring her services for funerals or ectures for either of which our asso clation most highly recommend her.

E. A. GRAY, President. Anniversary in .Boston, Mass.

made. The officials will render all The First Spiritualist Ladies' Ald possible assistance in making ex-Society held anniversary exercises at penses light, and in co-operating in Appleton hall on March 27. The any way to make things agreeable hall was tastefully decorated with flags, and the platform with cut and pleasant. There are always many calls here for private sittings, flowers, bouquets and potted plants. and no doubt success would attend the

spiritual.

Boston, Mass.

efforts of a good, honest, medium, male or female. Successful meetings have been

to make it a popular paper. Mrs.

Warren, of New Hampshire, spoke

briefly; the president, Mrs. Allbe,

Booming.

the friends in behalf of the society maintained here for the past twentyand the arisen members. Mrs. A. S four years. Dr. B. F. Austin was our Waterhouse, one of the directors principal speaker last year, and he spoke of the sacredness of the hour was delighted with the place and the and all that it meant to Spiritualists people. It is a beautiful spot on the M. Hebron Libbey, a'veteran Spirit-Penobscot river, near Fort Knox and ualist, said he would speak in the

Bucksport. FREEMAN W. SMITH, Sec. Rockland, Me.

the mortals of earth. Mrs. Shirley SIXTIETH ANNIVERSARY read an original poem thati was well received. M. Fred Niles, of Marlboro, OF MODERN SPIRITUALISM.

> Observed by the First Spiritual Union of Norwich, Conn.

On Sunday, Mar. 29, three well atall could meet in brotherly love. Mrs ended services were held in observ-Lizzie Shackley closed the morning ance of the sixtieth anniversary; the evening service attracting an audi-After a short intermission to feed ence that filled our church to the the physical, the afternoon seswas called and Rev. A. doors. The platform was beautifully Blinn made a short address. He spoke upon Spiritualism as a religion. decorated with palms, potted plants in full bloom, and cut flowers in profusion. He thought some might differ from

The morning service opened with voluntary upon our pipe organ, spenhe was followed by Brother it. Mrs. Haidee Hall then sang one didly rendered by Mr. Charles A.

always glad to bring a crumb of comwish to extend to them the thanks of the M. S. S. A., also to each of the workers who assisted, for their courfort to everyone she could reach, and gave many interesting messages, and all were recognized. Mrs. Annie Chapman spoke of Spiritualism and teous treatment of the same, and to each one who assisted financially. what it meant to her; how it had May they live long to reap the har-PREDICTIONS brought light and sunshine into the vest of what they have sown. heart and she was glad to lift her Arrangements are under way for a voice at this anniversary fime in mass meeting in Detroit, which, how ever,-will be announced later. MRS. EMMA-SNOW-HOYT, honor of the living truth. Dr. Wm. A. Hale spoke of the Herald of Truth. and what he was trying to do with it Secretary M. S. S. A.

Battle Creek, Mich. Coming Queen City Park Campmeet

ing, Burlington, Vt.

made a very pretty speech, thanking all heartily for their kindness in mak-To the Editor: Great effort is be ing the anniversary a success. Thanks ing made to have one of the best meetings ever held at the Park. were extended to Mrs. A. T. Butterfield, Mr. J. E. Hayward, Mrs. Bullock for flowers; to Mr. J. B. Hatch, Mrs. A. S. Waterhouse for flags, and Geo. W. Kates and wife are engaged for the first ten days, commencing Aug. 2. About the 11th W. J. Colto all who in any way assisted the offiville comes for ten days. About the cers in making this sixtleth 'anniversary a success. Special thanks were extended to the ladies in the 20th J. Clegg Wright and Mrs. Helen P. Russegue come and remain until banquet hall for their devoted atthe closing meeting, Aug. 30. The tention to the "physical," showing by their efforts they understood the Vermont state's speakers, President A. F. Hubbard, Mrs. Emma Paul, Mrs. Abbie Crossett, and Vice-presineed of material food as well as the dent S. N. Gould have also been se-cured. Mrs. Effie C. Chapman will. CARRIE L. HATCH. be at the camp and give spirit mes-

'sages. Some noted mediums are ex-Vernon Park Camp Meeting Ground pected. Miss Bond, of Worcester, Mass., is to have charge of the music. Fred M. Hunt, who has so successfully During the past winter much work managed the hotel for the past two has been done at this park, . Many years, has leased the same for the new avenues have been cut out, and over forty cords of wood obtained coming season, and will spare no pains to cater to the welfare of his guests. therefrom and fitted up for use of Queen City Park is situated on a hotel and cottages. There are now bluff, about two miles south of the on the ground over thirty cottages city of Burlington, on the shore of and eight or ten more will be erected Shelbourne Bay. This bay is one of

this season, also a fine stable for the most beautiful-and picturesque on Lake Champlain. There is a fine large pavilion for Here are the finest sunsets in

America: lovely wooded walks and The management are using all drives; boating and fishing; four available means in improving and passenger trains daily with mails; beautifying the grounds, and so have electric cars every twenty minutes; decided this year to give free use of postoffice, telephone, store and resthe pavilion for one, two, or three teurant. connected - with. the hotel. weeks in August to -- some -000D. 'L. L. McAllister, of Grand Rapids. RELIABLE medium for public or pri-Mich., has leased the photograph vate sittings, readings or speaking, studio, and will put it up in firstsaid medium to have all that can be class shape for all kinds of photographic business.

In due time circulars will be issued giving full particulars. S. N. G.

Anniversary at Greenfield, Mass.

Sunday, Mar. 29, was a very rainy day in western Massachusetts, .but good audiences attended our anniversary services. The principal address of the afternoon was by Francis Bailey Woodbury, ex-secretary of the National Spiritualists' Association. Dr. Sumner Chapman also gave a brief address. Music, vocal and instrumental, was also a feature of the occasion, and recitations, readings, etc., by the children. Mrs. Nettie Holt Harding of Boston gave spirit com-

munications. The floral display was very beauti-All the decorations being by

McDonald, a local florest. In the evening Rev. R. F. Churchill gave an interesting address, followed by N. H. Harding with address and spirit communications.

Mr. and Mrs. Fred Eaton, who were about to leave town to takeup their residence in Worcester, Mass., were requested to come forward to the platform by F. B. Woodbury, who, in a brief speech, presented them with an exquisite cut glass cream pitcher

and sugar bowl in behalf of the society. This is the fifth year this association has come up anniversary Dowsett, and the invocation by our

Planetary Professor Foretells Events and Quickly Reads the Lives of People, Though Thousands of Miles Away. Sends Letters to the Rich and Poor

(Advertisement.)

STRANGE

Alike in Which He Advises Them About Business, Marriage, Speculation, Love Affairs, Wealth, Etc.

Offers Free Readings to All Who Write and Send Date of Birth.

In his office in New York, surrounded by charts and dials of strange design, Albert H. Postel, the Astrologer, stud-les daily over the lives of men and women who have written him for advice on affairs of business, love, speculation, travel, marriage, health and the impor-tant events of life. The following let-ter gives an idea of Mr. Postel's ability;



Prof. Postel: Dear Sir—You are certainly the most wonderful astrologer living. Everyone, of your predictions came true. I con-sider that you not only saved me from 4 an awful death but prevented the loss 6 of hundreds of dollars. I trust that many people will profit by your advice. Sincerely, MISS EFFFA M. TRYON. The accuracy of recent predictions is made by this eminent Astrologer has a caused many of his friends to believe that he possesses a supernatural pow-er, but he modestly asserts that his predictions are due alone to a scientific understanding of natural haws. The many thankful letters Mr. Postel has received from people who have bene-fited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling toward humanity. Readers of this paper can obtain a reading free of charge by addressing a letter to Albert II. Postel, Dept. 1008, No. 126 West 34th St., New York. Sim-ply say you wish a reading of your life, stating your birth date, sex, and wheth-er martiel or single. Please encloss 10 cents (silver or stumps) to pay post-age and clerical work, and the reading, also a copy of Mr. Postel), will be; promptly sent.

promptly sent

To the Editor: If you will kindly Yours for truth. The meeting opened in the morning by singing, after which the president, Mrs. Mattle E. A. Allbe, welcomed

name of our arisen friend and brother, Dr. A. H. Richardson, and bring congratulations from him to

the guidance of the Lyceum Guide, written by Emma R. Tuttle.

giving us quite an advantage over the present time, as we now have four other churches of different denominations within three miles of us in either direction, but nevertheless this year finds us. I think, above par with the others as to membership, having at the end of the year just closed fifty-five members. After the erection of our new church, the services of

Electricity is not a primary element, and electrons are embodied potency. Hence the constituent analysis. We shall have to go at least one step farther and get back to the Beginning.

Mrs. Cora L. V. Richmond said in her Psychic World, under the control of Dr. Benj. Rush (I quote from memory and I do not suppose I get the words exact). The construction of matter is on a plane where the niclecules are so infinitesimally small that the most powerful microscope can not reach them. Electrons are the dual constituents of ions. Oxygen is the lightest known substance, and one atom of oxygen contains 37,000 ions. These all have a rotary and an orbital motion and perform their evolutions in their atom with no more danger of collision than the planets in our solar system. An atom of gold is composed of 175,000 ions, and 200,000 enter into a single atom of radium. We shall have to enlarge the capacity of our imagination some before we can get down to an ion. But let us get back to the Beginning.

In the Beginning God created the heavens, and the earth. And the earth was without form and void, and darkness was upon the face of the abyss; and the spirit of God moved upon the waters. If we interpret this legendary statement in the light of the most recent scientific discoveries, it will shine with the clear light of modern advanced thought:

In the beginning of the evolutions of countless systems of worlds. the substance of which they are all composed was a formless abyss of inert molecules, void of life, intelligence, love, power, heat or law. but SPIRIT, that Infinite and Eternal Energy from which all potencics proceed, moved upon the molecules of this abyss, impregnating them with its own possibilities, converting molecules into electrons, the positive and negative merit is of creative power. Paradoxical as it may seem, these male and female electrons, charged with directly bopposite energy, have a strong affinity —one for the other, and unit-reg in sexual embrace form a magnetic electric body called an ion.

State Carl States & States

Fishback, Mrs. Colby Luther, Moses Hull, Geo. W. Kates and wife, E. W. Sprague and wife, Harrison D. Barrett, Harry Moore, Will J. Erwood, Miss Elizabeth Harlow, W. V. Nicum, Mrs. Sarah A. Crossfield, and a great many others that I cannot call to mind at present.

When the National Association was organized we took out a charter and worked under it until the State organization was perfected, after which we re-organized Oct. 29, 1904, and have since been identified with said

State Association, holding charter No. 5 We usually have, or average, one lecture each month. So far this year we have had three: One by Russell Wattles, of Elwood, Ind., and two by

Mrs. Sarah A. Crossfield, of Muncie, Ind. Mrs. Crossfield came to our home last Friday evening, and on Saturday at 1 p. m. she delivered a funeral

discourse at the Fiat Friends' church. at the funeral of one of our neighbor Spiritualists, Mrs. Mattie White, to large and attentive audience of orthodox people, who plainly showed their appreciation of what was being said. She drew the line very closely, point-ing out the advantages of Spiritual-

ism up to, and during, such trials, comparing them with those of orthodox teachings of the past and present in a very masterful way. Aud on Sunday morning, the 29th we gathered at our church to celebrate the sixtieth anniversary of Modern Spritualism, by having an all-day meeting (big dinner included, as

who may read . this know many West Grove to be famous for). At 10:30 meeting was called to or the president, and Mrs. der by

Crossfield proceeded to treat us to what she termed a heart to heart talk on Spiritualism, its growth and development of the last sixty years, which was handled in a very able and instructive manner. At 12:30 the tables were spread and everybody seemed to do justice to

what was before them. After two hours of eating, visiting and instru-mental music we were again called to order to listen to another feast of thought.

This time, the subject given by one of the audience, was, "What Advant-age has the Religion of Spiritualism (if any) Over the Religions of

Other Denominations in Shaping the Destiny of Humanity, Both in This Life and the Life Beyond." To this question Mrs. Crossfield surely did justice in a most masterful way, holding her audience for two seemingly short hours. At the close of the lectures our secretary informed us that he had enrolled five new mem-

bers. A great many of us met at the home of Mrs. Minnie Engle in the evening to be entertained by the mediumship of our worthy secretary, W. H. Cecil, who is a very fine

of Mr. Longley's songs, which was appreciated by All. Mrs. Nettie Holt Harding spoke of the growth of Spiritualism in the last sixty years, and said she was pleased to know it was permeating the churches. She closed her remarks with communications." Mrs. Annie Morgan gave a vocal se-

spoke of Spiritualism and what it

meant to him; he was looking for-

ward to the time when there would

be a church without a creed, where

him, yet said there was really but one religion, but many conceptions of

session

sion

lection which was well rendered. Mrs. Mary Lovering then read two communications from Rev. Cudworth and Mrs. Hattle Mason pertaining to things spiritual; they were well written and conveyed . much spiritual. thought. Mrs. B. W. 'Belcher made remarks and gave messages; they were all recognized.

Rev. F. A. Wiggin was the next speaker. He said in part that some need no confirmation of the mes sages, yet it is always gratifying to eccive the same. He said; "I be-

lieve the time is ripe when we as Spiritualists should deal with affirmations, we should use argument as lit. tle as possible; a truth never needs an argument; we must preach affirmation. I get very little consolation about Spiritualism going into the churches; I want them to receive all the benefit they can from it, but Spiritualism must be gathered into its own church. The churches will (or the ministers) speak of the life hereafter, the immortality of the soul But will they invite a medium to go upon their platform, or into their pulpit and demonstrate the fact?

No.: Then I say Spiritualism is not going into the churches. I am zealous of-making Spiritualism so strong, so broad and so deep that it can hold in ts embrace the great redeeming truth of the world,"

Miss Bernice Abbott then gave a whistling solo, which was splendidly rendered, accompanied on the piano Miss Elizabeth Abbott, Mrs. Shackley then volced messages. Mrs. N. J. Willis spoke briefly of the event that had called us together. Mrs. H. Hall sang several selections during the afternoon. Mrs A. L. Warren, vicepresident of the Manchester' Society, spoke briefly and brought greeting to the Ladies' Aid. Mrs I. Moore closed the meeting with beitediction.

The evening session opened with singing. Mrs. A. S. Waterhouse spoke upon equal Trights for all Spiritualists (religious). Mrs. Annie Morgan sang; Miss Creighton read an original poem, "Affiniversary Day." which was very fine. 11Mrs.ª Maude S. Bishop then spoke briefly and gave many messages, which "were all recognized. Miss Etta Willfs always writes a special poem for the Ladies Aid anniversary, and she presented the same at this time. Dr. Wm. Hale gave a vocal selection; and Rev. F. A Wiggin spoke of Amanda Balley

said it seemed as though she was present and with or beside Dr. Hale when singing. He spoke at length of the duties of Spiritualists, and urged us to come together every Sunday and concentrate our thoughts in one grand trumpet and materialising medium, Temple, and thus show to the world where we were greeted by many of we are a representative body. Mrs. our departed friends. All through Nellie Abbott, of Lawrence, Mass.,

resident speaker, Rev. Albert P. Blinn, who gave a powerful address upon "The Reality of the Spiritual World." A duet by Mrs. Charles S. Twist and Miss Hadie Blackstone was followed with messages by Miss Emma B. Smith, of Lawrence, Mass. Mr. Blinn closed the service with a benediction.

The afternoon service was held under the auspices of the Progressive Lyceum, with a most interesting program consisting of songs, recitations and instrumental selections. every child in the Lyceum taking part. Interesting addresses were also given by some of the older members along lines appropriate to the occasion.

The evening service was exceedingly interesting, and the musical numbers, which included selections upon the organ by Mr. Dowsett, an anthem by a chorus of six voices, a duet by Mrs. Twist and Miss Blackstone, and a contralto. solo, "Rock of Ages," by Mrs. Geo. S. Beebe, added greatly to its impressiveness. A reading, "His Spirit Mother," by Mrs. Jennie E. Burdick and an original poem, "The Oneness of Life." by Mrs. Emma B. Smith, were greatly appreciated. Mr. Blinn, as the speaker of the

evening, gave a masterly address upon "Our Folks," in which he emphasized the thought that we have ceased to fear the dead and to worship the spirits, for we have come to realization that they are "just our folks," men, women and children like ourselves; a little wiser, perhaps, but still not yet perfect or infallible The service closed with excellent message work by Mrs. Smith, and the benediction by the pastor.

Our society is in a flourishing condition, spiritually; numerically and financially, and the three years' experience with Mr. Blinn as our resident speaker has convinced us that itinerant speakers with occasional test mediums does not mean either progress or growth. A settled speaker has meant both to us.

one, of our best known test mediums, will serve us morning and eveningi as Mr. Blinn is in Marlboro, Mass., on MARY P. CLAPP, that date. Norwich, Conn. Secretary.

Mass Meeting at Grand Rapids, Mich. The M. S. S. A. held the second mass meeting since we started the same in Grand Rapids, Mar. 21 and 22. The meetings were well attended, and much enthusiasm shown. The principal speaker was Mr. Will J. Erwood, one of the young workers, who is one of the best educated and most fearless speakers on the rostrum. He has a pleasing personality, in-tensity of thought, and earnestness of purpose, and fairly rivets his listeners to him. Other workers were J. C. Andre, J. E. Walker, Dr A. B. Spinney, Miss Emma Gibbs and Mrs Belle Fuller, each showing great earnestness in their chosen work.

day free from debt Many friends of Lake Pleasant have been very much excited over the report that the streets of the old camp ground were to be turned over t the town of Montague. The board of management met here on the 28th inst. and voted not to endure such a movement until they were positive about the results to come from such

action. This association will hold its usual camp meetings and have secured as speakers and medlums Hon. Charles R. Schirm, Helen Palmer Russegue May Pepper Vanderbilt, C. Fannie Allyn, Tillie U. Reynolds, Elizabeth Harlow, Frederick Nicholson, Edgar W. Emerson, Rev. Albert Blinn and others.

The process of rebuilding Lake Pleasant continues and some costly and handsome residences are going up.

Officers of Greenfield, Mass Spiritual Society elected: President, Francis Bailey Woodbury; vice-presidents Dr. Sumner Chapman, Henry A. Lee; directors, Eberhardt Rist, William McIntire, Charles Gardner; treasurer, Chas. Gardner; pastor, Rev. R. F. Churchill; honorary member, Dr. Sumner Chapman.

The society is out of debt and in good condition. COR.

Anniversary Exercises in Alameda, Cal Tuesday, March 31, witnessed three great gatherings in Parrot Hall 2309 Santa Clara ave. The first meeting opened at 10:15 a.m. Mrs. Mary A. Wells of San Francisco, and W. J. Colville were the orators of the

Mrs. C. E. Hubbard gave spiritual messages, many of which were .extremely convincing. Good singing by the assembly added zest and harmony to the occasion.

From 1 till 2 p. m. an excellent lunch was served in the Committee Room, thoroughly enjoyed by fully 50 visitors.

The second meeting, when the hall was crowded to overflowing, began at Splendid addresses were made 2:30: by Mrs. Heckman, of Seattle, and Dr Coulson Turnbull, editor of "Light-Mrs. Ada Smith-McMillan bearer ... " of Oakland, gave remarkable satis-factory demonstrations of clairvoy ance, and said, under decided inspira tion, many helpful and encouraging words to several members of the au

dience. A most delightful feature was the beautiful singing of Mrs. Kenworthy of Seattle. A collation was was served at 6 p. m. which a large num-ber of visitors greatly appreciated. The final meeting opened at 8 p.m. when the hall was again crowded Mrs. Heckman and W. J. Colville were the principal speakers. Mrs. Hubbard gave spiritual communica-tions. The utmost harmony prevailed at all the sessions and much was ac complished. The audiences were representative of a wide extending neigh X borhood.

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By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," Next Step in Evolution," etc.

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THE RELIGION OF CHEERFULNES By Sara A. Hubbard.

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On Sunday, Apil 19, Mrs. Nettle Holt Harding, of Somerville, Mass.,

THE PROGRESSIVE THINKER

THE PROGRESSIVE THINKER

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SATURDAY, APRIL 18, 1908.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL. The POSTAGE on papers has been increased to all the British 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 Worth Considering.

Alcohol, diluted as rum, whiskey, brandy, wine, etc., in its physiological action, is a diffusive stimulant, increasing the action of the sanguinary circulation. In contact with carbon in the capillary flow, according to Liebig, animal combustion ensues, followed by heat and excretion of carbonic acid gas. Temporarily alcohol augments muscular strength, invigorates the brain, and is succeeded by depression, both mental and physical.

Keeping these facts in mind, what is the physiological effect of tobacco on the animal economy?

Tobacco is a narcotic. It depresses the heart's action, and retards the flow of blood in the arteries. It reduces nervous action, disorders digestion, produces general debility, and a long train of sympathetic derange-

ment. Habitues of either of these drugs

Incontrovertible Facts. The New York Observer, a Presby-

erian organ, says Prof. Arthur Lloyd, of Tokio, a devout orthodox believer, who has studied Japanese Buddhism unweariedly for a score of years," has made the startling discovery that the orignal of Japanese Buddhism was writof Jesus Christ. It is still more ten in Alexandria in the first century, by a man of India, saturated with Alexandrian philosophy, phraseology, and ideas. The Observer adds to "the startling statement," possibly the apostles of Jesus saw and knew of this writing, and that when Paul wrote of giving his "body to be

burned," he had before him a famous Buddhist who did this very thing." See 1 Cor. 13:3. The Buddhist who burned himself

on a funeral pile, aged 83 years, referred to by the Observer, was Calanus, with whose manner of death it would seem the author of Paul's Epistles was acquainted. Calanus became attached to Alexander, in his descent of the Indus to the sea, B. C. 325 .- See Rollins' History of Alex-

ander. Sec. 17. The reader will now open Vol. XII.

of the Encyclopedia Britannica, page 784: there he will find a brief sketch' of Buddha, and learn that his teachings spread all over India, and about B. C. 244 Asoka, king of Magadha, became a zealous convert to the Budd hist faith. Asoka supported 64,000 priests, founded many religious houses, constructed monasteries, convened several councils, published the faith throughout India, inscribed his edicts on pillars, in caves and on

rocks, and set up 64,000 memorial columns, many inscriptions extant to our times. Quoting:

"Asoka recognized proselytism by PEACEFUL MEANS as a state duty. The rock inscriptions record how he sent forth missionaries [say other sources of information, 64,000 to Assyria, Syria, Palestine, Egypt, the several provinces of Asla, Minor, and even to Greece] to the utmost limits of the barbarian countries, to intermingle among all unbelievers, for the spread of religion. They shall mix equally with Brahmans and beggars, with the dreaded, and the despised. both within the kingdom, and in foreign countries, teaching better things Conversion is to be effected BY PER-SUASION, NOT BY THE SWORD. Buddhism was at once the most intensely missionary religion in the world and the most tolerant. This character of a proselytizing faith which wins its victories by peaceful means, so strongly impressed upon it by Asoa, has remained a prominent feature of Buddhism to the present day. He collected the body of doctrine into an authoritative version, in the Magadhi language or dialect of his central

ingdom in Behar -a version which for two thousand years has formed the canon of the Southern Buddhists." Passing to page 786. Encyclopedia Britannica and we learn this zealous monarch, Asoka, established vast monasteries, and formed seats of learning. Quoting again:

"Ten thousand monks and novices f the eighteen schools there studie

Bunsen, in his "Angol-Messiah," page 50, said: "The most ancient of the Buddhistic ecords known to us contain state ents about the life and the doctrines of Gautama Buddha which correspond n a remarkable manner and an IM POSSIBILITY BY MERE CHANCE, with the traditions recorded in the gospels about the life and doctrine

strange that these Buddhistic legends bout Gautama, as the Angel-Messiah refer to a doctrine which we find only n the Epistles of Paul, and in the fourth Gospel." The Progressive Thinker has long maintained that Paul's Epistles were written a hundred years before the alleged crucifixion of Jesus and cited

internal evidence from one of the Epistles confirming the claim. It maintained still further that those Epistles, doctored to serve Christians, were originally written to another people, and here we have one of the ripest Oriental scholars really con-

firming our position. The late Max Muller, of Oxford University, in his "Science of Religion, page 253, said:

"Between the language of Buddha and his disciples, and the language of Christ and his apostles THERE ARE STRANGE COINCIDENCES. Even some of the Buddhist legends and parables sound as if taken from the New lestament, though we know many of them existed before the beginning of he Christian era'.' These quotations come from the

pens of responsible scholars. They cannot be disputed; so now an obscure and unknown person, with necessarily a very limited knowledge of Oriental history, is trying to make it appear Buddha learned of Christians, instead of the reverse, and the Christian press is indorsing that falsehood. They are doing in this matter precisely what was done with Old Testament

literature. The authors of that collection of fragmentary history, purloined from Babylonian and Assyrian history, with some from Egypt, and much additional imaginary legends, adapted all to suit their needs, located them in and about Jerusalem, then claim the real authors stole the matter from the Jews while they were slaves in those countries. Give Rev. Babcock and others like

him leave to preach what he thinks and KNOWS, as he asks, instead of playing the pettifogger, and advocating what he does not believe, then the truth will come from the pulpit; but never while mere tools of the church, employed to sustain a barbarian creed, infringes on modern civilization, and dominates it.

A Misnomer.

Fraternally, adverb, from frater, orother, is correctly used by a brother in addressing a brother, or a sister, but is very incorrect when used by a sister addressing a brother. The latter, to use a word of Latin derivation, in place of sisterly, should write sororically, from soror, sister.

Spice.

Encouraging.

ATR

No greater compliment could be

ITEMS OF INTEREST THE INSATIATE GULLIBLES AND

From Dr. G. B. Warne.

Only Spillitualists for revenue alone will indulge in any bitterness towards Prof. James H. Hyslop and the work done at Lily Dalo last summer by the American "Society of Psychical Research. Those whose convictions center in their pockets instead of in their conscience may be unable to enjoy their desserts in silence. Time

will soon tell if such there be. Spiritualists for Truth's sake will appreciate the fairness to which Prof. Hyslop aspired when they read that he has invited an article presenting the favorable side of that great summer center which will be published in this Society's Journal as soon as possible. Perhaps the substance of it will find its way later into The Progressive Thinker and The Sunflower. An article in the Toronto Morning World of a recent date, inspired by Dr. John S. King, of that city, who is president of the newly chartered Canadian Society for Psychical Research uses this language: "It is difficult for the average human being to realize that what he does not know may be excellent knowledge after all. To ask him to take nains to prove himself ignorant is usually more than he can tolerate. But there are still a lot of people very fearful lest some alleged facts should be proven, and rather than face the ordeal of recantation they prefer to live in a fool's paradise. Others are fearful that some alleged facts should be disproven and have not sufficient reliance on the eternal truth of nature to convince themselves of its unity and harmony."

Prof. Hyslop's language should be blazoned over the entrance to every Spiritualist camp when he says: SUCH PLACES SIMPLY INVITE INVESTIGATION BY THE VERY CLAIMS THEY MAKE."

The methods of judicial or court procedure' are about as incomprehensible to the minds of laymen as are the ways of Providence to all save the Pope. Just as the Crumbaugh will cases had been comfortably forgotten by most of us, word comes that while the contest of Mrs.E. J. Crumbaugh's will has been settled and dismissed, that of J. T. Crumbaugh must be tried again. The latter involved by far the larger sum, which was to make the way for a free public library, and build a Spiritualist church and salary a pastor thereof in Le Roy, Ill.

The jury in the trial court refused to sustain the old gentleman's will. The executors appealed to the Supreme Court of Illinois, which body held that the lower court "erred in refusing to direct a verdict for the proponents (the executors) at the close of all the evidence, and for that error the decree was reversed and Society of Brotherly Sisters, or Fra. the cause remanded to the Circuit Court for further proceedings not inconsistent with the views" of the higher tribunal. Therefore the sixteen lawyers in the case evenly divided numerically, The Sunday-school boy, asked by undertook to find out in the Circuit Court just what "further proceedings" were necessary. Those for sus-Teacher:, turning to a four-year-old taining the will wanted the case dislad, "Dick, who made you?" "God." missed by the judge, WITHOUT SUB-"Now, John, are you not ashamed of MITTAL TO A JURY, for want of yourself? You don't know who made equity. His honor so held and thereyou, a great big boy of ten, and there fore the other side, the contestants, is Dick, who answers promptly and appealed to the Supreme Court and correctly?" When John: "He has returned with a decree that the judge been made but a little while, and he below erred in dismissing the bill for want of equity because he did not first have the verdict of a jury findmaterialize just the same." ing the issue against the contestants. Dr. Brown, of Rockford, Ill., writes, So each side has scored a victory 'a large number of letters and postal in the upper court. Now it must again be heard by a jury in the Circuit Court of McLean county. Note, however, this significant language by

BOGUS MEDIUMS.

"Nearer My God to Thee" is an exceptionally favorite hymn at bogus materializing seances, as illustrated in the case of Chauncey Britten, exposed at Battle Creek, Michigan. The

crime, dastardly in its nature, com mitted by him, to connect the same with a hymn that many consider as hell of depravity ever conceived. ful than for a person about to commit a crime, and in order to conceal tivity. the same, to engage in prayer or the

singing of a sacred hymn-at least seance a reflection on the common | ing their desire. sense of the most ordinary kind we

same and endorsed the manifestations in the east part of Battle Creek were and had become so firm in their belief that Britten was a "materializer" and afraid to walk about their homes in the broad daylight.

And why should these women with the commonest kind of common sense doubt the genuineness of the materialized spirits as they came forth, for was not the medium sitting under "crucial" test conditions? He removed his shoes and stockings, sitting in the audience. Then he arose and announced his intentions of carry-

ing out the seance. To prove that he was no fake, he secured a large lard can cover and filled it with flour, taking it into the room which he was using for his "cabinet." Here he put the lard can cover on the floor and stepped into it, at the same time filling his hands with the flour. This he stated would prove that he would not move from his tracks as the flour would show.

Here was a "test" such as the insatiate gullibles could "swear by," and which has been proven repeatedly is no test at all; but they, poor souls, did not read The Progressive Thinker, hence were not posted, and were easily led astray. The careful readers of this paper are not the ones generally to be led into endorsing such a medium, or even attending his seances.

It is becoming a serious matter for reflection on the part of prominent Spiritualists, as to which class is the greatest curse · to Spiritualism-the bogus medium or the insatiate gullibles who patronize him with their dollars! These gullibles are not thinkers; they rarely subscribe for a Spiritualist paper; they contribute nothing, as a rule, to support indigent An Interesting Question.

What Are the "Dead" Doing for the Living

The question at the head of these lines is not primarily concerned with the demonstrations the "dead" afford the living of their consacred, is simply descending to the tinued life, thereby to comfort and satisfy the living, for during the very depths of the worst imaginary past sixty years the inhabitants of the other world life have steadily pursued that object. No, the interrogation concerns matters outside What can be considered more ridicu- the accomplishment of the initial purpose animating our spirit friends lous, more hatefully bad or more sin- their desires to hold communion with us. It means what are they doing to help us while living and doing in our present sphere of ac-

Two questions immediately arise. They are: "Can the spirits do anything to help us?" and "Do they desire to do anything?" sucred in the estimation of many per- If they are as we think, know, and have found them to be, alike sons. To what depth of infamy such more human and wider-visioned in their new surroundings than oura person has sunk-in fact he is so selves, we may safely take it, as we do fully, that they desire to help low that he is beneath contempt. And us, and, as "Where there is a will there is a way," so it is also fair is not such a plain, palpable bogus to assume they do find the ways as well as the means of accomplish-

Intelligent and thoughtful Spiritualists have learned the importwill say-of those who attended the ant lesson that "mediumship" presents other possibilities besides those of its use by spirits for the production of the various phases of their as genuine spirit phenomena? It is control of mediumistic persons. It has also come to be well undersaid that many of the women living stood that the consciousness of personal control exercised upon men by spirits is not the only evidence of spirit direction and inspiration, regular attendants at the meetings Indeed, looking at mediumship from a broad philosophical viewpoint, 'mediumship" is really the activity of psychic faculties which ordinarily lie dormant in most of us, but are stimulated into action that spirits existed, that they were through spirits in, or out, of the form. Such faculties are, too, the indications that we all possess the powers possessed by the spirits who use our faculties to enable them to co-relate their consciousness to ours, and thus they are able to link up our avenues of personal expression to theirs. Accepting this view, we reach the conclusion that

we all possess a normal base of possible association with the minds and consciousnesses of the "dead," and as that base is developed and cultivated (by whatever means does not matter for the moment) we present active points of contact to the spirits, who may simply inpire and direct us without any consciousness upon our normal life that we are controlled in the ordinary usage of that word.

The world continually refers to the "inspiration" of its poets, framatists, orators, preachers, scientists, and reformers, but what does the world mean by such reference? A man cannot be inspired by a non-existent thing, nor can he be inspired at all if there is not something in him corresponding to, and capable of assimilating the "inspiration." And if we admit Deity into the question no normal brain ould withstand an inspiration therefrom. So intermediate. "transformers" would be requisite to break down the current to a pressure the human brain could safely respond to. But, putting aside a too wide speculation, it may be safely admitted that inspiration comes to man, and men and women, from the spirit world and its peoples.

But who are the peoples of that other life? - Are they not the poets, dramatists, orators, preachers, scientists, and reformers, as aforeaid, who have lived here? But also are there not others, to whom we are so often blindly and self-sufficiently oblivious, the millions of the ordinary men and women-they who have toiled, who have starved, who have suffered from the thousand and one injustices, iniquities, and miserable conditions of this very civilized and most Christianized world of ours? What did they find on entering the next life? Not much, if anything, of what they had been taught to expect. They found that wealth carried no weight, that crowns and scepters were at a discount, that none had what was not truly theirs, that war and its panoply were contemned as barbarous and inhuman. that all who had in any way advanced beyond this state when they entered spirit life found the highest happiness in helping others and in promoting the welfare of all. Freed from the thraldom of priestcraft and dogma, they realized that brotherhood and love came through the law of right being obeyed by all.

Here is the point of the parable. Those referred to had suffered in this life, they knew where the shoe pinched, and out of their compassion for those still suffering on earth (it may even be out of their indignation at the wrongs an erroneously constructed society had nflicted upon them while on earth) they have breathed into the minds

April 18, 1908.

form a habit from their use as difficult to overcome as it is to escape the habit of opium or cocaine eating. Depression following the use of to-

bacco, either chewing, smoking or snuffing, is best overcome by an alcoholic stimulant: hence very frequently both these pernicious habits are practiced by the same person, the one evil attempted to be overcome by the resort to the other.

The laborer, wearled by toil, smokes or chews to quiet the nerves and give him rest; whilst the lawyer. doctor and frequently the priest, uses a stimulant to overcome mental fatigue, or to excite the brain to more vigorous action.

The Progressive Thinker complimented the ladies two weeks ago for antagonizing the use of intoxicants. With greater commendation we would encourage their warfare on tobacco; for its use seems to increase the appetite for intoxicants to overcome the lowered vitality produced by the narcotic; so good ladies, count The Progessive Thinker as your auxiliary in fighting either of these hindrances to progression.

And now let all the world stand aghast while we go the ladies and God's pretended viceregents, the clergy, one better, and pray their aid to stay the bloody hand in slaughtering our fellows, the harmless domestic animals as well the non-destructive wild one, our associates in mortal life," and probably in the immortal state. They have the same right to existence here or hereafter as we. It was a priestly falsehood, pretendedly voicing Omnipotence, that gave man dominion over them and their flesh for food. H a savage state we can apologize for it; but in an enlightened age it is akin to murder-foul, brutal and inexcusable murder! Eating their flesh. and making sepulchers for them in our stomachs are disease-breeding acts the sooner ended the sooner man will ascend the scale of being.

But bad as are all these vices, another rises before us, and that, after. worshiping a pretended Son of God. who, say the clergy, was sacrificed to appease the great anger of his Almighty Father, to save humanity from the torture of a burning hell, churchmen hold frequent banquets to feast on that Son's flesh and drink his blood. Think of it, good sisters, and exhaust all your energies in efforts to correct this terrible evil. It is a species of cannibalism that is abhorrent in this again refinement. repetition

theology, philosophy, law, science, esternal Sisters, or Fraternal Daughters pecially medicine, and practiced their is a terrible misnomer, and should be devotions. They were supported from the royal funds. corrected.

Now go with us to Palestine, to the west coast of the Dead Sea and the lower Jordan, and 144 years before our era we find the Essenes, a sect his teacher: "John, who made you?" of Jews located there and holding Quoth John: "I don't know." views in common, and PRACTICING THE IDENTICAL HABITS OF THE BUDDHISTS, EVEN TO BAPTISM BY IMMERSION. They were mentioned by Josephus, Pliny, Philo, and Eusebius, An epistle written to the Lacedemonians 144 years B. C. (see I Maccabees 12:2) mentioned by Josephus as the time when the Essenes were at the ought to remember."

place named. It fixes a date we cannot well controvert, as a period 100 years later than the time Asoka sent missionaries there.

cards have already come to hand ex-Philo, born 20 years before Jesus pressing great pleasure at the probaells of the same sect in Egypt, there bility the late articles in these colknown as Therapeuts, and of their great numbers, and the founding of umns, and, possibly a few additional ones, exposing Christian origins, will nonasteries, which were filled with monks. They became so numerous, it appear in book form, and will be acis stated, 70,000 could be rallied in a cessible at moderate cost for gratuitsingle hour in Alexandria. ous distribution. Each person who John the Baptist whom Christians has written has been laudable in inrepresent as a forerunner of Jesus, dorsement of the series, and expresses and who baptized the latter in the a desiré for several copies. A Port-Jordan, according to the Gospels, land, Maine, correspondent hopes,

with TREMENDOUS EARNESTNESS. seems to have initiated Jesus into that sect. the book will be published," and de-Now, pray, tell us how the Japansires several copies: and another. in

ese professor manages to reverse all the same mail, from Oregon, is equally these dates, fixed by incontrovertible urgent the series be published at an authority, and trace the parentage of early day. Friends of the measure Japanese Buddhism to "letters writneed only mail postals to the Doctor. ten from Alexandria in the first cenwhich will be filed; and preserved. If tury?" there shall be sufficient promise to half

The facts are, the Buddhists were meet the expense, the book will be teaching every feature embraced in published somewhere, possibly by The Christianity, less, as we have before Progressive Thinker, should the Docstated, persecutions for opinion's sake, tor fail to do so. and her scholars are grasping at

ITS BREADTH GIVES US FRESH straws to divert attention from their own slimsy foundation.

A very recent correspondent took exception to our tracing the Essenes paid The Progressive Thinker than that given by a distinguished lady of back to the Buddhists, and denied there was any relation between them.

the East, when she wrote: "Your paper is (to me) the best in the We find Buddhist missionaries were sent to Palestine to teach just ex- ranks. ITS BREADTH GIVES US actly the same views and practices we |FRESH AIR." Yes, that is the aim of The Progressive Thinker-to give find one hundred years later among its readers FRESH AIR on all importthese Essenes; we know similar views sprang, up in the various provinces of | ant subjects connected with Spirit Re-Asia Minor, as in Egypt; and is it not turn. By doing so it is the one paper violent presumption, as the lawyers in the ranks of Spiritualism that has would say, that all faiths teaching succeeded financially as no other Spiritualist paper ever did. views in common, came from the same general fountain? . The parallels have several times been stated in these col-

umns, and there is no need of their

the justices of the Supreme Court: "If it is again submitted to a jury and the proof is not substantially different from that offered upon the first trial, the chancellor (presiding judge) should, upon proper motion made, either at the close of the evidence for the contestants or at the close of all the evidence, direct a verdict for the proponents" (the executors).

Rehearing is expected in May. GEO. B. WARNE.

another Pioneer Spiritualist Gone It is with real"sorrow we are comnelled to announce the demise of our friend, and until guite recently frequent contributor to The Progressive Thinker, Mai, Chas. H. Mathews, at his home in New Philadelphia, Ohio, on March 26, after a short illness, aged eighty-nine, years. The major was a practical printer, and for many years a publisher, having founded his first paper⁾in 1839. He was an ardent Spiritualist, Says the brief biographical sketch in his old paper, written by his former business associate:

"The Major while here on earth found his Heatest joy in the thought that his spirit could meet and hold communion with the spirits of depart ad loved ones."

The G. A. R. of which he was a nember, conducted the funeral exercises. His body was cremated. Thus one by one the pioneers of our faith nass to their reward.

In wonder all philosophy [say relig-n] began. In wonder it ends, and ion] began, in wonder it ends, and admiration fills up the interspace; but to make war with those who trade with us, is like setting a bull-dog on a customer at the shop door."— Thomas Patho, in Orbita

ediums. They are no benefit to the cause of truth, yet you will find them clustering around fake seances as flies do around putrid meat. But Britten declares that Riley and

King taught him his materializing methods, a statement which, of course, they will emphatically deny. But however vehemently they may deny the charge, there are some who will believe that Britten in this one respect told the truth, hence we would advise Mr. Riley and Mr. King to step to the front and say: "We deny the statement of Britten: it is wholly false. Bring on your wire cage and confine us in that, or you can put a mosquito bar over us and securely tack it to the floor, and spirits will

To deny the statement will not meet the expectation of Spiritualists; they want Mr. Riley and Mr. King to sit under conditions that will preclude the possibility of fraud.

LILY DALE, N. Y., AND HERE WARD CARRINGTON.

We published the result of Mr Hereward Carrington's investigation at Lily Dale, as a matter of important news to Spiritualists generally. He is a member of the American Soclety for Psychical Research and always investigates mediums in a kindly spirit, earnestly desiring the truth, and he would be delighted to have the phenomena proved true in the course of his investigations. His experlence at Idly Dale concerns the officials of that camp alone, and if at any time they have anything to say in explanation we will be glad to pub-

lish the same. It will be no defense, however, of the various mediums whom Mr. Carrington visited, for us to publish that the results were entirely genuine. A man steals a horse. Would it be in order to show that he lived with YOU and didn't steal your horse, and was perfectly honest with you? What kind of testimony would that be? No sooner is it shown that a medium has done crooked work. than that

kind of defense is adopted. Of some of the mediums Mr. Carrington discovered doing crooked work, we have published from time to time the most extravagant praise.

Things, unknown are the true scope of imposture and legerdemain; * lost to me, one after another, still I not slumber, nor must our workers would not lie. The most sacred act be permitted to labor against odds of a man's life is to say and to feel, "I believe such and such to be true.----

of their fellows upon earth that tremendous message called Socialism, which appears to be fraught with so much of good and ill in its composition. Amid the hubbub of the battle, and amidst the tangled maze of its purposes, there is to be detected the tones and the threads of a sounder doctrine of social life, duty, sobriety, service, justice. To each mon his deserts, from all men their duty. Poverty dreams of wealth as hunger does of banquets, but let us avoid confounding the material aims with the still higher needs of a man's life. Let us clearly realize that the "dead" are inspiring us continually, and that the cry of the worker and the sufferer on earth is but an echo of the words of those who suffered here, and who now strive to preach from their higher state the gospel of a more righteous life for all on earth. In such way we verily are sure the "dead" are doing much for the iving .- The Two Worlds.

SPIRITUALISTS, AT WORK! mportant Letter from Secretary Kates. It is high time that all Spiritualists should be at work. The cohorts are organizing against us. Even a Congressman lately said he would offer a bill in that legislative body AGAINST SPIRITUALISM, in order to make it impossible to hold

effort to promulgate Spiritualism. If you have no society to ally yourself your homes and obtain the co-opera-

tion of friends who know that Spiritualism is demonstrating truth. This office would like to have in-

formation of the status of the cause somewhere, else in the remote past, 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. Lac. here's the Let us know your address, and what needed.

Speakers and mediums should keep us informed of their address where at work. Societies having a capable working medium should inform 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

that Spiritualists can avoid. Do not hesitate to write me any desire you Heneca

and our fellow Spiritualists may have Let us co-operate as never before. GEORGE W. KATES, Secretary, N. S. A. 600 Pennsylvania Avc. S.-E., Washington, D. C. 2.000 GIRLS USE MENTAL TELEPATHY. Efforts Get Appropriation of \$600,000 to Build New High School.

New York, Mar. 22 .- With more than 2,000 high school girls using mental telepathy to force the issue, the board of education yesterday approved an appropriation of \$600,000 to build a new high school to be called the Washington Irving High School. Some time ago the land was pur-

chased and all that was necessary was the money for the building. Petitions signed by every pupil in the school and several thousand others were sent to the board. At 10:30 o'clock, when the board considered the matter yesterday, all class duties were laid aside in the present school and every with, then hold some meetings in pupil was asked to think hard and urge on the board affirmative action. 'Appropriate the money and give us a new school," was said mentally by the entire school, and the mental process apparently had its effect, as the board passed the appropriation. The new building will be erected in Irving Place, between Sixteenth and Seventeenth streets .--- Evening Telegram, Portland, Ore.

> I would rather be a poor man in a garret with plenty of books than a king who did not love reading .--- Ma-

> caulay. Shun passion; fold the hands of thrift: 'sit still-and truth is near. Emerson.

The law imprinted on the hearts of all men is to love the members o society as themselves.-Roman. We have, in fact, to make our

choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock. We are so vain as to set the highest

value upon those things to which nature assigned the lowest place.---

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 LETHAR-GIC? I feel impelled to say that you, should ally yourself with some local

THE PROGRESSIVE THINKER

The Worship of False Gods. A Discourse Delivered Through the Instrumentality of Mrs. Gora L. V. Richmond, Ghicago, Feb. 2. 1908.

"Thou shall love the Lord THY God with all thy heart, somewhere where you can see the whole sky. But after all, and mind, and strength, and thy neighbor as thyself."

RE 18. 1908

The latter clause seems to be more difficult to realize than the former. The resson is, that people always love Lord, THEIR God, whomsoever they may think their rd to be. But they rarely love their neighbors as them-

The God who is Infinite does not require this worship; It is human nature that needs it; and the God who is Infanite does not care, personally. He is not a "jealous God" in the sense that the Hebrews supposed; and the Infinite knows that the states of human worship will be in accordance with human unfoldment or expression.

Worship is not a weakness, it is not a fault, as the iconoclasts, agnostics and materialists say. It is not born of fear, but worship is the expression of the highest ideal In human nature. And whatsoever represents the highest ideal, that will the person worship until that ideal is superseded by another. Therefore, when they were enjoined in ancient days: "If God be God, worship him; if then worship him," it meant that. For Basal, know the Hebrews were very jealous of voji those others forms of worship, and Babylon held the Jearning, the science and the idolatry of the world, Baal was not a wicked god; he simply was not in accordance with the Jewish idea, and corresponded, perhaps, to Mammon of to-day. Anyway, whatever constituted worldly power was supposed to be Baal. Whatever constitutes worldly power is Mammon to-day.

The Name under which the Infinite has been worshiped. under all forms of worship is the synonym of the Infinite, the All-Mighty, Omniscient. There is no difference in the hnality of the name, the finality of expression, and whatsoever symbolizes the Infinite is, of course, the perfection of human understanding, the perfection of human enlightenment. Perception alone brings that knowledge. Therefore, any discussion with reference to God as a matter of dict. Any attempt to measure or analyze God is entirely irrelevant to the subject. It is utterly impossible to measure by a pint cup that which fills the universe, but that is what the people are trying to do who argue on the subject of the deity.

We have often said to people who have asked the ques-"Who and what is God?" "if you do not know, we tion. cannot tell you; if you do know, we do not need to tell you." Because this knowledge does not depend upon any condition, or any quality, or any qualification that the human INTELLECT can designate. While the words of your language are affluent and are fitted to express what is meant by the Deity, all those words after they are uttered must be less than that which they are intended to express. For instance, if you say, "God is infinite," there is no other thing less than the Infinite that can express what the Infinite is, and you are trying to define the absolute by that which is less. If one intellectually attempts that, we say it is a false method. To say God is Omniscient is all that is necessary; the word Om, the prefix. is the WHOLE. that means the entirety, the infinity, the absolute.

People are ministered to according to their needs. You build block houses for the baby, not because the laby knows what the cube or square of the blocks are, nor beand the little pyramids and all the while they are learning the alphabet. Just so with the alphabet of higher knowledge; while you are building your block houses of physical verse is governed by law." there is nothing but intelligence that could have fashioned and discovered that law. The universe could not have made itself without intelligence. and it is the same kind of intelligence that was revealed to you by the little lace-like frost lines upon the window panes this morning, geometrically perfect. Perhaps nobody thought them geometrically true, or who drew them there, those geometrical lines. Perhaps the Intelligence that knows about geometry does not call it by that name. There is an Infinite splendor that is more than geometry, that you have not learned the name of yet, but you call it geometry. You do not suppose yon know more than the thing that makes that tracery on the window pane out of the question; that of the materialist is out of the question.

that little glimpse is better than nothing at all; you do not want that taken away from you because you have not the whole sky. If a little ray of light, came in through a crevice in the wall of a dungeon where you were confined, it would be better than none at all, or if it were a reflected light, or if it were less of a shadow. But whatever it is, the form of worship which any one accepts for the time, is to him or her a true worship if he or she is sincere.

Now our interpretation of the meaning of this is, that when it was said: "If God be God, worship him; if Baal, follow him," is that you cannot serve two masters at the same time. And it is this fiction of worship that passes in the world for worship, while people are not only serving "two masters" and call the name of God, when really it is Mammon that they do worship under those circumstances; but they neither know it nor know it by the name of Mammon, but think they are following true worship, and call it the worship of God on Sunday, but do not call it by any name on week days; but it is the worship of Mammon, And whosoever is not true to the kind of worship which they profess, is, of course, trying to serve "two masters," and that is false. The modern rendering of the text should be: "If God be God, follow Him; if MAMMON, follow him."

This God of Egypt, this God of India, this God that has NO NAME, but has a synonym in all tongues and among all people, no one has ever mistaken. The tutelar deities and lesser divinities of Egypt and India were none other than guardian spirits and angels, and it was not deemed irreverent to the Most High to ask the Deity or guardian spirit of any particular time, any particular occasion to help one. Spiritualists who seem to have thrown away all kinds of worship, many of them, nevertheless, consult their spirit friends; nevertheless, claim they have guardian angels. A great many of them make very high pretensions as to the exaltation of their guides and guardian angels.

Is the Hindu, who sees in these gentle "devas" and watchers of the night a representation of the infinite love, of the power that presides over the earth, any more idolatrous than you? He does not for one moment suppose that these devas or guardian spirits take the place of the Infinite.

Some of the evangelical orthodox churches are very jealous of their god, and so, of course, do not want to consult with guardian spirits for that would be an intervention between them and God, while in fact, it is not any more of an intervention between God, and the person than consulting with the earthly father or mother. But the Purltans did not like people to think too much of their fathers and mothers or their children. You know the real, genuine old Puritan never praised the members of his family. There is one living in Connecticut, concerning whom your pastor knows. His daughter took charge of the household affairs when her mother passed on. She made most excellent bread, which her father enjoyed very much, but there never was a word of approval or appreciation from

him. By and by they had a help-maid. This maid could not make very good bread, so the daughter showed her how, but she did not succeed very well. So one day the cause it knows the letters and numbers on the sides of daughter made the bread herself. After eating some of it the blocks, but you help them to build the little houses the father turned to the maid and said: "Your bread is excellent to-day, now you have succeeded in making it good." The daughter felt a thrill of delight; she had made the bread for years, and this was the first time and mental attainments, you will see the numbers, you will her father had ever praised it, thinking it had been made notice the indications of the infinite language; you do see by some one outside of his own family, so the Lord would them; but with all that science has claimed that "the uni- not accuse him of thinking more of "his own" than the Lord. So the old Puritan spirit did not believe in letting love for one's family stand between him and his allegiance to God. There must be some regard for, and DUTY to, your family, but you must love God. So it came about in their minds that no ministering spirits or guardian angels should stand in the way of their single devotion to that one narrow idea of their God; that one little strip, that was not larger than the smallest kind of a crack, through which they saw the Infinite.

answer his prayer and have a good jake on the simple to the protection of your belief and those who suffer for minded man at the same time, so they emptied a sack it? That is what he meant. You follow after "false of potatoes down his chimney, and for which the poor gods." Often you are governed by the prejudices of peoman thanked the Lord. But the neighbors did not know ple; you are afraid of the name of the thing you worthat they were made the instruments for answering his ship, if it is not considered respectable. If so, MAKE prayer. Often people who, are trifling, people who revite IT RESPECTABLE; you are a part of the community,

these things, are made the means of bringing about the and of course you are respectable to whatever you believe

very thing they are sneering at, Everything good is true. Of course Constantine was do not respect it enough. All of this means, that what made the means of carrying out a great many of the ever light is your highest conviction, that is your light Infinite purposes. The truth is, that worshiping accord- to stand by to-day, that is your guidance, that is your ing to the needs of the hour, as said before, is the ex- strength. "Thou shalt worship the Lord THY God with

time and the personal needs frequently occupy the most of human attention. That is why people pray for these an answer. But those things come only in response to certain states.

When you want to open the avenues of SPIRITUAL blessings, of course that is different, hence you must open the avenues by spiritual seeking. People seem to have reversed the process; they ask by spiritual methods for material things; and they ask by material methods for spiritual things. That is the reverse process, and these are the "false gods."

When the Psychic Research Society claims that it will soul, that is the reverse process. They never will. When people seek the altar of the spirit to find out future prices on "change," that is reversing the methods. They are worshiping false gods. They are using the implements that are given by heaven for spiritual good to serve the OTHER PERSON with. Of course his Satanic majesty

in that instance being self-which is all the Satanic majesty there is. Therefore, that kind of worship does not bring satisfactory results. For a little while it may be. because those who minister in such ways in spirit always think they will-lead you to something higher after awhile,

and that you will worship not Mammon but God. When you do not, then the prophecies concerning material things fail, as of course they must. When you do not turn from seeking merely for material things then their help is no longer reliable. That is the method, that is the invariable rule after a certain length of time, because you are not seeking in the right spirit or direction for spiritual things.

Then when you have your knowledge and your light through one source, and claim another, when you are sailing under "false colors," when you use a false label, when you are not true to the name or thing that gave you your light, then you are worshiping a false god.

A great many people have criticised, who are in the mood of criticising those things, the words that Jesus was said to have uttered when he asked his disciples to do certain things for his "NAME'S sake," do it for me, do it in "my name." Now that evidenced the cowardice of those disciples who were afraid on the day of the crucifixion and on the following day. Only the women were

courageous enough to go to the sepulcher. The men were in hiding, those who DENIED THEIR LORD. Oh, no! They didn't know anything about him; they never heard of him. Who is he? That is the worship of false gods.

Whatever be the light that has given you comfort and strength that is YOUR light, and "let your light so shine that it shall glorify your Fathier which is in heaven." Which does not mean your little personal aims and longings, but this light that has given you comfort and strength to bear your disappointments, All those reformers who were persecuted "for opinion's sake, through the various stages of the Reformation; then the Quakers and the Shakers who had their persecution, and other reformers had their time of suffering, and so on through every new step; those who were loyal, those who were God with all their might and strength

pression of the highest ideal state of the individual at the all thy heart and mind and strength." Now this Infinite God, this Infinite Love does not care what name this truth is called by, whether Buddhism, things. If they pray in the right direction, there will be Brahminism, Parseeism, Christism, whether it comes to you from the Jews or from the Christians, it is your light. The light of your soul that stands in relation to the Infinite. You are not called upon to account to this council, to this particular Episcopal, Methodist or other conference; you are not called upon to account to any Ecumenical Council. That which you are called upon to do is to be true to your light. It is this fidelity and truthfulness that indicates where you stand. These masses that are moved and swayed by creeds and dogmas

in. The children are afraid of it because their parents

are, nevertheless, governed in a great degree by that kind. soon SCIENTIFICALLY demonstrate immortality of the of fidelity, and you accept it who are going to the church where they are going. It is their worship, no matter what elements are worked upon, even if it is fear. You say they are going there through fear. What is it when the king of the realm or scholar joins the Romish church after having been in the Church of England; it is his light, if it is to you a false light.

It is the motive, it is that which they are doing between themselves and the Infinite God. This weakness, and evidently it is a weakness, and you are following after vain gods and idols when between opinions you falter as to whether you shall serve God or Mammon. If you are going to serve Mammon, serve Mammon with all your might and strength. We respect the man who has no other knowledge and does not claim to worship God when he is worshiping Mammon. These "publicans" and these "sinners" were nearer the kingdom of heaven than those

"scribes, pharisees and hypocrites." What did he mean by that? This going up to the temple and there proclaiming that they worshiped the Lord with all their heart and might and strength, and loved their neighbors as themselves, and then go down to the marts of trade and sell and buy and barter things, not for their real value, but what they can bring in the market place. If you are engaged in the world of Mammon, and believe that is the right way to do, that is one thing. But if you do that all the week and go to the Christian church and say: "I am following the Lord God with all my heart, and the lowly Jesus, and I believe in the Sermon on the Mount and the Golden Rule." IT IS FALSE. You are following after false gods. You know that you worship Mammon; then how can you worship God. That is where you are tested. That is where the great flash-light of spiritual truth is thrown upon you. The whole of Chris-

tendom is under that flash-light to-day. Do you know this? Do you know what it reveals? Here you stand confronting this lofty example that

makes courage, fortitude, divine patience and lovingkindness. Confronting that which Mammon crucifies and slays. Look at the nations at war with one another; nations sending ships out to sea to intimidate other nations; nations that build warships, establish armies and navies and call themselves followers of Christ. These are the false worshipers of Christendom. These are they who do not set their light upon the hill that others may behold it; and these are they whom the centuries and generations are calling to account. The day of reckoning The Nectar of the Hour. comes: the sifting process appears: the great cycles bring true, those who did not prove traitors to their light, who around the judgment, and the judgment is not simply Of the Life to Come. This is Miss Whiting's only book of poems; each did not deny their Lord, were the ones who worshiped the last day of the whole earth, but it is the last day of our earthliness, your worldliness, your Mammon-worbinding, and are especially appropriship. Sometimes it comes in the bankrupt court, someate for gift books. Price \$1.00. each times it comes in a great financial crash. These times will be more and more frequent.

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The worshiper is always correct according to his or her who count beads through their prayers; they mean somesaying your prayers with your beads than there is saying thlem just before your breakfast, or just before your dinyou, are in.

What is the worship of "false gods?" The sincere worshipkrs at the shrine of Buddha, even if he is symboled the things that they know are needed for human worship. there in an image that you do not like, that you do not Among those things that they have happily hit upon is think is beautiful, but which he calls Buddha, he knows perfectly well that it is not Buddha; he knows perfectly well that "Brahm," the eternal God, does not dwell in that Of course 'it must be done UNDER THE SANCTION of image, but that image is for his mind, and he understands that it is needed for his worship. Is it any different from seek the light and help that is nearest them, and knowthe crucifix, the symbol of Christ nailed to the cross, that ing that every helpful influence that is recognized as a is worshiped under the name of Christianity? They are help and strength to these people would some time or symbols, and no one claims that the LITERAL body of other be sought by them, the church did not eliminate Christ is fastened on that little crucifix that hangs on the the gifts of the spirit, but saw that they must be regulatwall or is suspended from the neck. That is a symbol ed. Therefore, that is a part of the history of the Cathmerely.

church or cathedral is symbolical, and the priests under- Reformed Episcopal church has tardily recognized the stand more or less the inner meaning, and the people fol- gift of healing, have not been included in the Protestant low according to their need. They have need to worship, they have need to be comforted, they have need of something to be done for them, and if it comes in the form it does not make God angry, nor send Him any farther

Now this is all there is to the different stages of human worship; there are no material forms that are enjoined. God does not expect people to bow down on their knees or faces before Him as the Infinite, but when geometrically correct. So the reasoning of the agnostic is they think and believe that there is only one attitude of prayer, that is their expression of devotion. There are a great many people who do not think they can pray unless

they are on their knees, that they think is the attitude perception of truth. We have no fault to find with people of praise. Others think they express more devotion by bending their faces to the earth, or looking toward the thing in doing it; to you it would not mean anything if rising or setting sun. But whatsoever awakens within you did not believe in it. But there is no more harm in the human spirit the attitude of thanksgiving and praise is the means of true worship.

The Roman Catholic church is in many respects the nell, or at stated times. The time to pray is when you best ORGANIZED church in the world, and people who feet like prayer; it is the attitude or the state of mind are afraid of organization might borrow its example as

to methods of organization, because organization is not necessarily enslavement. The Romish church includes that they have not eliminated guardian angels, have not eliminated the possibility of the ministration of spirits. the church. Knowing the tendency of human beings to

olic church which Protestant churches have not accepted, All that passes as ceremonial in any Roman Catholic and which, until the present time, when a bishop of the church. They have been eliminated.

Everyone of these things must be helps, and you might as well say that the mother should not extend her of symbolism, that is the way they need to worship God. helping hand to her little child just beginning to walk, Then there are other forms of worship, such as are.sym-, which is its legitimate assistance, as to say these angels bolized in the Calvinistic faith. If anybody can find com- and ministering spirits shall not help mortals if they can. fort in the Calvinistic faith, why not let him have it? It And that is what you are here for, helping each other is no "false belief" for those who believe it, for no one and getting your own experience in the meantime, would believe anything so monstrous and know it to be Therefore, as said before, any little form of prayer for false. At the time people accept any such form of belief, help from any source is not blasphemy. It is not irreverit is what they need. Of course, it does not alter anything; ent for you to pray to your mother for some bread when she is making the bread. Through her instrumentality from them; that is their little crevice of light; it is not from the great source of answer to prayer, she is the one even a key-hole through which they are looking, but it is to make the bread, so you go to her for a piece of the

bread. As mother is there, you do not need to go to Sometimes when you are looking out through the lit- God for bread. When a poor colored man prayed for poharrow spaces between these high buildings at a glori- tates, some one hearing him, as he prayed so loud in dsunset you may have longings and cravings to go out his little cabin, told the neighbors who thought they would Harveston occupying the morning was swing to Mr. Smith and

No matter if you change your BELIEF, you are not to worship the God of yesterday in your ideals. But what times it comes in penitentiary for wrecking a bank, someyou are to be true to is the thing that gives you your light. A great many Spiritualists have hidden behind

the liberal churches: they have gone into the Unitarian church. You know you do not have to believe much of anything to go there. Formerly the Universalist church was the receptacle for a great many people who accepted the thought of Spiritualism. Since then a good many of them have drifted into those churches that have no especial name, but call themselve "Independent Churches." The independent churches have been stretching out their ideas; although based largely upon the intellect, they do include some kinds of liberal religious thought. But there is not one of them that dares say Spiritualism.

They call it "Psychic Research" if they want to talk about these subjects.

Now the way to serve humanity is to be true to hunanity. If your light is from The Church of the Soul, say so. If it is anything else that lightens your pathway and makes it more luminous, call it by its right name.

"Do this for my name's sake:" then Christianity was under a cloud; it was being persecuted. The Jews objected to this new teaching; they did not know the meaning of a loving God. The Romans who were holding empire over Jerusalem were jealous because they

called this man "king of the Jews," and thought they said be true to your conviction. Do not be ashamed of | what we say.

your Lord, even if you do lose your physical body. What is that compared to Truth.

Letter from San Diego, Cal.

To the Editor: Brother WilJ. Col-

ville left us on Tuesday, Mar. 24,-

after a course of well attended lec-

tures, two each day, from Mar. 5 to 24, inclusive. His discourses were

deep and impressive, showing a won-derful power of inspiration, and were

highly appreciated by those who were

fortunate enough to attend. He went

north from here via Los Angeles, ex-

pecting to be at Oakland fordthe six-

tieth anniversary exercises. On Fri-day, 27th, the Ladies' Auxiliary (the

Busy Bees) tendered a grand recep-

tion to Mrs. Katle Harveston, twho is

engaged to occupy ours rostrum for

the four months of March, April, May

and June. The ladies had previously

arranged a very interesting program

consisting of music, both yocal and in-

strumental, and recitations by a num-

ber of our most talented young people. On Sunday, the 29th, this being the

day set apart for celebrating the six-

tieth anniversary of the advent of Modern Spiritualism, we held an all-

day meeting in the Temple. The Pro-gressive Spiritual Society of San

lego, and the National City Spiritual-

ist Society having been invited to join

with us, we had really a rousing union

Now this religion of love that is doing good to others; this light that comes to you is such an illinmination and and mind and strength, AND THY NEIGHBOR AS THYis so much better than any other. But you see what SELF."

And whosoever saith that he loveth God, and at the cowards you are after all; just as soon as a medium is persecuted everybody files away; just as soon as there is same time hateth his neighbor, is the worshiper of a a law made against anything you believe in, do you rally false God.

to be remembered.

San Diego, Cal.

It is between these worships of "false gods" that the crisis is coming; they are rushing upon each other now; they are being put to the test, and the test is destroying their worldliness. The day of judgment is here. It is here such day and hour as any are confronted with their falsehoods. It is here such time that people are confronted with their double-dealing. It is here when they are confronted by not loving God as they profess. You need not love Him any more than you can, any more than you do. But not since the world began has there been a prophet or seer, a sage or poet that had a word of encouragement for the hypocrite; for him who pro-

fesses to worship a meek, gentle and lowly example, and then wages war-upon his kind in any way. And out of these temples of Mammon, out of these storehouses where grain is hoarded for higher prices, people come while an army of unemployed are crying for bread. What business has a Christian civilization with an army of unemployed people who are willing to work? How has it solved mann and Victor H. Tousley. Price these problems? How has it borne forward the light of its truths?

By Fred. T. Hodgson. Price \$1.00. "Practical Sungarows and Cot-tages." One Hundred and Twenty - Every account that comes to you of the strivings were forming some kind of political complication. So he among the worshipers of Mammon proves the truth of Fine Designs. By Fred. T. Hodgson. Price \$1.00. "Practical Carpentry or the Build-

Now the day and hour are here, and lo! the voices call upon you, and this commandment again appears:

er's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, "Thou shalt love the Lord thy God with all thy heart

or the Steel Square." Vols. 1 & 2, \$1.00 each, "Common Sense Hand-Railing and Stair-Building." Price \$1.00. "Modern Carpentry." Price \$1. These valuable books are by Fred. T. Hodgson. Price \$1.00 each, or four for \$3.50.

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

STARTLING FACTS, OR

This work devotes special attention to Auricular Confession and its rela-tions to sacerdotal celibacy, convents, monasteries, morality and civil and re ligious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener con cerning the methods and spirit, the moral turpitude and evil works of Ro manism. Cloth, 75 cents.

Origin, Development and Destiny of Man.

A Scientific and Philosophical Treatise, by Thos. P. Fletcher. La Calubio, UY LHOS. P. . FIGEOROF. (ONTERNS: The Boginning): Fundamentel, Princ-pies: Formation of Constellations. Systems. Sum. Functs and Satellits. The Origin of Maters and Consets The Organis Kingdom: The Origin of Mater Satellite and Satellits. The Origin of Maters Satellite Strategy and Provided: How the Satellite Sates in Strategy Environments for South Satellites. Heaven the Dissor of Soffring InSoff. Forward and De-Sates in Subject Soffring InSoff. Forward and De-Sates in Subject Origin to Summary, "The Sate Sate Subject Satellites and Sates Sates Sates in Subject On Contest in Summary," "The Sates We De De Sates". For sale as the Sates Descention of Sates Sates Sates Sates The Sates Sates Sates Sates The Sates Sates Sates Sates The De Sates Sates Sates The Sates Price, closh, \$1.00. Paper 50c.

Letter from Nellie S. Baade. I spoke in Cleveland, Ohio, during February for the Spiritual Temple Society, one of the best. Their success is owing largely to Mrs. Grey, their president, and an indefatigable corps of officers and members who

T. J. McFERON.

deal in paying off the indebtedness earnest workers. I left them after re-engaging with them for January and February, 1909; coming to Milwaukee to serve the Unity Spiritual Society, whose president, Mrs. Hattle Smith, an honings to all.'

est. earnest. truthful Httle woman meeting, Mrs. M. P. Morrill, pastor of aided by efficient officers, is doing a

"The Arcana of Spiritualism." Endson Tuitle. Price \$1.25.

hour Mrs. Nickless, Pastor Cobb, of) family that the hall for anniversary the Progressive Spiritual Society, at services was decorated in the most 3 p. m., and Mrs. Harveston in the becoming manner, with palms, flowers, etc., while the Star Spangled Banevening. The day throughout was noted for its large audiences. An un- | ner reminded us of the fact that under usually large number of the members, its protection we were permitted to and friends brought their lunch basworship at the shrine of truth ackets, and the ladies as usual furnished cording to the dictates of our own hot tea and coffee, both noon and conscience. Mrs. Hattle Smith was also instrumental in procuring some evening, making it an all-round day

of the finest musical talent of the city, and Miss Grace Smith, planist, did herself proud. Altogether it

was a day of gladness long to be remembered, and congratulations were

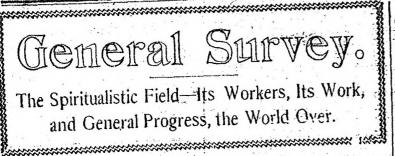
received from all sources. Regarding the lecture and message work. I have nothing to say, as I was the only speaker and message bearer present.but I have been re-engaged for the month of April, and shall continue to do my best for all concerned. I have never seem to be weary in well do-ing. The Ladies' Aid is doing a great a few open dates left for camp work Should any camp not too far from

upon the Temple. All honor to such write me at 160 Harmon st. Milwan kee, Wis., and I shall hope in the near future to send in the names of several more subscribers for the dear old Progressive Thinker. Greet-

NELLIE S. BAADE.

Deeds of Darkness Disclosed

6 The Martine Course



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

Mrs. Cora D. Ringlep writes from San Jose, Cal.; "The sixtieth anni-versary of Modern Spitriualism was well celebrated by an all day meeting given by the First Spiritual Union of San Jose, Cal. A thirst for knowledge was manifested by the large crowd in attendance. Mrs. M. E. G. Howe, who has been our speaker for the past few months, and who has done much for the up-building of the society, was chairman of the program committee, and much credit is due her in the able way in which all was arranged and the talent engaged. The morning ses-sion was devoted in honoring the members and workers of past years. Our oldest active brother, Joseph Murray, gave a short address of welcome, and as names were called off, two little flower girls handed bouquets, as a message of love, to all who were as a message of love, to all who were present, and for those who were ab-sent a calla llly was placed in a va-cant chair which was decorated in memory of them Then followed some short talks from the ploneers who were with us. At 12:30 a hot dinner was served by the ladies of the Mutual Helpers. This order is an in-depent ald society, chartered with the California State Spiritualists' Association; the society not only aids the F. S. U., but helps in many other ways to benefit our glorious cause. Mrs. Elizabeth Watson, who is extensively known for her work for women's suffrage, was with us in the afternoon; her subject, "Man, Woman and Children in Home and State." Following her Mrs. Howe gave a short address a very interesting address in which "Spiritual Fellowship," handling well the theme; then followed our Willing Worker, Mr. J. Harker, who gave some pleasing remarks. At 7.30 Mrs. Nettle P. Fox, whom we all love, set the people to thinking as she ably discussed "The People's Advent." She was followed by Arthur S. Howe, who interested the audience with the subject, "The Pioneers of a Move-ment." A special musical program was given at each session. Solos by many happy gatherings are antici-Mrs. A. Cromarty, Mrs. Helen Bock, pated." Mrs. A. Cromarty, Mrs. Helen Bock, Miss Merel Muntz, Miss Linda Zink and A. S. llowe. The Gibson orchestra played sweetly upon mandolins and guitars. All in all the day was a successful one and all who were present will long remember the occaslon. C. A. Sollinger writes from Cleve-"The First Spiritualists" land, Ohio: Temple Society celebrated the anniversary of Modern Spiritualism on Mar. 29, by holding three meetings. The ladies furnished dinner and supper in the annex, using their new dishes and new silver. The attendance in the morning was light, but in the afternoon our Temple, beautifully decorated with palms, ferns and cut flowers, was filled to the doors, as according to prior announcement the christening or consecrating of three children was to be part of the program. Our speaker, Mrs. Fannle Spaulding, of Norwich, Conn., satisgram. fied the most skeptical minds with her eloquence, she using beautiful white consecrating these children to the tender guidance of our beloved angel friends. Mrs. Flora Hennwood, our musical director, had also a fine program; several solos and duets assisted in the grand success of the day. The inspiration of Mrs. Fannie Spaulding was sublime in the afternoon as well as in the evening. Her messages were well received. Standing room was at a premium in the evening. Nearly 150 people took advantage of the hospitality of the ladies and partook of their sumptuous supper. Spiritually and financially the meeting was a suc-The Progressive Thought Society will hold a mass-meeting Sunday, April 12." W. J. Colville lectures on Sundays in San Francisco, in Veteran Hall, Dubose ave., near Fillmore st., at 8 also in Oakland in Hamilton Hall, 13th and Jefferson streets, at 3 p. m. In Parrot Hall, 2309 Santa Clara avnue, Alameda. Mr. Colville m., lectures Mondays and Fridays at 8 p. m., on same dayscmfwypshrdlucmf Conferences on same days at 3 p. m. All communications should be sent to that address. Dr. J. H. Randall, after residing for many years in Chicago, has taken up his residence near Coloma, Mich. He does not leave the Spiritualistic rostrum permanently, but has a quiet ten-acre home there, in a quiet nook, and it is hoped he will enjoy all there is of pleasure and rest at his .new home. This move necessarily compels him to resign the Secretaryship of the Chicago Spiritualists' League and other organizations with which he has been connected in the same capacity. Correspondent writes: The Progressive Spiritual Society, cor. Burkindly spirit, the excellent words and convincing and comforting messages of Mr. and Mrs. A. W. Bloom and Mrs. A. Moore. The audience was an interested one, indeed, and the prospects are good for this trio of workers to be at the same place on the 12th. Mrs. Hilbert is having a needed rest in the meantime.". Dr. Peebles this year is engaged to

THIS GENERAL SURVEY DE. BEAR IN MIND that the Editor of THIS GENERAL SURVEY DE-1 BEAK 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

> 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.

Rev. Mrs. A. L. M. Coon writes: "If there are any camp meetings that are in need of help, I am ready at any time to go to their assistance. My

services can be engaged by writing to Lock Box 49, Portland; Oregon." DeLoss Wood, Connecticut's mag-netic healer, will accept Sunday en-gagements to lecture for Spiritualist societies. Address box 399, Danielson, Conn. Mr. Wood has had large experience in developing mediumship by the magnetic power exerted through him and would be willing to conduct without expense, classes for such with every society for whom he officiates

any sufficient length of time. Dr. Otto Vierling, Secretary of the Progressive Spiritualist Association of Missouri, writes: "I would be pleased to hear from all societies that are not affliated with our State Association. I want to reach them for organization work. 'I refer to Missou-I societies. Address me at No. 4555 Adkins avenue, St. Louis, Mo.'

Charles L. Biety writes from Mo-ravia, N. Y.: "The Church af Spiritualists celebrated the Sixtieth anniversary of Modern Spiritualism at their rooms in the Andrews Block. goodly number assembled at the ap-

pointed hour, bringing with them baskets filled with tempting viands. After a most sumptuous repast the company devoted the time in thought exchange. Mrs. Della Eddy Brown was was at her best as message bearer, bringing comfort and encouragement to all present. Mrs. Brown will be recognized as one of the famous Eddy family. Mrs. Mary M. Jennings gave the thoughts of those present were beautifully woven. Mr. and Mrs. Potter entertained the audience with music most fitting for the occasion. When the sun kissed the yonder hill-

tops the farewells were said by all of those present, each one saying they had never enjoyed an anniversary more than the sixtleth, as perfect harmony prevailed. The society is in excellent working condition and ley.

W. T. Schumacher writes: "The Van Buren Opera House was well filled by an intelligent audience, Sunday evening. The pastor, lectured, assisted by Brother Coe. Spiritualistic messages by Sister Peterson, lister Golden and Sister Golds .Mrs. A. A. Averill writes: "The Lynn, Massachusetts Spiritualist Association celebrated the 6th anniversary in Cadet Hall,, on Sunday, March 29. To say that Rev. Mrs. Vanderbilt, formerly May S. Pepper, was the speaker on that occasion is equivalent to saying that it was a grand success. Mrs. Vanderbilt has been with this society for three successive Sundays, and the result of her work has been a grand revival of spirit friends. The floral decorations interest in Lynn, Her work, both in lectures and messages, is constantly growing better, if possible Large numbers have been turned away at every service, unable to get into the hall. Preparations are being made flowers as the emblem of purity in for the camp season, some of the best speakers in the country being engaged. Mrs. Vanderbilt will be present at the opening Sunday on June C. L. Atwood, secretary; writes from Grand Rapids, Mich.; "The Psychical Research Society of Grand Rapids, Mich., having recently elected a new staff of officers, are beginning an energetic campaign for Spiritualism, and desire to engage some of the best speakers on the rostrum to help spread the true philosophy. We are the only society in Grand Rapids holding a charter from the State Asociation, and are looking for a larger and better hall for meeting purposes. We would like the address of some of the best speakers for immediate and future engagements. The following are the officers newly elected : President, R. F. Corwin; vice-president, J. C. Walker; secretary, C. L. Atwood; treasurer, E. M. Stickney; trustees, Mrs. Jennie Hasken, Mrs, Lo-vina Ward and Mr. C. L. Hall. Workers in the cause will kindly address me at No. 155 Broadway, Grand Rapids. Mich. Mrs. Aila A. McHenry writes from Excelsior Springs, Mo.: "I was surprised at the large audience I had ast Sunday evening. . The hall was packed and fully as many went away for want of room: We had preachers, doctors and professors among the attendance. There would be a lovely center for a Spiritualist camp. H. E. Angus writes from Herkimer, N. Y .: "If some good trance medium who is journeying East will stop at this place for a few weeks, they can reap a harvest. People are daily asking for good mediums. This section of the country is thickly settled with ling st. and North ave, were favored the true believers. If they will ad-on Sunday evening, April 5, with the dress me before coming, I will see they are well taken care of." Mrs. L. S. Chase writes from West Pullman, Chicago: "The Roseland. Spiritual Culture. Club has held meetings at Bock hall, 11526 Michigan avenue three successive nights, and the interest seems to grow. Such talent as Mrs. · Cora Richmond, Dr. Wilkins, Mr. Kirchner, and Mr. Shaftersberg, all of the city, have instructlecture at six different camps. He is ed the very attentive audiences. Such

THE PROGRESSIVE THINKER

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Chas. A. Thompson writes from hicago: "The Fraternal Daughters Chicago: held their regular Wednesday meeting neid their regular wednesday meeting April 8, and the following meeting took part: Sister Dr. Caird, Sisters Reis, Switzer, Golden, Goldstein, Minor. In the evening we had a short talk from Brothers (McDonald and Hodbir, Warma than blogsd to state Hadley. We are very pleased to state we have a new brother medium who has joined us, and who gave some remarkable tests, Brother Chas. Winter. Our next meeting April 15. The ladies' Get-together Social, April 29, 406 Ogden avenue." Mr. and Mrs. E. W. Sprague have

aot accepted a call to serve the New Era (Oregon) Camp Meeting Association for one month as was expected, and consequently have a little time still free to engage with other Campmeetings. Address them at 1082 Trumbull Ave., Detroit, Michigan."

J. E. McMahal writes from Homeand, Ga.: "My letter appearing in The Progressive Thinker, Feb. 1, giving a description of sunny South Georgia, brought me a flood of letters, and it was impossible to answer all at once, but will do so as fast as possible; so please be patient, and I will write you all as soon as I can do so. feel sure now that other Spiritualists will move to this country."

Mrs. Hattie Smith writes from Milwaukee, Wis .: "The Unity Spiritual Society of Milwaukee celebrated the sixtieth anniversary of Modern Spiritualism at Severance's hall, Sunday evening, March 29, with a very large attendance. The hall was beautifully decorated for the occasion with Old Glory, fit emblem of the freedom we enjoy that gives us the chance to advance our cause for humanity. The platform was banked with palms and ferns and innumerable bouquets of cut flowers and plants brought by the members and friends as tribute to the memory of those arisen ones dear to their hearts. Mrs. Nellie S. Baade, of Detroit, Mich.; who has just closed a very successful-month and who will serve the society for the month of April, delivered . the anniversary address, which was put forth in an able and forceful manner, and listened to with marked attention by the audi-ence. A very fine vocal and musical program was rendered by a quartette and individual members and friends. Mr. Franklyn Baltes, Mr. Wm. H. Starkweather and Mrs. S. E. Benson were the soloists, accompanied by Miss Grace E. Smith. The president, Mrs. Hattie Smith, whose address is 766 Booth street, and the secretary, Mrs. Amanda Snyder, 160 Harmon street, would at all times be glad to hear from speakers and mediums regarding engagements for the coming season, and can assure them that their correspodence will be given just attention by the board of directors. The society is run strictly on business principles and all business meetings are under the supervision of regular par-

liamentary rules." J. K. Heckel writes from Jackson, Mich.: "Your paper comes freighted with good things. I find in it a grand exposition of both the philosophy and the phenomena of our grand cause. I would not miss a number of your paper. I went last evening to hear that grand old veteran, Frank T. Rip-ley. He had a hall full to the doors. The discourse was good, and the mes-

sages were marvelous, given as they were to entire strangers." John Thomas writes from Los An-geles, Cal: "John Slater, the world-

renowned platform test medium, celeprated the sixtleth anniversary of

kins, both as a spenker and as a soll-ltor foi' funds, and he got what he went after. Those sweet singers al-ways biring sweet harmony in the church, even in the mixed audiences that are attracted there. Nothing is more beautifully spiritual than to see and hear our good medium, Mrs. Mary Weaver and Mrs. Kirchner aiding in giving messages to this congre-gation. Br. Jones gave good mes-sage work, and another gentleman, whose name is now forgotten, gave a short talk. 3329 Vernon avenue is their present address.'

Correspondentwrites: "The meeting of the Society of Psychic Forces, Wilcox hall, 361 E. 43rd st., was a good one all through. The audience was good and attentive to the lecture by Dr. Wilkins, and enchanted by the presence of their favorite messagebearer, Mrs. Cleveland, who has again the message table. Beginning with Easter Sunday, H. F. Arnold, the eloquent speaker will take the rostrum of this society for the month of May. and mayhaps longer. The society is now organized, with C. H. McLean president; G. H. Sidwell, secretary; A. S. Cleveland, treasurer; and Mrs.

Isa Cleveland Message-bearer." R. W. Jones writes from Tacoma, Wash .: "The Tacoma Spiritual Society held its sixtieth anniversary exercises at Parker's Hall, in unison with the Tacoma Progressive Society. We had two very godd meetings, one in the afternoon and one in the evening. The Hall was taxed to its utmost capacity. The speakers were Mrs. H. E. Howe of England, Mrs. M. A. Steen of Seattle. Both speakers must be congratulated on the able manner in which they conducted the meeting. Their lectures were of the highest thought, and very logical The choir must also have mention. Its singing was appreciated by all. Solos by Mrs. Mary L. Stevens and Miss Gleason. There was also a duct by Mr. Stevens and Mr. R. W. Jones. We have also good music by the Misses H. and R. Hansen, and Miss Gleason. Both the choir and the musicians were under the able control of Mr. George Trust. The officers of the society are as follows: Geo. W. Mathews, president; George Trust, vice-president; R. W. Jones, secretary; A. L. Preeland, treasurer; trustees H. Savage, Mrs. M. Savage; anditing committee, Mr. Geo. Trust, Mrs. Alonzo Smith and Mr. H. Savage. The Tacoma Spiritual Society meets at

Oddfellows Hall, 7121/2 Pacific ave. every Sunday, evening. Circle 6:30 to 7:30. Lecture at 8 p. m."

Mrs. Dr. Caird writes: "The Illinois Sunflower Club will hold a business meeting at 2 p. m., April 14, at 70 East Adams street. Do not forget the date. All members are requested to be present. Matters of importance are to be discussed. We hope mem-bers will feel it their duty to assist this society in carrying out its plans to advance the cause of Spiritualism. Do not forget the tea party, April 28. Good mediums will be in atendance.

E.R. Fielding writes from Washington, D. C.: "Mrs Mary T. Longley speaks for the First Association for the month of April. She was welcomed by a large and interesting au-dience. She took for her theme "Soul Development." After her lecture she gave messages from the spirit side of life. All the messages were recognized. The Ladies' Auxiliary will give a progressive euchre at Mr. F. A.

Wood's in the near future." J. C. F. Grumbine will speak be-

Attention, Michigan Spiritualists. The annual convention will be held Lansing, Mich., May 8, 9 and 10, at the church of Our Father, corner of Capital avenue and Ottawa street. Every effort is being put forth to have this convention a success, and I hope each society in the state will feel it their duty, and do their part, which will insure success. MRS. EMMA SNOW HOYT,

Secretary M. S. S. A. Battle Creek, Mich.

FIGS AND PECANS,

Gives Health and Wealth! Fig chards and Pecan Groves pay a handsome yearly income for life. Figs pays from \$200 to \$400 per acre. Pecan groves at 10 years old worth \$1,000 per acre. I want a few Spiritualists to co-operate with me. Cergrown able to assume her place at tain land for sale now. Must act at the message table. Beginning with once. If you have \$250 to put in, write immediately. Please don't write unless you mean business and will put in the money at once. J. E. McMAHAL, Lock Box 98,

Homeland, Charlton Co., Georgia.

Not in the Temple Movement.

The Psychical Research Society of Grand Rapids, Mich., would like it known that they have no connection with the so-called "Temple Movement" part of the officers of the State Asso-In Grand Rapids. It has been said that we are opposed to it. Nothing could be farther from the facts in the case, as we are in no sense opposed to it, and certainly wish the promoters of it the greatest success. Our position is isimply this: Our mission and the purpose of our organ ization is the spreading of the gospe of Spiritualism, and we require a central location to accomplish this. A building in the location of the site selected by its promoters, would be of no earthly use to us, hence we have not joined the movement. We simply want our friends to understand the situation as it is. Yours for

and get into action. Spiritualism and truth. CHAS. L. ATWOOD, Secretary Psychical Research Society, 155 Broadway, Grand Rapids, Mich.

PASSED TO SPIRIT LIFE.

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

The transition of Mrs. Caroline There's a thing they call a knocker That's intended for a shocker Crosby, at the home of her daughter G. E Smith, at 1835 Rheta St., Mrs.

on Wednesday morning, April 8, removes another of the older and longtime Spiritualists of this city. She was a consistent believer, a quiet, lovely woman, a devoted mother, and the tender love between herself and her daughter was most touching. They had never been separated. She passed peacefully away, in the presence of her loved ones,, and when at the services the flowers and sunshine told of the beautiful knowledge that Death is the Angel of Life.. Mrs. Cora L. V. Richmond afficiated Thursday, at 1 o'clock. Her remarks were cheering, soul-elevating and eloquent, giving comfort to the mourners, and deeply interesting those not acquaint-

ed with the grand truths of Spiritualism. By request of deceased, cremation at Graceland followed the service.

Passed to spirit life on March 16

1908, in Tucson, Idaho, Mrs. Lorena

TO WHOM IT MAY CONCERN:

Mrs. Howell is a very earnest, ener-It is the earnest request of the Board of Trustees of the Illinois State getic worker and is now making arrangements for a congress of spiritual Spiritualists' Association, that those meetings to last about ten days, in who are holding ordination papers August, and to be held at Long Beach. granted by the Association, who can-Cal. Any one wishing information renot and do not see fit to speak a good garding this congress will please ad-dress her at 542 South Main street, word for the said association, and who instead are constantly "knock-(to use a common phrase), and Los Angeles. She is also the organ-izer of the "Spiritualist Relief Alsoing," striving to injure the Association, surrender the said ordination papers, clation" of Los Angeles. This society and confer a great favor on the officers is incorporated under the laws of the and enthusiastic members, and the state, and already owns two lots at Semi-Tropic Park. It is the desire of cause generally.

be well

world's Spiritualism.

ing glimpses of the real light of truth,

it is time to more closely organize,

T. WILKINS, President,

tion, 40 Loomis Street, Chicago.

THE KNOCKER.

maintaining of the society.

'Tis a human mind invention,

With an angel-like pretention,

We have knockers on the railing

Out upon the billows of eternity,

'Till we wish them at the bottom

But when all the knocking is upon

And the virtue of the knocker

were earnest workers in the Cause of

The speakers of the afternoon were

On Monday and Tuesday Mrs. Ida

S. Iyes, of Pasadena, Mrs. Elizabeth

Craig, Mrs. Weeks, Mrs. Wright, who

was a pioneer worker, and is dearly

Raymond are young mediums and we

as Spiritualists are always glad to

greet the young workers, and to bid

The musical program was fine. Mrs.

Henrietta Sanford, Mrs. Lettie Allen

and Miss Louise LaGrill, each saug

their way into the hearts of their lis-

teners. All were delighted with the

inspirational songs sung by Adelaide

Brooks, while Heath's orchestra cer-

tainly filled the air with ravishing

Mrs. Nettle E. Howell, under whose

inspiration the meetings were made

possible, was untiring in her

them God speed.

strains of music.

Will C. Hodge, of San Diego, and Dr.

Spiritualism in Minnesota.

Capp, of Covina.

longing, hungry souls.

Of the old ship, proudly sailing,

And their everlasting knocking

Keeps it slightly tossing, rocking,

There may be a proper mission

In the knocker's true position;

the pure, The true purpose and intention

seems to be of low invention,

things;

wings.

the sea.

obscure.

soul;

hind a prison

This is not intended to reflect upon the members of the society to build, the innocent, but is a reminder to the as soon as the money can be raised, guilty that unless they can co-operate a home for needy mediums and Spiritualists. Donations will be gratefully with the State Association conscientiously, it will be the honorable and received. The cost of membership is? only fifty cents, and the dues are ten the proper thing to do, and all will cents per month. It is so small that Every Ordained Minister should beall should feel glad to add their miter come a missionary for the association

to so noble a cause. In order that the readers of The that has seen fit to recommend them to the public, and should have the Progressive Thinker may realize the interest of the whole cause at heart interest taken in Spiritualism at the sufficiently to inspire them to the best present time in Los Angeles, please al they can do for brothers and sisters, ow me to say that on Sunday, March for societies auxiliary to the State 29, besides the large meeting held in Burbank hall, two other meetings were Association, to the Association direct to the National Association and the held, one a union meeting of the "Truth Seekers" Society and the Spir-There is no stone left unturned to

Itualist Progressive Society. even aid independent societies, on the Mr. John Slater also held a meeting in the evening which was so well atclation, with which affilliation can be tended that many people had to be mutual, but when it is so necessary turned away because unable to get that Spiritualists band together and into the hall.

Surely Spiritualism is not dead or do a little more than blow their vadying. It is very much alive. E. GERTRUDE LEPPER SMITH. rious horns, it is time to begin tightening the lines of organization, and Los Angeles. stimulating the chords of harmony.

It is time to laugh, when the world is so rapidly gliding our way; when THE MISSION OF SPIRITUALISM. orthodoxy is investigating and ac-We hail this anniversary of the cause cepting the phenomena of Spiritual-ism; when science is delving into the we hold dear,

Oh! how glorious its mission, how depths of her occult sea; when combeautiful its cheer. mon humanity has escaped from the It whispers sweet words of comfort to hoodwink of superstition, and catch-

souls by grief oppressed. bears a wonderful message, by angel lips expressed.

If the societies once thoroughly These dear angel voices tell us in organized, and now defunct, will get well known tones, behold, in communication with our worthy We are not dead, we still live and we Secretary, Miss Eugenia Rouble, 567

love you as of old, E. 62nd Street, Chicago, they may We come to you in your sorrow, we have something done in their section once more to the resurrection and

come to you in your joy, We bring to your souls sweet rest, from the troubles that annoy.

Illinois State Spiritualists' Associa-Listen, dear ones, there is no death; life goes on forever,

Yesterday, to-day, to-morrow, onward, upward ever; We clasp the hands of those above,

still reaching to those below, tender loving, helpful hand, while

Of the moral and harmonic side of cheering words we bestow.

Though invisible to mortal sense of And a pair of ever-sprouting little

sight and of sound, Though you feel not our present, yet our souls with love abound.

And we hover near you, dear ones,

with longing beyond control. To sever the yell between us, and meet you all soul to soul

The veil, though so misty and thin,

that hides our souls from yours, Is failure to comprehend the truth

this knowledge procures. You try with physical senses to dis-

cern spiritual things---You can just as easily fly without the

aid of wings.

For each physical sense there is a spiritual counterpart;

The eyes of clay sees only clay. Oh! learn this truth by heart.

Now, the right place for the knocker Develop the spirit senses, as you have locker, each mortal one Until all he venom oozes from his It will rend the veil between us, as Until every vile vibration nothing else has done. Of the being's own creation, Shall return its drug to his own Many there are among you, whose spirit senses are clear, And grand are the visions and dreams, fountain bowl. DR. T. WILKINS. that to your souls appear. THE SIXTIETH ANNIVERSARY. And gladly we crowd around you, that you may quickly bear, Enthusiastic Meetings Held at Los Each message we give through you, to Angeles, Cal. our loved ones ev'rywhere. Los Angeles this year celebrated We pray for power to forward the Cause we hold so dear; It will live! Invisible hosts proclaim he anniversary of Modern Spiritualism in grand style, March 29, 30 and it loud and clear. 31, three sessions each day. The meetings were under the au-Oh, sing you glad songs of freedom and trust in God's mighty laws, spices of the People's Psychic Society of Los Angeles, and they were held in Burbank hall. The attendance tax-Have faith, ye mortals, and believe in the triumph of our Cause. ed the full capacity of the hall. The able president of the People's Do not falter in the struggles; tell to Psychic Society gave the address of all the glad tale, That justice will win the battle, truth welcome March 29. A beautiful anat last will prevail. niversary poem written for the occasion was read by H. O. O'Blennis. The

April 18, 1906

splendid meals were served twice each

in the vicinity to make themselves a mosting there.

all the Spiritualists residing there and sages. The next meeting will be held Easter Sunday evening. Everybody known to him with a view of starting requested to wear a flower and bring harmonious conditions."

Modern Spiritualism at Metropolitan hall, Spring street. The large hall was packed, and thousands of people were turned away, and that despite the fact that there were a great number of Spiritual meetings elsewhere in the city. Mr. Slater was at his very best, and from 8 o'clock until the service was over, he held his audience as with a grip of steel, with the many amazing and accurate tests and messages from were many, and very beautiful. Mr. Slater was presented with an even hundred bouquets of flowers by his many friends. Never before in the "City of the Angels" has Spiritualism had such a triumph as at last night's meeting. Mr. Slater will be the platform medium at Burbank · hall tonight (Monday), and to-morrow evening, finishing with all the other socleties in a grand combination meeting as a befitting climax to the celebration of the sixtieth anniversary.

Success to The Progressive Thinker and all Spiritualistic societies for the coming year." Correspondent writes: "The second monthly Mass-Meeting of the Chicago Spiritualists' League, Saturday even ing, was as much of a success as any former meeting, and did a grand mis-sionary work, as was shown by those who joined, both as members and mediums. Over 300 people were pres-ent in the evening, and the Blue Room of Handel Hall was well filled in the afternoon. President Burgess was

at his post with his usual flow of good humor; the music by the Richards Family Orchestra was all good; the the invocation by Mrs. Seabold, was splendid; the two poems by Dr. Wilkins in the afternoon and the one, "Let's Do a Little Sweeping" in the evening were all appreciated; the essay by A. M. Griffen was good and lecture by Dr. George B. Warne was full of food for the gungry; and the zither solo by master Robert Steahler was exquisite. The speakers in the afternoon were A. M. Griffen, Dr. T. Wilkins, Dr. Burgess and at the closing Miss Eugenia Rouble made a few remarks on the Lyceum question

The message mediums in the afternoon were Mrs. L: Kooburger, Mrs. A. W. Bloom, Mrs. Vaughn, Mrs. Squire, Mrs. A. H. Koots and Mr. Hillis. In the evening Mrs. Weinicke,

pastor of the Starlight Spiritualist Society, gave a number of splendid spiritual messages, as did Mrs. Mary Weaver; the latter read from artiles. The singing by Miss Lenzen, in Solos and in the duets by Miss Lenzen and Mr. Arthur Hooper, was fine. The piano solo by Miss Bessie Birdie Kaplan, was grand beyond description. The violin solo by Carl Richards was good. All in all, the meeting was a howling success, financially, educationally and socially. Another is announced for Saturday, May 16, Be prepared for a good time, and look

for further announcements."

alming at the Century Mark. D. A. Richardson now lives at Dor-set, Ohio, and he would like to have Wrs. Longstaff have given loving mes-black would like to have Rev. Demby, was not in the best con-dition, but did his part well, just the same. He was assisted by Dr. T. Was such interest manifested in the work.

fore the Connecticut Spiritualist Convention which meets in Hartford, souls whose honesty and grandeur May 2 and 3, for the fifth consecutive engagement. He is at present speaking to crowded houses in Providence, R. I., and Boston, at 7:30 p. m. and 11 a. m., Sundays, Mrs. C. Seinsoth writes: "The

Church of Divine Light, Brooklyn, N. Y., held a special service on Sunday evening, March 29, in commemoration of the 60th anniversary of Modern Spiritualism. The rostrum was most beautifully decorated with flowers sent by the members and friends of the church. The sermon delivered through the pastor, Rev. Emma C. Resch, was enjoyed by the large gathering, and many strangers were reached with messages from their de- of Portland, Oregon. parted loved ones. The solos rendered by Mr. P. J. Loeb were very inspiring. Our building fund is growing, and we hope in the future, when we shall have our own church home to do a work greater and establish more firmly the religion of Christian Spiritualism. The Progressive Thinker for sale at all services."

The First Church of Spiritualists of Pittsburg, Pa., held its annual election on April 6th, and our good, staunch brother, Mr. C. L. Stevens, was elected for the fourth time, president; vice-president, Mr. G. Resch; second vice-president, Phil. Zeig; treasurer; W. J. Hammond secretary, William Fetzer; trustees for one year, Miss C. M. Finch and Mrs. B. Pressing; two years. Mrs. Jas. Dixon and Mrs. E. Jones. The members unanimously elected our sisters, Mrs. S. Myran and Mrs. C. Maul and brother John Grayburn to life membership on our church board. The Ladies' Aid of our church elected for president, Mrs. G. A. Resch; vicepresident, Mrsi Phil Zeig; 2nd vicepresident, Mrsic E. Jones; treasurer, Ars. C. An Porter; and secretary, Mrs. E. Rowelli Trustees, Mrs. H. Zeig, Mrs. Mary Auli Mrs. Kate Taylor and Mrs. M. Marker. Lyceum Guide, Mrs. William Fetzer. Services Sunday at 10?45 a.em. and 7:45 p. m.

Ernst Armsburg officiated at the anniversary services at Williamsport, m : ub

Mrs. Maggle Henry writes: "At the Iniversal i Occult- Society, our meetings are well attended, both afternoon and evening. On the 5th in the evening, we had a fine discourse from Dr. George B. Warne. Dr. Burgess gave some finelimestriges as well as Madame Lucile Delloux and Mrs. Wagoner and your correspondent. We always have good music as the Madame is a fine planist. Walter Abeles, the young violinist, favors us with several selections. Dr. Burgess will speak for us the 19th. Do not forget the No., 77 East 21st."

Rolla Stubbs writes from Long Lake, Minn : "I am pleased to report ists keep on increasing, and it, is plainly evident that they will soon have to get more room. The Pastor, Rev. Demby, was not in the heat con that our society organized a Children'

Moe. Mrs. Moe was one of the gr beamed in the eye and illumined the face. Your correspondent knew her from infancy, and was ever proud of her friendship and good will, giving her my highest esteem at all times. By her request I officiated at the funeral service in the city of Portland, Oregon, on March 23, and the chapel was well filled with friends and relatives on that occasion. The floral offerings were most beautiful indeed, the grave being covered with the loveliest flowers to be had in the city. Mrs. Moe was the daughter of Mr. and Mrs. O. B. Terry. She was the grand-

daughter of Mrs. Sarah Lucas, one of the pioneer Spiritualists of the city REV. G. C. LOVE.

Mrs. Augusta Hunger, beloved wife of Mr. C. D. Hunger, passed to spirit life from her home, 2933 W. 14h st., Cleveland, O., March 26, 1908. Mr. Hunger is a well known photographer of this city. He wes president of the speakers of the morning were Mr. J German Spiritualist society, also C. Craig, Prof. Raymond, Rev. R. E. president of the Lake Brady Camp Coon, Mr. John Slater. An inspira Association for a term of years. The tional song was sung by Adelaide Ken-Rev. Mr. Bradley, pastor of Pilgrim yon Brooks in the afternoon, and an Presbyterian Church, assisted in the inspirational poem was given by Mrs. obsequies. The floral tributes were E. Gertrude Lepper Smith. Both Mrs. many and most beautiful.

FRANCES H. SPALDING

Mrs Martha A. White, wife of Haroe P. White, passed to the higher late home near Flat, life from her Ind., March 26, 1908, having suffered by the affliction of tuberculosis. Mrs. White was 39 years old. The Friends' Church of Fiat was crowded to its utmost capacity by friends and neighbors to pay their last respects to one they all loved. The floral offerings were beautiful. Her body was laid to rest in the pretty Masonic Cemetery, at Pennville, Ind. The services were conducted by Sarah A. Crossfield.

TWO INTERESTING WORKS.

were first of all the world-renowned I have just published two fine little platform test medium, John Slater, books dealing with living issues of the who certainly gave some marvelous time, entitled as follows: Book No. 1, demonstrations of spirit power. Our Socialism Summarized, Defined and local workers were Mrs. Sanford Johnson, Mrs. Mary Vlasek, Mrs. trgued;" Book No. 2, "End of Cap-Italism and the Triumph of Social-Weeks Wright, Mr. Will Green, Mrs. ism." A Story in Masquerade. These Dr. Hutchinson, Mrs. Dr. Evans, Mrs. books are supplementary to each other. Price of Book No. 1, 25 cents; Mary Green (formerly Mrs. Suydam) the well known fire-test medium of No. 2, 15 cents; of both, 40 cents. years gone by, and Miss Freda Geltzer. These books show up clearly the Both Miss Freda Geitzer and Prof.

vils of the present, the evil of money and how eliminated, how the conflict between capital and labor may be brought to an end; how universal brotherhood may be realized, labor duly rewarded, and distributive jus plenty; and happiness come to all. tice Address, DR. WM. J. HILL, Petoskey, Mich.

qiim Suos V '931eqO eqi eAib 10 solo, dust and chorus, by John W. Ring, arranged by M. H. Bauer. Price 85 cents.

We join in your songs of trumph, we join in your hymns of praise. We'll join the hosts to victory, and

victory's banner raise. E. GERTRUDE LEPPER SMITH. Los Angeles, Cal.

Brooks and Mrs. Smith were formerly What All the World's a-Seeking, from St. Paul, Minn., and both are RALPH WALDO TRINE. daughters of pioneer mediums who

RALPH WALDO TRINE. Each is building his world from within; thought as the builder; for thoughts are forces.--ubite, vital, irresistible, omnipotent,--and according as used alo-they bring power or impotence, peace or pain, success of failure.--From Tidle-page. The above books are beautifully bound in graverthen raised dioth, stamped in deep old green and gold, with git top. Frice, \$1.26. For sale at this ounce.

Hon. J. L. Dryden was the speaker at the evening session, and Mrs. San-From Dream to Vision of Life ford Johnson gave many messages to

> By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Sig-nificance," "The Outlook Beautiful," etc.

loved by all who know her, and Mrs. Vlasek, pastor of the Progressive Spir-itualist Society, were added to the list of workers. The message bearers This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what it it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a certain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price \$1.00 net.

AFTER HER DEATH.

The Story of a Summer. By Lillan Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00.

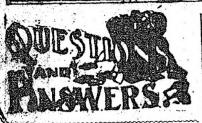
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By Thomas Carlyle. A remarkable book by a remarkabl man. Marked by terse strength ci-vigor, deep thought, philosophy and d Chas B. Newcomb Excellent in to make every one comfortable and matic tensity of earnedness. A note to make having, Under her able management Excellent. A fins edition in (

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NAME THE BABY,

BARTS _ J. Swowy



This department is under the mandetement of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

OTE-The Questions and Answer host of redonts, that to give all equal hear compels the answers to be made in most condensed form, and ofter ind compets the answers to be made in the compets the answers to be made in the most condensed form, and often ofterness 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-ary with waiting 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.

delity. Everyone and all are treated with equal favor. NOTICE-No attention will be given inonymous letters. Full name and ad-dress must be given, or the letters will root be read. If the request be made the name will not be published. The churcispondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what-ever thormation I am able, the ordi-nary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

John H. Marvin: Q. I have just finished reading a book entitled "Death," the Meaning and Result," By John K. Wilson, an attorney of Bradford, I greatly desire to know if the Pa.

tatements of this book are true? A. We have been informed by hose who had opportunity of knowng, that all parties concerned were irreproachable in character, and that manifestations were as stated. Yet' these were of such exceptional character, and unlike everything else tal shore. they should be examined with greatest

caile before acceptance. I am informed that Mr. Wilson has departed this life, and the book is difficult now to obtain.

most

A. J. Brooks: Q. There lives a inan in our town who in his young days lived in Mexico, and learned, to speak the Mexican language, but not having spoken it for twenty years he had forgotten it. It became neces sary for him to have a surgical oneration performed, and when the doctors put him under the influence of other, he began to curse them in the Mexican language. Was it a Mexican spirit that made him speak?

A. It is the most ready explana-Mon that this man was under the induence of a Mexican spirit, and had he never heard the language spoken this would be the most plausible, if not the only theory maintainable. But he had been proficient in that language, and was unable to speak it because of disuse. It was not forgotten, only overlaid with the new speech-he had learned. The facts which have been gathered in volumes on psychology, show that no impression made on the mind is ever forgotten. The experiences of years long past are brought into vivid reality by sudden shock or disease. An unlimited number of instances might be presented, parallel with this.

This man normally had allowed his early language to become obscured by his new form of speech. The chloroform awakened the memory of the words to express the thoughts.

It is a rule in scientific research, spiritual as well as physical, to take the lesser cause, if it satisfactorily ex-plains, rather than the greater. If

A .--- When we say: "The spirit life is a continuity of this," the sentence is not very correct in form. But expressive of a fundamental truth of the spiritual philosophy. The meaning of continuity is "uninterruptedness" (Century Dictionary). This continu-ity is not necessarily infinite and Spirit Control. nence may be applied to a mortal as well as immortal. It applied to the life of an immortal, we should say "infinite continuity," of life. rizer upon occult phenoment: On the

T. McM .: Q. Is it true that there and searching intellectual processes, are more deaths at the ebb of the tide a student and analysist, who had la-than at any other time? than at any other time? A. Facts appear to confirm this generalizations based upon insuffi-

belief. F. G. Fairchild says that cient data. during five years he noted the hour | It is not apparent, therefore, from all but four (who died of acoident), relates that it unduly impressed his went out with the ebb of the tide, mind or that is led him to a further "I who have sat with my finger on traffiching with the mind or that is led him to a further such a start of the sate of the "I who have sat with my finger on trafficking with the unseen world of Amy Buchanan was inducted into the the wrist of many a public patient, spirits. And this is the more remark-and noticed the pulse rise and ble because the shades which respond-strengthen, or shuk or vanish, with ed to his demand for a "message," the turning of the tide, know that it were among the most august in the is a fact." Of twenty-one cases of annals of the dead. He simply redeath registered on the sea-coast of cites the incident in the course of his to the candidate for the pastoral of-Long Island, at Orient, by Capt. D. B. posthumously printed history of the Edwards, I find that with only four reconstruction period in the South exceptions, the aged, or those who and commits himself no further. exceptions, the agen, or those who and commits infinent to further. were suffering from long sickness, died at the ebb of the tide. These while Schurz was on the way to Wash-cases were taken as they came, and afford an average that may be depend-ington to consult with President John-son with reference to the position the latter had taken in the North Caro-

Not that the coming and going of lina proclamation. He had, stopped the society gathered to do honor to the world has special influence. The Dr. Tiedemann, son of the eminent cause is more profound and blended professor of medicine at the University taken up for the National Association, was the cause of the context of with the force of gravitation. Not ty of Heidelberg. Dr. Tiedemann, only is the ocean agitated and piled seems, while himself a skeptic, did up beneath the moon; the deeper and not discourage his wife from holding more elastic aerial sea is more strong- seances in their home, and it was a ly fluctuated and electric and magnetone of these that the episode recount-

ic conditions change with certain pe-led took place. One of the daughters, riodicity, The maximum of positive a girl about fifteen years of age, had force is attained at high tide, and the developed powers as a "writing menegative at the ebb. The vital forces dium" and various readings were are stimulated by the positive conditions, and when this recedes to the "Finally," the writer goes on,-

negative the soul ebbs from the morwas asked by one of the family if I would not take part in the proceed-It is well known that many diseasings by calling for some spirit in es are aggravated by the approach of whom I took an interest. I consented night, while others are most severe and called for the spirit of Schiller. during the day. Nervous diseases are For a minute or two the hand severe during the negative pethe girl remained quiet; then she wrote that the spirit of Schiller had

riod of night. The spirit moves in the cycles of its changing environments. It circles wrote that the spirit of semiler nau-come and asked what I wished of him. I answered that I wished him, by way of identification, to quote a riod of night. those of day and night. .Human life verse or two from one of his. own has its four seasons, and experiences works. Then the girl wrote in Gerand treasures the varied inpressions man the following: it receives, and responds like a harp to Ich hoere, rauschende Musik, das

the influences which beat upon it. Schloss ist Von Lichtern hell. Wer sind die ALCOHOL ! ALCOHOL ! Froelichen?

Its Arraignment by the Lamented We were all struck with astonish-Col. Robert G. Ingersoll. ment; the sound of the language was much like Schiller's but none of us re-

'I am aware that there is a prejumembered for a moment in which of dice against any man who manufac- Schiller's works the lines might be tures alcohol. I believe that from the found. At last it occurred to me time it issues from the coiled pols- that they might be in the last act of onous worm in the distillery until it 'Wallenstein's Tod.' The volume empties into the jaws of death, dis- was brought out, and, true enough, honor, and crime, that it demoralizes there they were. I asked myself, everybody that touches it, from its 'Can it be that this girl, who, alsource to where it ends. I do not be- though very intelligent, has never lieve anybody can contemplate the been given to much reading, should being prejudiced have read so serious a work as 'Walwithout object against the liquor crime. All we lenstein's Death,' and, if she has, that have to do, gentlemen, is to think of those verses, which have meaning the wrecks on either bank of the only in connection with what prestream of death, of the suicides, of the cedes and follows them, should have insanity, of the ignorance, of the des- stuck in her memory??' I asked her, titution, of the little children tugging when the seance was over, what she at the faded and withered breast of knew about the Wallenstein tragedy, weeping and despairing mothers, of and she, an entirely truthful child. wives asking for bread, of the men of answered that she had never read a ing to render an equivalent therefor genius it has wrecked, the men strug- line of it.

line of it. "But something still stranger was in make a sacrifice for the cause they journey called life. If not so, why is all came true," and so on without gling with imaginary serpents, progling with imaginary serpents, pro-duced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the spirit of Abraham Lincoln. After sev-not the bonest mediums and speakers on the bonest mediums and speakers prisons, of the scaffolds upon either bank, I do not wonder that every wrote that Abraham Lincoln's spirit called Spiritualists who talk so much thoughtful man is prejudiced against was present. I asked whether he about the public workers having such this damned stuff called alcohol. In- knew for what purpose Président an easy time, would not think of livtemperance cuts down youth in its Johnson had summoned me to Wash- ing on what the average Spiritualist vigor, manhood in its strength, old ington. The answer came: "He lecturer and medium has to live on toage in its weakness. It breaks the wants you to make an important day. There is no work in the world father's heart, bereaves the doting journey for him.' mother, extinguishes natural affec-"I asked where that journey would paid as that of a public worker in take me. Answer: 'He will tell you Spiritualism. tion, erases conjugal love, blots out filial attachment, blights parental hope. It produces weakness, not strength; sickness and not health; death, not life. It makes wives widows; children orphans; fathers fiends; and all of them paupers and beggars. to what President Johnson's inten-It feeds rheumatism, invites choltion with regard to me was.) era, imports pestilence, and embraces idleness, misery and crime. It fills asked whether the spirit of Lincoln workers would do likewise, there had anything more to say to me. The would be no problems of a financial and demands your asylums. It en-genders controversies, fosters quarrels struck me as a foreit tites.' This I find the chief needs of our cause struck me as so fanciful that I could are as follows: and cherishes rlots. It crowds your penitentiaries, and furnishes victims hardly suppress a laugh, but I asked penitentiaries, and furnishes victims for your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highway-man, and support of the midnight in-cendiary. It countenances the liar, respects the thief, esteems the blas-newer: And the conversation ceased. The set of the midnight in-that I should be a senator of the lighway is the society. If the united effort of many. People say sometimes: "They don't seem to be doing anything in the society. If respects the thief, esteems the blas-phemer. It violates obligation, rev-erences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring; helps the husband to massacre his wife and the child to ever doing so. But to forestall my grind the parricide ax. It burns up men, consumes women, detests life, narrative-two years later 1, was surcurses God, despises heaven. It sub-orns witnesses, nurses perjury, defles the jury box, and stains judicial er-which took me to St. Lonis, and in mine. It degrades the citizen, debas- January, 1869, the legislature of fied neither by nature nor training es the legislature, dishonors states- Missouri elected me, a senator of the es the legislature, dishonors states-men, and disarms the patrlot. It the United States. I then remember-brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence friend Tiedemann in Philadelphia, of a fiend it calmin surveys its fright which, during the intervening years I ful desolation and unsatiated havoc. had never thought of., I should hardly It polsons felicity, kills peace, ruins have trusted my memory with regard morals, blights confidence, slays rep- to it, had it not been verified by utations, and wipes out national hon- friends who witnessed the occurar; then curses the world and laughs rence." at its ruin .--- It does all that, and As to the interview with President more in it murders the soul. It is Johnson on the following day, Mr. the sum of all villainies, the father of Schurz discovered that the President all crimes, the mother of all abomi- was eager to discover the temper of nations, the devil's best friend, and the people of the gulf states with a view of determining whether their God's worst 'enemy." constitutional relations with the gen-"Spiritualism, and the Law." A eral government might be quickly re-Series of Papers Compiled from Legal stored. Schurz he had selected to Authority by the Hon. Charles R. collect information on the spot. Schirm of Baltimore, Md. This pam-"The President's request came as Schirm of Baumore, int. This pain phiet is one that every Spiritualist should read. It is a subject that peo-ple are not familiar with. Price, 25 War, store was still Secretary of War, to cents. "Immortality, Its Naturalness, Its learn whether the proposition made to Possibilities and Proofs." By J. M. me by the President had been sug-Peebles, M. A., M. D., Ph. D., Contains gested by him. He assured me that the address rejected by the Philosoph- it had not. In fact, he was as much ical Society of Great Britain, with In- surprised as I was, but he advised me troduction and Explanatory Letter. | most urgently to accept it at once." troduction and Explanatory Letter. Price, 15 cents. "The Spiritual Significance, or Death as an Event in Life." By Lil-ian Whiting. One of Miss Whiting's most suggestive, intensely interesting, posed to that which the President spiritual books. It is laden with rich, seemed to favor.

THE CAUSE AT JACKSON VILLE, PLA IT WILL BEAR REPETITION. The Remarkable Experience of Carl

Letter from Dr. John C. Wyman, Formerly of Brooklyn, N. Y. Schurz as Related in McChure's Magazine .- A Clear Cut Prophecy and Its Realization in a Most Ex-

traordinary Manuer, Illustrating Ludije: 3. 1'14 . A. Mr. Schurz was in no sense a theo

THE PROGRESSIVE THINKER

contrary, he was a man of sturdy

tion, and man's brain is teeming with quirers to my card on your eighth

most sacred places—into venerated coming addressed to 315 South crypts and sanctuaries, where never street, which is not correct, and which e," clety in this city. Mrs. Addie Burdge be offored the invocation. Wm.~F rest ot the candidate for the pastoral of the fice, and Mrs. Lohman, of Chatta than appropriate address, followed by the arbitrare address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t also appropriate address, followed by the society gathered to, do hanse t address the fill appropriate address the base interventions in Provide and Marching; Banners, Stand-tamonites wefer ended, a collection was t and to stit, dollars. Refresh t monites wefer ended, a collection was t address closed the good cheer of this pleasant eyening. This society is a member of the National Association, that a bundance closed the good cheer of this pleasant eyening. This society is a member of the National Association, and is ally a and worthy representiative of the Splittualist cut in Jacksonville, where a great deal to prejudice exists concerning. This stark ed bange. The society approne to thaw which directy the approne the sopiritualist cut office of pastor of the Zuleika Spiritual before profane eyes have dared to occasions delay in the delivery of

Signs of the Times.

"Watchman, tell us of the night, What the signs of promise are? "

in Jacksonville, where a great deal starved beings. of prejudice exists concerning the Spiritualist cult.

Mrs. Buchanan has been a faithful medium for the spirit world for four-teen years in her public capacity, and is' certainly one of our finest trance mediums and nevchometrists. 'Spirit Felicia Hemans, the poetess, gives beautiful addresses through entrance-ment. Spirit George Christie demonstrates very convincingly through trumpet speaking, and Bright Star, a On the other side of the question, lovely Indian spirit, is a genial and truthful message bearer for the higher spirit and spirit friends to communicate with mortals. The outlook for our beloved ' cause in Jacksonville, Florida, is favorable and much good work is to be expected from the Zuleika Spiritual Society from the Zuleina in the near future. DR. JOHN C: WYMAN.

WORK IN OKLAHOMA. To the Editor: The "society has

ines on which some souls are mount-ing sublime heights of goodness and power, and these in each age a step the distinguishese of the work of good and noble spir-its. engaged me to assistany mother in in advance of the preceding one, and I dislike self-laudation or aught that carrying on the work for the month in each we behold the beauties of re-incarnation, and of better ages yet to come, and when this cyclone of war will for this once, mention a little of of April. 4 ft. During the absences fromt Lawton the society there will held no puband rumors of war will have swept my own experience in this line. lic meetings, but will endeavor to away almost helpless manhood, and I am in the present days receiving build up the membership in order that banished tortures and anguish of af- numerous letters from old-time pa-I may the more effectually carry on the work when I return;

fliction that inharmony, war, disease, trons and friends, made so by cor-and death engender, we may look respondence, whom I have never per-The Church of Spiritual Light at Lawton is not strong in numbers, around in the world and behold where sonally met. These writers, one and Lawton is not strong in their desire but there are a few zesions workers who are in earnest in their desire that Spiritualism may gain a foot-hold in that eity. Such an organiza-tion can accomplish more good than one stronger in numbers, but com-binds will build their nests in the posed of those selfish. Spiritualists who want to get all the befine therefor a ling to render an equivalent therefor a l

A WORD OF EXPLANATION.

Letter from Mrs. M. T. Longley, of The signs of the times-what are Washington, D. C.

they? There has never been a period in There has never been such gen-To the Editor: Having thent two months in Florida's singly clime in search of health and recipediation, I rejoke to say that I, am galaing b strength in this delightful, climate. a month's feast of solendid se, enjoyed a month's feast of solendid b to ask again for an extension of your to ask again for an extension of your courtesy and kindness in the matter of setting the public right concerning ocean of human thought seems lashed into foam of discontent "along" the enjoyed a month's feast of solendid but recently seemed as or readily somed as of the another with the solend to ask again for an extension of your courtesy and kindness in the matter of setting the public right concerning but recently somed as of the another with the solend to ask again for an extension of your courtesy and kindness in the matter of setting the public right concerning to cash again for an extension of your courtesy and kindness in the matter of setting the public right concerning the readings by mail given by my guides. Not a few of the friends who read my letter on "Home Again" in The Progressive Thinker, evidently do not scan your advertising columns, since so "many" To the Editor: 1 feel constrained lectures by J. Clegg Wright, Mrs. but recently seemed as impregnable advertising columns, since so 'many' Morrell, Dr. Jus. M. Peebles, as the mountains' Modern liberty have written to ask concerning my carrie Twing, Grace M. Brown and gives license of flicinght, and no sub-others. Coming from Lake fielen to ject is too sacred for close investiga-Jacksonville ten days ago it was my tion, and man's brain is teeming with quirers to my card on your eighth

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Phil-caophy. Price, \$1.25; postage, 10 cts. This Evolution of Trike Gold and Christ Ideas, Price, \$1.25; postage 10 cents. EMMA ROOD TUTTLE

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Washington, D. C.

nonth

notice, almost. Our great cities Spirit Pierpont on that which directly swarm with badly organized, half starved beings. Spirit Pierpont on that which directly concerns spiritual development, me-diumship, the inner growth, obses-what means all of this commo-tion? Is the world growing worse, and is our civilization a failure? Charity, the white-winged dove, seems to have folded her wings, and is resting from her labors; poverty stalks abroad; want gazes with plead-and graft go side by side with honesty in friends or teachers of experience and graft go the question, and graft go the question, on the question, their perplexities, cares and trials, and graft go side of the question, their perplexities, cares and trials, and graft go side of the question, the with gates or teachers of experience and graft go side of the question.

On the other side of the question, the world was never so blessed with grand enlightened men and wo-men as now; never such än array of noble thinkers, philosophers and scholars; while each former age pro-duced its few this has its multitude. Out of the clashing of time, affairs are evoluting a noble type of man-harmonies, there is a divine har-mony radiating and glinting the harmonies, there is a divine har-this respect, they deal a blow to a mony radiating and glinting the beautiful and most comforting section

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we can explain a manifestation without appeal to spirits, we must do so. We gain nothing, rather weaken our case, by introducing evidence, which is not unequivocal. There is such an abundance of proofs which admit of no other interpretation, we can well afford to retain only that to which no objection can be urged.

Anna Stockinger: Q. It has been declared by Catholics and Protestants alike that the Italian assassin of the Denver Priest was a "Socialist-Anar-This has led me to reflect chist.' that their man Jesus was a Socialist in so far as teaching that each should do to the other as he would wish to be done by, but was he not morean Anarchistic Communist?

If the Biblical account of the temple scene is true, did he not use violence against the money changers? If his ideas were carried out, that all persons should enjoy their property in common, governed by no law cept the golden rule, would not the two most fearful words in the English language (Anarchistic Communism), describe almost exactly the manner in which the nominal founder of the Christian Church teaches us to live in our social relations?

The Essenes, according to all accounts, were full-fledged socialists, and Fourier added nothing to their tenets. The "Early Christian Church" was to all intents and purposes an Essenian organization. In fact, the Essenes-were lost in the Church. It was the same society under another

I am not endorsing Socialism, but when Christians repudlate Socialism, they repudiate the foundation of their Socialism will have to bear faith. the obloquy of the crime of this assassin, as it does of the acts of the demented Nihilists of the world-Nihilists because goaded by unbearable despotism and turning in blind, misguided rage on the tyranny they see no other means of escaping. mentable, abhorrent and should be repudlated by everyone who has the use of socialism at heart. As religious cause cannot win by unrighteousness, and assassination of tyrants, indirectly sanctions tyranny, and seats other tyrants more securely on their

thrones. E. M. M. Q. What books give most reliable information on early church history? I mean free from church influence?

A. Mosheim's History of Christianity in the first four centurless, and Giblion's History, advertised in The Progressive Thinker, are perhaps all Of course this correspondent desires. the authorities on which Mosheim relies are doubtful, but they are the best there is-all there is. The same may be said of Gibbon's sources of information, but he brings a masterful critical mind to their interpretation.

Geo. Lancey.-Q.-Can the phrase, "continuity of life," be used in reference to life outside of or apart from the mortal form, not necessarily meaning immortality?

Sec. 1.

Se Static and restation

as hard to discharge or as poorly

to-morrow.' I asked further whether I should undertake that journey. Answer: 'Yes, do not fail.' (I may add, by the way, that at that time I When a public worker refuses pohad not the slightest anticipation as ganda worker, that he may devote he is doing his part. He is making a "Having disposed of this matter, I sacrifice if you please, and if the lay

1. Every Spiritualist should bebrains and more activity than you. 2. Fraudulent mediumship, and the disgusting mouthings of would-be inspirational lecturers, who are qualias the other. A fraudulent medium can do the cause no more harm than the uncultured egotist; who insists on boring the public with his unintelligible conglomeration of words. It is a fact that some Spiritualists will support fake seances and murdering the English languager quicker than honest, intelligent effort, v.

3. The literature 19f . Iour movement is neglected. Wey have about three good papers, reach of which costs a dollar a year. It would not hurt any Spiritualist^d to Atake all three, but few take even 'ofie! The Spiritualist press has done more than any other single factor in alding the

growth of Spiritualismi e It i deserves the support of all Spiritualists. Spirthat support legitimate Spinitualism,

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that support legitimate spantansan, anyste are sent to sweden. Sweden whether individual messages will burg. Its authenticity, credi and take bundles of them, for dis-tribution. Every Spiritualist, should have a pocket full of current papers the famous mystic and writer, was to give away to people who seem a exhumed in London, Eng., April 7, I and ALL genuine mediums give what John E. Remsburg. Just the little interested, but who are not convinced. This part of our work is too for final burial on Swedish soil. The seek light from above. I give no per-much neglected. Every Spiritualist remains were taken up from the sonal sittings at my home. My time should give it more careful attention.

Spiritualists endorse the Journal of Square, where they were deposited in on. The N. S. A. headquarters pre-man as a Spiritualist paper, even 1772. Services were held over the sents a most attractive appearance, after its editor, failing as a defender body that afternoon, after which it of fake mediums, has practically re-nounced Spiritualism. MIL TON BAKER Swedich untiler Fylaia for transit to social well with close its service of the MILTON BAKER Sweden. Muskoges, Okla.

"I have said and will not recall the ronto, Canada. At the latter place we words. Though all my future remain un- tleman whom I had only known by

blest. That the path of thorns o'er which I ter; as we were strangers in Canada, have trod, Was for my present life the best, him to be a good man and true Spir-

For I never should have found the itualist, asking him to recommend us

golden goal'

of life.

Rose L. Bushnell Donnelly. Los Angeles, Cal.

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It is disgusting to think that some ble in the Swedish church in Princes The work in Washington is moving where it will be embarked on the their God-given work. The First As-Swedish vruiser Fylgia for transit to sociation will close its service for the Esperance and Rev. B. F. Austin.

readings; I am their amanuensis. The

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simplicity and lucidity, and perfectly naive. Without hesitation, as without shrinking, he tells his story, and, even when describing excommunication and the actual and reputed effects of it, he does not flinch, but discusses the matter as another man might discuss the properties of a metal or the proceedings of a worm. If you disobey the "Index," that is to say, if you read certain proscribed books, or keep them sympathetically or out of curiosity in your possession, or if you cultivate Spiritualism, you may be excommunicated. But you will escape if you keep the books only while you are engaged in binding them, or

Any three of the Fourteen Premium Books you may order, price \$1.15... Any four of the Fourteen Premium distributing them in business. Books you may order, price \$1.50. Any five of the Fourteen Premium Excommunication is a very severe thing, says Dr. Hurley. The person under the ban is deprived of all the "means of grace" while he is alive, and of Christian burial when he is dead. When church and state were so connected that the state was the right hand of the church, the hand came down upon him, armed. "The writings of the heretics of the early church (how early?) and of the Middle 'Ages were given to the flames, and they themselves imprisoned until they made a full and public retraction of their erroneous teachings," says Dr. Hurley. "But nowadays things are changed," he coolly adds; and "the state no longer tenders to the church that allegiance and obedience to her, that it did in former times," when, "after the church had pronounced a person guilty, the state was ready to use the " scourge." Alas, for those good old days!

The documents under examination are almost entirely concerned with books. Books appear to have always been the bogey of the

Papacy. Even the Bible had to be the right version or the right transfation. It was a sin and a crime to read any other unless you were a professional theologian, using, it for critical and educational purposes. Here is a portion of Dr. Hurley's summary of the Index on this point : "Are we free to read and use editions of the original texts of the Sacred Scriptures published by non-Catholies? No: such editions are strictly forbidden to the general public. Would we be permitted to use them if they appeared to be whole and entire and faithfully and conscientiously edited? No: even then they would be forbidden. All translations made by non-Catholics are also strictly forbidden, especially those made by Bible Societies." Even manuals of devotion, or books treating of morals, etc., are "proscribed" if they are published without the approval of legitimate authority. As for non-religious books, the condemnation is by classes and not by single works. For instance, Socialism comes under the ban, and all books explaining and commending it are forbidden. The ance same applies to Freemasonry, which is regarded as "hostile both to. 11.2 church and state.' It may be granted that, from the point of view of keeping the flock in the fold, all this is extremely adroit, but men are not sheep, and if the human flock is all along being penned in the fold, that will neither make for its health nor for its advancement. The ban against "Spiritism" is sufficiently severe, but there is a little relaxing as regards Hypnotism, the reality and gravity of which Dr. Hurley fully recognizes. Dealing with the hypnotic state of "clairvoyance," he says: "When this stage is reached, a person may read in a language quite unknown to him, may diagnose diseases, explain their causes, prescribe remedies and use throughout the most correct and apt phraseology; he can predict the future illness of even an absent person; can foretell future events; is frequently rapt in cestasy, and, while in this state, will oftentimes make the most marvellous revelations." What an admission! Notwithstanding all that, the conclusion is that the Index proscribes at least books teaching and commending experiments in Hypnotism so far as "catalepsis" and "clairvoyance" are concerned; though other authorities decide that books teaching and commending the use of Hypnotism under ANY form, either for surgery or amusement, are proscribed. Another class of books appear to be banned wholesale, namely, "those that narrate new apparitions, revelations, visions, prophecies and miracles; and those that introduce new devotions." The church appears to have had enough of these; certainly, in the past, it had a perfect gorge of "apparitions, revelations, visions, prophecies and miracles." It was perhaps time to stop. But, considering how long the church enjoyed its "Spiritism," it is a little ungrateful and inconsiderate to say of it now, as Dr. Hurley does, that "books teaching and commending it are proscribed, and that all the authorities are unanimons in pronouncing it superstitious." What about Satan reproving sin?

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First Association of New York. At the sixtieth anniversary (held in Elks' hall) of the First Association of Spiritualists and Ladies' Auxiliary, last Sabbath morning March 29, the lovers of truth were given a feast of good things, espe-cially in the uplifting and ennobling address of Mrs. Helen L. P. Russegue, of Hartford, Conn. This gentle eaker has been highly favored with

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lows:

ing manner, along the lines of their work. Dinnerawas served at 1:30. in the church rooms to which the merry

company did ample 'justice. Mrs. Schauss' beautiful lecture of the afternoon could not fail to inspire her hearers with the necessity of putting into living practice the teachings of the Gentle Medium of Nazareth, for which the faith stands. The day

Of Washington, D. C. Is conducted under the direction of the Initiates of Thibet, for the ald of those seeking a knowledge of the Eastern wisdom. Besides local lectures and class work, the Center publishes a weekly Bulletin or Leaflet, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Cen-ter has a library of books on theosophy, occutism, psychical research and allied subjects, which will be loaned to per-sons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All reneipts go to the Libra-ry Fund. For Leaflet, library lists of free and other books, price lists and other information regarding the work of the Center, address, THEL LIBRARIAN, 11-Letters from the Spirit World, 1443 Q Street N: W., Washington, D. C. written throughs the , mediumship of Carlyle Petersilea. 12-Gems of Thought, by Seven-ORTHODOX HELL, Church Creeds and Infant Damnation 18-The Haknown Life of Christ, To say that this book is a production J. M. Peebles is sufficient to 14-Interwoven, Spirit Messages explain the interesting features of it and recommend it to every reader of Spiritualistic literature. Price, 19 cts.

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the subject to the judicious regider a reflections: "After having treated of the more pointion public prayers, the leg-islator now considers handbooks of devotion; and, with regard to these, he prescribes that no one shall presume to publish, without the permission of legitimate authority, prover books, or books treating of picty or Christian doctrine, or books treating of morals, asceticism, mysticism, or any other similar subject, although they appear apt to foster and promote Christian piety. Should any books treating of those subjects be published without the approval of legitimate authority, they shall be proscribed."-Light, London.

12

BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnet-ism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 ents. "The New Life. This book deals with the principles and laws which open unto man the floodgates of infi-rite creative power, and put him into consclous possession of his-birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents. "After Her Death." The Story of a Summer." By Lilian Whiting No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced. Ideas on the finer and ethereal phases of Spiritualism, leading the mind on-ward into the purer atmosphere of ex-higher life. Price, cloth, \$1:00. "Just How to Wake the Solar Plex-is". By Elizabeth. Towate. Valuable for health. Price 55 cents. Mr. Erwood's morning theme was "The Growth of Modern Spiritualism," and was especially fine. Mrs. Schauss followed with pleasing mes-

was fittingly closed with the evena semi-trance mediumship (or in-spirational powers) by which the ing lecture by the pastor on "Spiritual Phenomena, Ancient and Modern," lofty spirits and intelligences take which he handled in a very able and control, of her body and utter their wonderful exposition and prayers so satisfactory manner. This was also followed with messages. After a most that when we are looking and listenpleasant and profitable day, the audiing, the mind sees not HER personence departed, wishing that this won-derful truth might bring its peace ality, but the grand spirit of utterbehind the veil of flesh. The and joy to every sorrowing heart. most salient features of her address. were as follows: That nothing in the yast universe

Battle Creek, Mich. of being is destructible. God sends his powers of mediumship and en-THE PRICELESS NOW. lightenment upon every grade of so-clety. That Spiritualism never has been sectar[anized. All creation, from the veriest protoplasm to the highest cherubim³²is divine. Infinite Justice of a loying Parent overruling all. The purpose of Spiritualistic truths as demonstrated is to-clear away the debris of disease and weak-That by HEAVEN is meant a ness. condition of spiritual-fraternity in the human consciousness: That the mighty powers of the spiritual world are beginning to build a better universe than times of mortal men have ever known. That, in order to pro-gress in this work the great rule of spiritual life must be unselfish. That the progressive spirits of the universe come not to destroy but to CHANCE, and moreover because there is one great truth underlying the vast cosmic realm, viz.: life, life everywhere. That we all must pre-pare for LIFE, not death (as materalists do). Finally this great intelligence de-clared that in order for a religion to e vital and health-giving it must be such a religion of practice that it eventually becomes our own monitor. Such was in substance the beautiful climax to the morning services and it left upon MY soul an uplifting efect which shall never be effaced. Sincerely for the Cause, W. H. WARE. Brooklyn, N. Y. The Sixtleth Anniversary at Battle Greek, Mich. On Sunday, March 29, the First Spiritual church ... room of Battle Creek, Mich., was the scene of a large and happy gathering of people from the city and its neighboring towns when the sixtieth anniversary of the birth of Modern Spiritualism was most appropriately celebrated. The room and rostrum had been tastefully decorated in green, orange and white, and the people arrived with a bountiful supply of good-will in their hearts and food in their baskets. The local pastor, W. J. Erwood, was assisted in the services of the day by that sincere and earnest worker, Mrs. Elizabeth Schauss, of Toledo, O.

Weary I stood and watched the waves Tumpituous flow. had grown listless, life to me had Lost its charm. And oft, I wept o'er moments that I Had seen go. Past in swiftest flight, and leave my Boul In frozen calm Of pain. I gathered naught of life's Fair Fragrant bloom. staggered 'neath a heavy weight of Dark unrest: and, as I watched the wild waves seething Midst the gloom, My soul cried out in anguish. And deep Grief oppressed My heart. I stood as one bewildered; In a dream. Then, swift wind rent the clouds aaunder, And I saw Across the waves that thundered on,a Bright moonbeam, That flung to earth the smiling presof God's law. started; the broad ray fell on my Unturned brow. Why should ligrope in darkness with ot God's Bresence near? understood.of I gathered naught to from Priceless NOW. had been drifting, mid the shadows Dark and drear Of sad regrets: I had not given Ofi my hest, So, naught liad been received. " would no Longercsee. The shadowsmand my soul should T. garner Perfectirest. And, in the light of Divine law I Would stand FREE. IE BERTHA A. WEEKS. Willimantic, Conn.

"Life and Moral Axioms of Confuclus," is the title of a 62 page pam-phiet, which contains many of the moral apherisms and terseological teachings of the ancient Chinese philsages. Lycenin at noon was also an event of must interest, is the children were delighted with Mrs. Schallis, who talked with them in a very pleasosopher, who lived \$51 years before the Christian Era, and whose wise procepts here left a masting impress-ien upon all subsequent nations. By Marconus R. K. Wrights Price 15c.

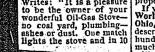
orks-penny fuel for every family-save 1/3 to 1/2 on cost-save dirt and drudgery-no more coal or wood to carry-ashes unknown-absolute safety.

SEE HOW SIMPLE! TURN A KNOB-TOUCH A MATCH-FIRE IS ON. TURN AGAIN—FIRE IS OFF! THAT'S ALL.

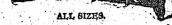
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small family. Kerosene oll from which oil-gas is made may Merobacke oll from which oil-gas is made may be purchased in every grocery-is cheap and a gallon of it will furnish a hot, blue fame gas fire in the burner for about 18 hours aud as a store is only used 8.or. 4 hours a day in most families for cooking, the expense of operating would be but little.
In addition to its cheapness is added the comfort, cleanliness-absence of soot, coal, dirt, sahee, etc.
What pleasure to just turn on the oil-light the gas - a hot fire ready to cook. When through turn it off. Just think; a little kero through turn it off. Just think; a little kero sene oil-ope match-light - a beautiful blue
Tradation to its cheapness ready-quick media-a gas store in your a day and a half took over a dore or orders."









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The firm offers splendid inducements to agents and au energetic man or womain having spare time can get a good position, paying big wages by writing them at once and mentioning this paper. A wonderful wave of excitement has swept

A wonderful wave of excitement has swept over the country, for where shown-these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Sloves last month were enormous and the factory is rushed with thous-rude of orders.

enormous and the factory is rushed with thous-mass of orders. Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this store before 8 or 10 people and you excite their curtosity and should be able to sell 5 or 8 and make \$10.00 to \$15.00 a day. Why should people live in penuty or suffer hardships for the want of plenity of money when an opportunity of this sort is open! 1

What pleasure to just turn on the oil-just the gas a shot fire ready to cook. When through turn it off. Just think; a little kero sene oil-one match-light-a beautiful blue ras liame-hottest fire-always ready-quick meals-a gas store in your home. It gescrates the gas only as needed-is not complicated, but simple-casely operated and abother feature is its PRRFRCT SAFETY. NOT DANGEROUS LIKE GASOLINE And liable to explode and cause fire at any there a match is the oil teak and it would go ent. This oil-das store is no safe that you could the simple de safe the same safe that you could the simple de safe the saf